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Nov. 12, 2014

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Sincerely,

Anna Groff

Interim Editor
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T MENNONITE

OT ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:01 JANUARY 5, 1982

9 '82

Here it is!

The NEW Mennonite will be issued every other week this year.

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Mennonites and Chaco Indians

....to be born anew.
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THE HECKMAN BINDERY, INC. N. MANCHESTER, INDIANA

Protestantism '81

Donovan E. Smucker

These are exciting but troubled times in the mosaic of Christian churches known as Protestant.

While membership in mainline Protestant denominations continued to shrink in 1981, their losses were offset by gains in the conservative denominations and the Roman Catholic Church. Overall the religious institutions are still large. In the United States are 73 million Protestants, 50 million Roman Catholics, four million Orthodox and six million Jews. In Canada there are 3½ million Protestants and nearly 10 million Catholics. The impact of inflation on small congregations led the United Presbyterian Church USA to declare that part-time ministries in their small congregations will require future personnel to have an alternate, supplementary occupation.

The United Church of Canada is a mainline denomination which has cautiously entered the field of religious television so dominated by the evangelicals. "A lot of people have been writing in asking why we aren't on TV," said Keith Woolard of the church's communications division. Late in September 1981 the United Church sponsored a $300,000 one-hour special television production "These Things We Share." Using a talk show format, 11 members of the United Church told what happened to their faith in a diverse number of contexts. Music, singing and a well-known minister-politician linked the program together. Initial responses were uniformly enthusiastic. "Do it again" and "Do it regularly" and "Why not?" were typical reactions to this expensive but well-planned effort to balance the offerings on television.

Recently *Time* magazine called the rise of the evangelicals a "new empire of faith." The term itself is derived from the New Testament Greek word for gospel. Martin Marty, a Lutheran theologian, defines evangelicals as "Protestants who stress personal (born again) experience of conversion, the high authority of the Bible, and a mandate to evangelize others." He notes three types: the old-time fundamentalists opposed to almost everything in the mainline groups, the Pentecostalists in well-organized small denominations like the Assemblies of God, and the charismatics who speak in tongues and practice faith healing in Catholic and Protestant groups of every size and background. Marty should have added the neo (new) evangelicals at Fuller, Trinity and New College seminaries who have broken the old alliance with militarism and right-wing politics.

The evangelicals in these groups do not agree on everything. When Oral Roberts said that he had a vision of a 900-foot Jesus assuring him that he could finish his 600-foot City of Faith hospital and medical school in Tulsa, Oklahoma, an old-line fundamentalist preacher, Carl McIntyre, said that Jesus does not make such appearances today. He added sharply critical references to Oral Roberts' reliability as a visionary.

The Reagan administration has provided interesting challenges to church journalists. Two members of his cabinet belong to the tiny 2,250-member Schwenckfelder Church, which has only five congregations. These two cabinet members are Richard Schweiker, secretary of health and human services, and Andrew Lewis, Jr., secretary of transportation. Their church was founded by Silesian nobleman Caspar Schwenckfeld von Ossig (1498-1561), who disagreed with Luther over the meaning of the Lord's Supper. Schwenckfelders often work with Mennonites in Pennsylvania, the sole location of their members.

While many Protestants are concerned about the impact of the Reagan budget cuts on their health, educational and social service agencies, only the National Council of Churches executive committee has spoken out in a formal resolution. The council resolution declared, "We are in fundamental disagreement with the proposal to increase our death-dealing capacity while cutting back on life supports for our citizens." Speaking of the social programs, the NCC stated, "Although these programs have functioned imperfectly, they have significantly reduced the number of persons living in poverty in the US. . . . God cares for all the children of Creation; the church must continue to insist that none of these children is deprived."

The National Council of Churches film awards went to *Ordinary People*, featuring Donald Sutherland and Mary Tyler Moore, and *Breaker Morant*. At the dinner for the awards Jack Lemmon was given a special citation as the one "who has brought his outstanding acting skill and comic spirit to the sympathetic portrayal of characters wrestling with pervasive human problems." *The China Syndrome* and *Tribute* were given as examples of his best work.

Overseas were many interesting developments. Topping the list was the invitation by Belfast, Northern Ireland, Protestants at the Corrymeela Reconciliation Center to Mother Teresa, the Catholic Christian of India. In one of her addresses on the Lord's Prayer she quoted a man she had cared for off the streets of Calcutta. The man said, "I have been forced to live like an animal but I will die here like an angel." Corrymeela is the Gaelic Irish name for the hill of harmony. It was founded by Presbyterians from Queen's University who wanted a place to meet, accept, know and forgive Irish Catholics.

The one million Christians in China elicit great interest at many levels. Bishop K. H. Ting, chairman of the only national Protestant organization of China, has written a book, *How to Study the Bible*, now available in English. He stresses justification by faith without the aid of big Western institutions, studying the Bible without the help of professionals, and the necessity of the lay ministry. Bishop Ting called the Bible "a personal letter from the Father in heaven to his children."

In Taiwan the head of the Presbyterian church is in jail for criticism of the government. Robert Stevenson, a Presbyterian executive of New York, was allowed to conduct a communion service in the cell of C. M. Kao, the imprisoned Taiwanese Christian leader. The Taiwanese Presbyterian Church of Houston baked the bread used in the service.

The 50 million Christians of Africa have just elected the soft-spoken scholarly Anglican clergyman Victory Maxime Rafanoas of Madagascar as general secretary of the All-Africa Conference of Churches. He replaced the outspoken Liberian Anglican priest, Canon Burgess Carr, who expressed the more radical posture of some African Christians.

In Singapore the United Bible Societies have released the first new translation of the Bible into Chinese. From that city 24,000 copies were shipped to all parts of the world, including mainland China.

In the euphoria of Catholic Poland's greatest resistance to Soviet domination, it is worth noting that eight Protestant bodies there are integrated in the Polish Ecumenical Council. Stanley Mooneyham of the US World Vision office told a recent gathering of the Polish council that a redeemed, reconciled, reconciling community is the milieu in which evangelism takes place. There are approximately 300,000 Protestants among the 35 million Polish people — less than one percent.

In Haiti, International Child Care, a Christian organization directed by J. J. Fransen of Mississauga, Ontario, operates an excellent anti-tuberculosis hospital and a large immunization program which is approaching the 2,000,000 figure in innoculations using the "peace gun" invented by Robert Hingson of the Brother's Brother Foundation of Pittsburgh.

In a changing world, the Amish people have shown that they too can innovate. They have decided to build the 40-bed Jacob Ammon Hospital (Ammon was the founder of the Amish in Switzerland) at Mt. Eaton, Ohio. It will include apartments with each room to permit the family to stay with the patient; and it will have hitching facilities for the Amish horses and buggies. Since the Amish drop out of school at the eighth grade, they will rely on other groups, principally Mennonites, for doctors and nurses. •

(Opposite page, left to right) 1981 saw spiritual healing become more widely accepted among various church groups; IRA activities included bombings in London's shopping districts; and Mother Teresa called on Christians to "serve until it hurts." (Below, left to right) Other church news and newsmakers included the realization of Oral Roberts' dream to build a "City of Faith" in Tulsa, Okla.; Kan Shue Ching, minister of a Protestant church in Peking; and important court cases concerning the Amish.

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New Year's resolution

Karren Boehr

The cafeteria was crawling with hungry secretaries, famished sales clerks, junior executives and assorted others who had managed to find work in the close proximity. It wasn't a fancy place by far, but the service was fast, the food mediocre and cheap.

I glanced about the room searching for an empty table to get some much needed privacy. In the far corner a gentleman got up, and I quickly glided over and placed my belongings upon the priceless find. The area was out of the way and offered more solitude than I had dared hope.

Sinking onto the vinyl upholstered chair, I undid the thin Saran Wrap around a ham and cheese sandwich

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Genesis

Ruth Naylor

In the
Beginning God
Created the heavens
The earth
The seas
And all that in them is.

In the
Beginning God
Created man
In his own image
And his love
In us Is . . . Creative!

that obviously had not been made that morning. At least the coffee was hot and, with the apple from home in my purse, I felt I could survive.

January was rapidly disappearing. It was already past the time for New Year's resolutions, something that had become almost a ritual to me. A new year was not a new year without some sort of commitment. Many I had never managed to keep, but I felt good in making them nonetheless — sort of my way of saying I was willing to give it a good old-fashioned try.

Today was it. No more stalling. I had to come up with something before day's end. Reaching for the yellow notepad now lying under the remains of my ham and cheese, I retrieved the gold Eversharp from its usual pocket of my gray suede jacket. The pen had been a gift from my father when I had gotten my first job.

I propped my elbow on the table and rested my chin on its support. What could I promise my Lord for the new year — something that would really please him? I had been a Christian a long time, and we had become close friends. It would need to be something special. Something that would be a challenge for me and a pleasure to him.

I grinned softly as I remembered the first resolution I had made. I must have been about 10 — young and adventuresome. Just a kid. Excitedly I had run out into the evening air shortly before the family was to leave for the church's last service of the old year. I had wanted to be alone. At the time it had just seemed the thing to do. And there under the open sky with its millions of icy, twinkling stars and crisp, cold air, I had told the Lord how I wanted to serve him, to do his will.

I sighed as I realized how the wisdom of adulthood had since dulled my willingness to throw my life around so freely.

There had been New Year's Eve walks by candlelight, watchnight services in church basements and in family homes around blazing fireplaces — Christ-centered and always meaningful.

"May I join you?" The voice startled me like the explosion of a backfiring motor, and I jerked my head to see the intruder. He was not even as tall as my kid brother, skin hanging about his bones like it was three sizes too big for his frame. His once tasteful, brown suit was faded, and several places along the seamlines screamed to be patched. The matching vest had only two of the four needed buttons. His hair was graying about the temples and at least four weeks beyond a badly needed trip to the barbershop. His shoes were seemingly non-existent beneath dragging trousers, and a battered hat lay cradled beneath one arm.

"I'm sorry to disturb you," he apologized politely, gesturing toward my table, "but may I fellowship with you while I eat?"

I glanced about. The place was fast clearing out. Yet, this "ratty" man wanted to eat his lunch at my particular table.

"I'm sorry, but you see. . ." I began, pointing toward my notepad. I had a good out. I was busy . . . with important things . . . no time. . . . Yet, none of the excuses came out.

"Sure," I said lamely. "Have a chair." I could have kicked myself higher than the Rocky Mountains if that would have helped. I had just been outsmarted by a loathsome old man and had been perfectly helpless to defend myself.

Gratefully he sank into the chair opposite me and began stirring his small bowl of vegetable soup. His face showed the strain and toil of many years of hard work, and he ate without a word. It was only after he had finished and I had checked my watch and noted I still had way more time than I had hoped left of my lunch hour that he spoke.

"Now that was what I'd call a dandy bowl of soup." Satisfied, he fished a blue print handkerchief from his back pocket and grandly wiped his sparsely growing moustache.

"Is that all you ever eat for lunch?" I asked, hunting for something polite to say.

He didn't bother to answer, but gestured at my obviously blank notepad deserted on the table. "Miss, I hope I didn't interrupt something important," he said. "It's just that I don't like eating alone. I have to do it so often, and it isn't much fun." He leaned over the table and searched my face. "When I came in and saw you, I figured you'd have something cheerful to say."

Embarrassed and glad he hadn't read my inner thoughts, I assured him he had disturbed nothing of great importance. "It's just that it's well into January already and I've yet to make a New Year's resolution," I said by way of explanation. "For some reason or another I've managed to put it off entirely too long."

His deep eyes widened and he waited for me to continue, hands folded on the table as if he had all day. Suddenly, I saw my chance. Perhaps this old man had never been told about the God of this world and the beauty of walking with him.

"Well, you see," I launched out in new excitement, "every year the Lord and I come to some kind of new agreement that will really improve the new year for both of us." I peered at my audience through the corner of my eye to see if he was listening. He had not moved. "I really love living with the Lord," I continued. "I can actually feel his presence . . . and he's always there when I need him. I know when everyone else doesn't understand, he does. He went through the very same things on Cal-

I will obey

"What could I promise my Lord for the new year — something that would really please him? . . . Something that would be a challenge for me and a pleasure to him."

"How about obedience? . . . All the churchgoing and visiting the sick won't do you much good if you don't listen to your Father's voice."

vary." I paused to catch my breath. Still the man did not move but kept his gaze uncomfortably fixed on my face. "So, it's real important that my resolutions have some meaning," I ended almost defensively.

"So what are you going to do?" he asked blandly.

"Well," I stuttered, "perhaps I'll add more to my schedule. They've been after me for months to teach a third-grade Sunday school class. Or maybe I'll do a little more visiting in the nursing homes. I attend church every Sunday and I'm in a weekly Bible study group, so you see the Lord and I already spend a lot of time together. However, I'm sure I could still do a great deal more."

I wadded the Saran Wrap into a tight ball around my browning apple core and stuffed both into my empty coffee cup. It was my signal to the intruder that I needed to get back to work.

"How about obedience?"

"What?" I chimed in surprise.

He repeated the question in the same matter-of-fact tone he had used the first time. "How about obedience?"

Frustrated and a bit baffled, I brushed the remaining crumbs from the table and rose to my feet. "I really don't understand what you mean," I said briskly, gathering my things.

His voice was hardly audible. Yet, as I look back, the authority with which the words were spoken was deafening. "When you were growing up, your earthly father asked little of you except that you obey him." I nodded my head in agreement, even though his statement had not called for an answer. "Sure, it mattered how many nice things you did for him," he continued, "but more important was your obeying him when he asked something of you. Doesn't your heavenly Father expect the very same? All the churchgoing and visiting the sick won't do you much good if you don't listen to your Father's voice."

Quietly, he took the gold Eversharp from my hand and, reaching for the yellow notepad peeking from the recesses of my purse, he wrote in big letters across the front page: *I will obey.* His hands were deeply scarred from the palms clear through to the other side, but the writing was bold and sure.

"That, young lady, should be your resolution," he said emphatically. "To obey is better than any sacrifice you might make. Don't program your days, not even Sundays. Let your Father do it. But remember, you've got to listen first."

Heavily, he rose to his feet and carefully rearranged his exhausted suit as though it were a work of art. Perching his hat on the back of his head, he shuffled off into the diminishing crowd.

Abruptly humbled, tears springing to my eyes, I knew I had much to learn about my Lord. I had only begun the walk . . . the walk that would ultimately lead me to laying my entire will before the very throne of heaven itself. And only obedience would get me there. •

Unbelief

Ted VanderEnde

The Book of Acts, sadly enough, displays also the act of unbelief. Just as Isaiah's message "rendered the hearts of the people insensitive," so the preaching of Stephen resulted in "gnashing of teeth" (Isaiah 6:10; Acts 7:54). Indeed, wherever the Spirit speaks to the individual through the words and walk of God's people, there will be many who turn away from salvation and service.

Unbelief is part of God's judgment upon fallen people. In Acts the human aspect of unbelief is illustrated in those attitudes and influences which lead to the rejection of Jesus as the Messiah.

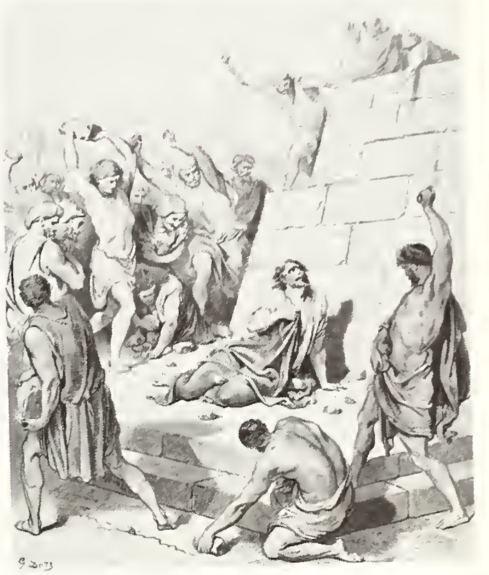
Indifference: In 2:13 the account tells us that some mocked the manifestations of the coming of the Spirit on the day of Pentecost. There were some who accused the disciples of being "filled with wine." In contrast, others were raising the question, "What does this mean?" They showed sincere interest and were inquisitive about God and his promises. But multitudes walked away without thought. Lukewarmness is today's spiritual indicator.

Jealousy: "But the high priest rose up, with all his associates, . . . and they were filled with jealousy" (5:17; cf. 13:45; 17:5). The message of Christ involves "becoming like little children," which is a call to lay down all power and prestige and possession in order to enter the kingdom of God, a call to become unpretentious in this world and consider all our worldly power as dung. Such a message strips away accumulated position and is intuitively sensed as drastic and dangerous in the ears and minds of those in control. This fear to lose is expressed in jealousy, and jealousy triggers the use of power. In Acts this jealousy resulted in the murders of Stephen and James, and drove Paul to persecute the church. And it is particularly the religious person who reacts to the call to repentance with haughtiness. To rely on a rich heritage, whether one is Jewish or Anabaptist, is a great danger when one becomes angry at the simplicity of the message of the cross. We enter the kingdom stripped of all we own — naked, unpretentious and innocent as children.

Fanaticism: "Saul, breathing out threats and murder against the disciples of Christ, asked for letters to bind the Christians" (9:1-2). Fanaticism is the drive and zeal for a cause other than what is tempered by the meekness of Christ. The fanaticism of violence is all around us. As Paul was wrapped up in his zeal to do away with the church, so we see individuals and groups engrossed in doing away with their opposition, whether the arena is political, religious, athletic or economic. The loftiest causes — even peace or winning souls — can use the lethal poison of fanaticism when compassion and grace are exchanged for success and influence. Excessive fanaticism fosters unbelief.

Relativism: "All the Athenians . . . used to spend their time in nothing other than telling or hearing something new" (17:21). In contrast to the search for newness, Paul presented some eternal and unchanging truths to the philosophers on Mars Hill. Though new in their ears, the truth of God as benevolent Creator and Redeemer is old and solid from the dawn of God's self-revelation. But revealed propositional truth is still questioned today. Paul accused the false prophet Elymas of being "full of deceit and fraud . . . making crooked the straight ways of the Lord" (13:8).

To lead students first to doubt instead of to the straight ways of the Lord is a serious fallacy breeding unbelief. To know and love the truths defended by so many through the centuries is the primary duty of a pastor and teacher. To suggest we must question everything before we can know is the highway to *Gehenna*. To seek something new is to love human reason; to seek what is old and tested is to love God's revelation.



"In Acts . . . jealousy resulted in the murder of Stephen. . . ."

Materialism: "Our prosperity depends upon our business" (19:25). What a phrase to characterize our times! It comes from the mouth of Demetrius, the silversmith, who is more interested in preserving his lucrative business than his impoverished soul. Likewise Felix, who heard Paul speak about righteousness, self-control and the judgment to come, turned away from Christ because "he hoped that money would be given to him by Paul" (24:24-27). Much has been said about the power of money, but we dare not ignore the danger of loving matter more than the Master.

These are some attitudes related to unbelief, a sad note on which to end these studies in Acts. But each of the sermons in Acts ends with a warning. People responded to a warning from God. "See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God," says the author of Hebrews (3:12). Unbelief is a reality, and to turn away from it only comes when we perceive it. *Last in a series on the Book of Acts*

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

The ticking of the clock

Shannon J. White

The ticking of the old school clock in our otherwise silent kitchen reminded me that the hours and years were fleeting. It seemed impossible to believe my grandparents were now in their late 80s. A few days before, my grandfather had remarked that he didn't know where the years had gone. "What have I done with my life?" he asked wistfully.

Somehow the old clock seemed to speak of his life and the many things for which he would be loved and remembered. I thought of the many times he had played chess with me when he could have been reading.

I also recalled the many times when our parents' schedule was hectic, and he'd gladly driven my two active brothers around. Then there were the many household items he'd fixed, and the advice and encouragement he'd so tactfully given without interfering.

But the old clock had much more to say. My mother had told me how it entered her life in the late 1930s when my grandfather was in the prime of his teaching career. The clock, in poor condition, had been thrown out of a butcher shop. Mom told me it was retrieved by one of my grandfather's students, and he had carefully restored it as a gift for Grandad, his favorite teacher. The clock hung in his classroom until he retired.

During the years that he taught machine drafting in a county vocational school, he had a motto hanging in his classroom that read: "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (Proverbs 1:7).

"Only eternity will reveal the number of grandfather's spiritual children. But until then his life will continue to be a source of inspiration to us all. . . ."

If that old clock could have talked, it would have told of the hundreds of boys who had read that verse and of those who had talked with my grandfather during their lunch break concerning life's unanswered questions. Grandfather always had time for the boys and gave them an open invitation to visit him at home if they needed to talk more.

My mother recalls one night when two of them did stop at the house. My grandfather was not home, and my uncle was afraid to let them in. They were probably the roughest looking characters my mother or her brother had ever seen. Nevertheless, when they said they were Grandfather's students, they were welcomed into the living room to wait for him.

That was the beginning of many such visits. They had found that their lives of crime and carousing were not satisfying, and consequently they came night after night to search for truth and fulfillment from their teacher, who cared.

Grandmother did her part too, going without things she needed to make sure there were ample supplies of food for the long discussions. So did my mom and my uncle.

The Scriptures were prayerfully read and explained. Gradually the truth of God's Word began to reach their hearts. Finally two new sons were born into the family of God as they reached out and accepted God's gift of salvation through Jesus Christ.

Such a change took place in their hearts and lives that both of their families were also brought to Christ. Today, Mom told me, one of those students is a missionary in South America, and through him many lives have been brought into Christ's kingdom. The other is a minister who has been used by God in many ways.

What has my grandfather done with his life? Only eternity will reveal the number of spiritual children he has. But until then his life will continue to be a source of inspiration to us all, and the ticking of the old clock will continue to be a reminder of a life that counts.

Our hearts need to give

Bill Archibald

The healthy human spirit is captivated by the desire to pursue a meaningful existence. This is in accordance with the will of God, who in creating life deemed it good, provided for our every need and sent his son that we might have abundant life.

Equally strong and undoubtedly healthy is the internal tension over how to reach our objective of fulfillment. We are torn by the consuming appetite of the flesh and the giving nature of the heart. Both valid, they cry out against each other. The inherent danger, as true for all nature, rests in the excessive activity of the one, over against the underachievement of the other. For example, the cancerous growth of the flesh eventually leads to the utter demise of the spirit.

"If he was poor in worldly goods, it was only because he was rich in compassion."

This is vividly shown in the New Testament illustration of the man who in his anxiety to achieve the good life, postponed living. He tore down his barns, built bigger ones and dreamt of the day he could finally sit back and say to himself, "Soul, you have ample goods laid up for many years; take ease, eat, drink and be merry." According to the account that day never came, for God said to him, "Fool! This night your soul is required of you, and the things you have prepared, whose will they be?"

Failing to recognize that he had long ago mortgaged his heart to satisfy his flesh, he died without ever allowing himself to live. For every day of this self-imposed postponement, his soul was required by the unsatisfied desires which possessed him. His experience bears witness to the fact that like manna from heaven, our physical blessings prove to be of little value when stored up for ever evasive tomorrows. They are provided to sustain life, not to become the focus of it. To enhance life, not replace it.

Not long ago one of my closest friends, Will Wittkamper, passed away at age 87. I came to know him six years ago through the early morning Bible study he led at Koinonia Farm in Americus, Georgia. His wisdom was unpolished but rare, extremely insightful and equally low-key. He never wrote or conveyed his thoughts to large audiences, but his life was such that he never needed to. He was easy to love, and the more we showed it the more he disdained the attention we could not help but give him.

After my return to school, Will and I managed to surmount the miles through regular correspondence. Shortly after his death, I called friends in Georgia to see if they might send some small memento of his life. Nothing of significance, just a little something to hold on to. Though receptive to the idea, they paused . . . then responded by saying that nothing was left. No property, cash, investments or insurance. There was no estate to speak of — save his clothes too ragged to hold onto and a few books and poems that were to remain in the family. To put it bluntly, Will had come amazingly close to taking everything he owned with him.

I hung up the phone and sat there trying to figure out how to respond. It would hardly have been fitting to pity the man, for I've never known anyone happier. He'd start his day with devotional reading and prayer, followed by a 6:00 a.m. study of Scripture with whomever might join him. The rest of the day was given to tending the garden, hauling trash, and doing menial tasks that most would shy from. Work was a natural outpouring of his deep-seated desire to serve. If he was poor in worldly goods, it was only because he was rich in compassion. He went around collecting pecans to send to orphanages, and always managed to spare a few dollars for appeals from charitable organizations. When his glasses broke, he put off replacing them, responding that other folks' hunger hurt worse than his poor vision.

His was not an ascetic denial of the good things in life, but an affirmation of the need to enjoy them with others. Though he left nothing, it would be absurd to say he had an impoverished life. For he had discovered buried treasure, the ironic truth that in giving we receive.

Abraham, in like manner, through his offering up of Isaac, received descendants countless as the sand of the sea. And again, though we can't tell from the famous discourse of the woman at the well if Jesus ever got his drink, we do know the woman received water welling up to eternal life. Why did he ask it of her? To quench his thirst? Perhaps, but maybe more importantly to prime the pump of a life-giving spring.

That treasure discovered by so many before us is still around. It remains for us to discover. The God of Life still beckons to us: "Give that it may be given unto you, good measure, pressed down, shaken together and running over."

Christians around the world will celebrate the Week of Prayer for Christian Unity Jan. 17-23. The Week of Prayer has been observed annually since 1908. The theme for the 1982 observance is "At Home in the Family of God." An ecumenical group of church leaders in Africa developed the theme study. The bilingual booklet and poster were produced in Canada by a joint committee of the Canadian Council of Churches and the Canadian Conference of Catholic Bishops.

The General Synod of the Church of England has approved the ordination of women to the diaconate, beginning in 1983. The new women deacons will be called "reverend" and be able to officiate at certain liturgical celebrations, including marriage. The plan to reinstitute the diaconate for women, a feature of the early church, was proposed by the Plymouth Diocese and had the approval of Archbishop Robert Runcie of Canterbury, the Anglican primate. According to a recent poll in London, a majority of the members of the Church of England favor the ordination of women to the priesthood, already adopted by the Episcopal Church in the United States.

NEWS

A midtriennium report

Getting started on the road to Bethlehem

Newton, Kan. — With a year and a half having passed since the General Conference sessions in Estes Park, Colo., and about that much time remaining until the next triennial meeting, planning has begun for the 43rd sessions of the conference to be held at Lehigh University, Bethlehem, Pa., on Aug. 1-7, 1983.

The 1983 conference will be historic, in that it will mark the first time that the General Conference and the Mennonite Church have held their international meetings together. The latter denomination holds its assemblies every two years, the last at Bowling Green, Ohio, in August 1981.

Although the move to host their conferences at a common site is primarily symbolic in nature, organizers have set aside one day (Aug. 4) for joint business sessions to consider common issues and resolutions. The rest of the proposed conference schedule alternates GC and MC business sessions, allowing delegates and visitors to attend presentations and discussions by both groups.

For General Conference participants, the '83 conference will also mark the first time that business sessions will be conducted concurrently with seminars, tours and workshops, leaving conferees with constant decisions to make regarding their participation.

Representatives from both denominations began making preliminary plans at a meeting on the Lehigh campus last Oct. 8-11. "Christ the Cornerstone" was established as the joint theme. Apart from the one day of conjoint business sessions, common opening and closing celebrations as well as input sessions from various speakers were also planned.

Charles Cristano, president of Mennonite World Conference living in Kudus, Indonesia, and Mother Teresa of Calcutta, India, were invited to be speakers. The program committees have not yet received responses from either.

One important obstacle that conference organizers need to overcome is the 2½-mile distance between Lehigh University's north and south campuses. Business sessions will be held at the latter location, while the youth meetings will be at the former. Residence facilities, also located on the north campus, will be primarily reserved for young people attending youth sessions, while adults will be housed at nearby campuses, hotels and homes. The program committees are hoping to have meals catered to the south campus by a nearby firm. Local hosting committees are exploring the possibility of providing some kind of shuttle bus service between the two locations as well as to other points of interest.

Two items dominate the agenda for the joint MC/GC business sessions; namely, statements on human sexuality as well as justice and the Christian witness. Conjoint committees on each of these areas have been established and are preparing study materials for use at the congregational level. After local study has taken place, churches will then respond to the appropriate committee in some way, perhaps offering suggestions for revisions of proposed statements.

The joint justice and the Christian witness committee expects to distribute its package of materials to churches in both denominations in spring. Each congregation will receive one complimentary copy and a form for ordering more study packages. Mennonite Church representatives on this committee include Myron Augsburger, Washington; Wilma Bailey, New York; J. R. Burkholder, Goshen, Ind.; Millard Lind and Gordon Zook, Elkhart, Ind.; Vern Miller, Cleveland; and Ed Stoltzfus and Miriam Weaver, Harrisonburg, Va.

General Conference representatives to the same group are Robert Hull, Newton, Kan.; Duane Friesen, North

"Christ the Cornerstone"

"Church planting is a faith enterprise. You can't just organize people into a church," said Nathan Showalter in a November forum at Associated Mennonite Biblical Seminaries, Elkhart, Ind. The associate secretary of home mission for Eastern Mennonite Board of Missions, Salunga, Pa., gave 48 theses on church planting. He traced areas of tension, or dialectic, under the headings: colony and apostolic, word and spirit, belief and reason, and authority and community.

An editorial in the *Minneapolis Tribune* (Dec. 7) chides the US Commerce Department for not allowing Mennonite Central Committee to send 86,000 homemade school kits to the children of Cambodia because they constitute "developmental aid" and are therefore prohibited under a trade embargo imposed to punish Vietnam. "The American government invokes transparent double standards on these matters, depending apparently on how they affect the national pocketbook," the editorial says. It calls MCC "one of the best [agencies] at seeing through diplomatic and political camouflage to identify and alleviate simple human need."

C. J. Dyck (left) and Robert Kreider explore Lehigh University, site of the 1983 joint conference of the Mennonite Church and the General Conference.

Newton, Kan.; Don Friesen, Ottawa; and Ted Koontz, Goshen, Ind.

The joint study committee on human sexuality is just beginning its work; the first meeting is planned for Jan. 7-8 in Chicago. It hopes to produce a study booklet for member congregations and then be prepared to moderate discussion on the topic during the '83 conference. General Conference members on this panel are Ken Bauman, Berne, Ind.; Elsie Steelberg, Wadsworth, Ohio; Sue Goerzen, Harrow, Ont.; Sue Flickinger, North Newton, Kan.; and David Schroeder, Winnipeg.

Howard Charles and Willard Krabill, Goshen, Ind.; Lois Janzen, San Francisco; Naomi Lederach, Hesston, Kan.; and Wilmer Martin, Waterloo, Ont., represent the MC on this committee.

For the General Conference, the human sexuality study represents a broadening and more comprehensive treatment of an issue which was tabled at the Estes Park conference in 1980. At those meetings, the GC General Board presented a resolution on homosexuality which, after heated debate, was set aside in favor of another round of study, this time on the wider area of human sexuality. Since similar questions were being raised by members within the Mennonite Church, the decision was made to do a joint study.

Among other matters, the GC business sessions at Bethlehem will include an update on that conference's judicial action requesting exemption from the IRS's requirement that employers withhold the income taxes of their employees. The judicial action was first conceived after a special midtriennium meeting in Minneapolis in 1979, where discussions were held concerning the state's use of tax monies for military purposes and the Christian response to this kind of monetary conscription.

Delegates to the 1980 triennial sessions in Estes Park approved the General Board's initiation of a judical action requesting exemption from the IRS requirement by a vote of 1,156 to 353.

Since Estes Park, the General Board has proceeded to retain William Ball, Harrisburg, Pa., to represent them in the case. Ball has begun constructing the argument for the action. A meeting between IRS officials, General Conference representatives, and Ball was scheduled for Jan. 4 in Washington to make one last attempt at achieving an administrative solution to the problem before the judicial action formally enters the courts.

The '83 conference will also see discussion on GC constitutional amendments, acceptance of new member congregations, and election of new officers.

No official logo or name has yet been approved for the bidenominational conference next year. *Larry Cornies*

Faculty opening

Faculty opening at **Canadian Mennonite Bible College** for instructor in practical theology
- emphasis on experiential learning
- subject areas negotiable
- qualifications in addition to theology (MDiv or equivalent) could include sociology, social work, psychology, anthropology, etc.

Application should include resume of qualifications, transcripts of academic work and references.

Apply to:
Academic Dean
Canadian Mennonite Bible College
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4.

Amsterdam (EPS) — A 17-member international church panel has rejected "nuclear deterrence . . . (as) a stable or acceptable basis for peace." It calls the "increasing popular resistance to nuclear weapons in many countries" "signs of hope" in an otherwise "gloomy" picture. The group was convened by the Geneva-based World Council of Churches. Its preliminary report also urges churches to "speak and act now, even at the risk of some oversimplification, because the peril is so great."

Two young women were baptized Oct. 25 at the Beppu (Japan) Christian Mennonite Church. Kimiko Matsui, a kindergarten teacher, and Tomoko Narita, a schoolteacher, told the 23 in attendance how they were led to Christ. Both were invited to evangelistic events by friends, Matsui to a Moody science film and Narita to an evangelistic meeting. The two were given flowers and welcomed into the fellowship by the two friends who had introduced them to Christ.

GC Mennonites in Japan celebrate 30 years of work

Beppu, Japan — The Japan General Conference Mennonite mission family met for its annual conference in Kunisaki, Oita Prefecture, Japan, Nov. 2-5.

Conferences can be big or small, boring or exciting, usual or special. This one was small; only 16 adults and five children were present. The group celebrated the 30th anniversary of General Conference mission work in Japan.

Verney and Belva Unruh, presently working with the commission on Overseas Mission in Taiwan, served as conference speakers. The Unruhs spent 15 years in Japan, mostly in the Miyakonojo area, where a church was soon established. During this time they also became the first house-parents for Miyazaki Christian School, a school for missionary children.

Besides conducting business during the four days of meetings, participants reminisced about their past through old slides, sharing of experiences, and a special issue of GEOCOMEN, a bimonthly publication.

GCs in Japan celebrate their 30th anniversary. Front: Verney Unruh. Second row (left to right): Ruby Thiessen, Anna Dyck, Lily Derksen, Georgia Liechty, Carl Liechty, Belva Unruh and Fritz Sprunger. Back row: Alice Ruth Ramseyer, Virginia Claassen, Tim Sprunger, Lois Voran, Ellen Sprunger, Mary Derksen, Bob Ramseyer, Peter Voran, Peter Derksen and Bernard Thiessen.

Early conferences in Japan were heavily scheduled with business sessions for carrying on the task of evangelism in Japan. As churches emerged, so did leaders and pastors. A national church conference came into being and took on more and more responsibilities. More recently, those conferences have become less business-oriented with more time for fellowship and studying God's Word.

The conference has also experienced many changes in numbers, increasing rapidly in the fifties and sixties, and then decreasing almost as quickly again. There has been a total of 28 full-time workers and 31 short-term workers. Four of the latter joined the full-time staff, while others have left for health reasons or have been called into other ministries. Some are nearing retirement age. No new career missionaries have come since 1970. The generation gap is widening. However, COM is sending Gloria Hegge to join as an overseas mission volunteer early in 1982.

The Lord is leading some workers through difficult trials. Virginia Claassen and Ferd Ediger have recovered from major operations recently. Peter Voran has been experiencing pain from a facial nerve.

GC work in Japan began with language school in Kobe, where the first church also emerged. However, the major thrust of evangelism occurred in Miyazaki Prefecture on Kyushu, where there are now nine churches. Today there are also churches in Tokyo, Hiroshima, Fukuoka, Beppu and Oita. Nine churches have full-time pastors.

During the devotional hours, Belva Unruh used the heroes of faith in Hebrews 11 to encourage and challenge the group in the faith. She shared how God has been faithful in their lives as he led them first to Japan, then to Newton, Kan., and now to Taiwan.

Verney Unruh based his messages on passages from Isaiah 40-55, emphasizing the servanthood of the Lord as a model for serving and ministering. In a land where visible results are often discouraging, the call to be servants of the Lord was confirmed again through Isaiah 40:1 and 43:1. *Mary Derksen*

Traditionally Anglo congregations of the Protestant denominations are going to have to reach out more to Latins and blacks to survive in Miami, two major church surveys indicate. The problem, concluded Orrin D. Morris, director of research for the Miami Baptist Association, is "white flight." And it will get worse. "White flight will become widespread throughout the Gold Coast counties" in the next two decades, he predicted. "Net losses in the number of Florida Baptist churches will occur even though the number of black and ethnic churches will greatly increase."

A majority of Americans favor raising federal taxes on cigarettes and alcoholic beverages, according to the latest Associated Press-NBC News poll. The proposed "sin taxes" were endorsed both as a means of raising tax revenues and to discourage smoking and drinking, according to the recent telephone poll of 1,598 adults in a scientific random sampling.

Broadcasters see problems, potential in television

Ft. Lauderdale, Fla. — "Gospel Connections" was the theme of this year's convention of the World Association of Christian Communications' North American Broadcast Section (NABS-WACC) held here Nov. 30-Dec. 4. The 12th annual event was attended by 165 church broadcasters from Canada and the United States.

Pat Robertson, founder and president of the Christian Broadcasting Network, gave the opening address. Robertson stressed the need to "build bridges" between established denominations and evangelical broadcasters. He admitted that his own television program, "The 700 Club," only reaches a weekly audience of three million viewers, much smaller than the 20 million estimated by other broadcast evangelists. Robertson urged the delegates to use the miniseries (like "Roots," "Shōgun") approach when producing Christian TV programs. "It's expensive," he said, "but a good investment."

"TV and Human Values" was the topic of a presentation by Jerzy Kosinski, the Polish-born author of *Being There*, a novel about the transmission of human values on television. Kosinski stressed the need to make chronic TV viewers more aware of their self-potential. He suggested that the media be confronted, not "as a link to the outside world, but as a barrier to it."

Crosby

One of the television industry's few black producers, George Crosby, asked convention delegates to address the issue of stereotyping in future church media programs. Crosby, who produced the final three-hour episode of the television drama "Centennial," described what he termed the problem of "social incest" in which people grow up and live in an isolated society, whose only outside connection is television. He urged the delegates to faithfully reflect racial realities in radio and television programs, and to recognize society's "information isolation."

Other speakers at this year's event were: Kenneth Bagwell, president of Storer Television Stations Division, the world's second-largest cable television operator; Emma Lou Benignus of American Baptist National Ministries' "Alternatives for the Aging" program; and Don Roper, World Association of Christian Communication, London.

During the week-long event, participants attended special seminars dealing with a broad range of communication issues. During the business session, Martin Neeb, director of communications for Pacific Lutheran University, Tacoma, was elected NABS-WACC chairperson for 1982.

Seven Mennonites attended this year's event, including delegates from the Mennonite Church and the General Conference. *Barth Hague*

Habegger resigns as COM executive secretary

Newton, Kan. (GCMC) — Howard J. Habegger, executive secretary of the General Conference's Commission on Overseas Mission for the past 11 years, has resigned from that position effective July 1, 1982.

Habegger

In a Dec. 5 letter to commission members, Habegger cited the need for new creative leadership within COM, a personal need for vocational change, and the rigorous travel demands of the executive secretary's position as reasons for his resignation.

"Howard has given able leadership to the work of our commission," said COM chairperson Harris Waltner of Mountain Lake, Minn., in response to Habegger's announcement. "While we deeply regret his resignation at this time, we also want to respect his reasons for this action. . . ."

Waltner indicated that COM has designated a selection committee to find candidates who might fill the executive secretary post. That group consists of COM's executive committee plus Harold Schultz, another commission member.

In his letter of resignation, Habegger was positive about his 20-year experience with the commission, first as a missionary and then as an administrator. "These years have been the most rewarding and challenging of my life. . . . I can terminate with a real sense of joy and satisfaction," he wrote.

Habegger indicated that, although one of his reasons for resigning was the need for a change in vocation, he and his immediate family intend to remain in the Newton/Hesston area into the foreseeable future.

A colloquium initiated by Montreal House of Friendship and organized in cooperation with 11 other Montreal professional and community organizations took place Nov. 7 in Montreal. Over 120 participants representing 62 organizations spent the whole day sharing information on a single topic — the insensitivity of the Canadian government toward the dilemma of refugees. Participants pointed to the double standard whereby Canada welcomes refugees from communist countries but demands visas of those fleeing Third World countries.

Labor and management points of view were shared at a free-wheeling session held at the Sargent Avenue Mennonite Church, Winnipeg, Nov. 21, which drew participants from Mennonite churches in southern Manitoba. The sessions were sponsored by the peace and social concerns committee of the Mennonite Central Committee. A common concern by those who shared their experiences was that they felt isolated in their congregations. They felt the church, although having in its membership many who are part of the labor and union scene, still conveys messages of either rejection or of neglect of those in the labor scene.

Geographically isolated churches:

Newton, Kan. — The Mennonite diaspora in Canada and the United States is still enlarging, perhaps at a faster rate than ever before. Although their history is that of a colony- and community-oriented people, Mennonites in these two countries continue to move to new locations, both rural and urban, often out of professional necessity.

The mailing list of *The Mennonite* contains names from St. John's, Nfld., to Whitehorse, Yukon; from Amherst, Mass., to Honolulu. Small fellowships or churches are often created soon after several Mennonite families settle in a given location. When that locale is geographically distant from large groups of other Mennonites, the emerging fellowship faces unique challenges, sometimes problems.

The General Conference has a number of churches which one might consider geographically isolated, depending on the criteria applied. Several are hundreds of miles from the nearest GC church. Of all congregations which might fit into this category, five volunteered answers to questions concerning their relationships to the conference structures, and the special challenges their situations posed.

The United Mennonite Church in Thompson, Man., is 500 miles from Winnipeg, location of the nearest GC church. Good air and road connections link Thompson to Winnipeg.

The church does not have a minister, but Arne Schellenberg described their situation. He indicated that the Thompson church is left pretty much to their own resources, but they find they do have talent. "Our group would be characterized by a lot of dynamic energy," he stated. They are working on acquiring a minister.

Schellenberg said the group meets the needs an extended family might otherwise meet for individuals. They know each other and each other's children well. When any of them have to be out of town, the others care for their children.

Although a small church can have many advantages, one difficulty with their closeness is that it is hard to integrate new persons who come to the group, but they work hard to overcome this problem.

Schellenberg assessed that they have a fair amount of money given to the church. Members earn good salaries. "Our giving isn't exorbitant," he said, "but we feel the church means a lot, and we're quite ready to support it financially.

"We're not actively looking for help. We don't feel like poor country cousins," he said. Their closest outside relationship is to the Canadian conference. "They do encourage us," he said, "and we try to let them know what we're doing."

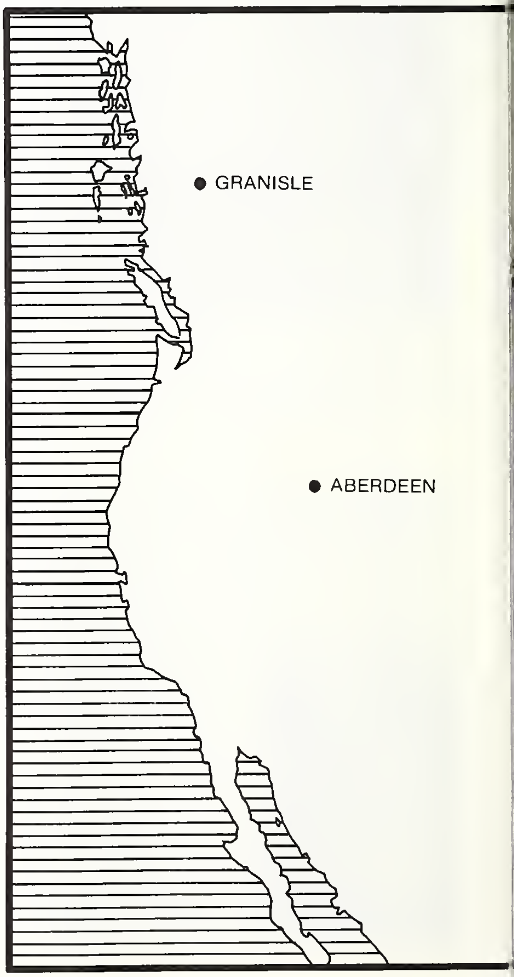
Another distant congregation is the Church of the Way in Granisle, B.C. At one time the nearest church was 600 miles away until the Granisle people helped start a church at Burns Lake, only 60 miles down the road.

"It's tough here," said pastor Dick Hildebrandt. "We are a mining community, and the town is here strictly because of the copper mining. It's very transient. Last summer we lost half of our congregation. Now we have 24 members, but some new people are coming. It's a real outreach, no different than overseas mission or native ministries."

The church receives financial help in order to survive. Hildebrandt reminds others in the B.C. conference to keep them tied in. One way they have done this is to pay mileage to help such outlying churches keep involved in conference committees.

Hildebrandt stressed the importance of having a conference-related minister in such outposts. Otherwise those churches could easily disappear from the conference.

The others in his group are from the

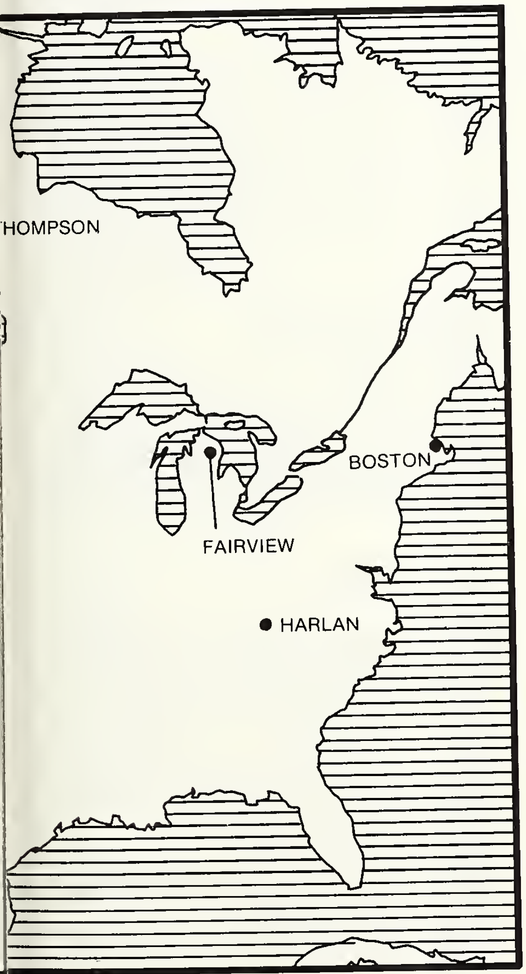


Mennonites in Winnipeg and British Columbia are taking concrete steps to address a growing housing crisis for low-income Canadians. Mennonite Central Committee (B.C.) has accepted a plan to get involved in a low-income housing project which will probably be located in or near the core area of Vancouver. Mennonite Urban Renewal Programs was formed last June in Winnipeg to supervise the adaptation of a 21-unit apartment block in the city's north end and make it available to native families.

The First Mennonite Church of Christian of Moundridge, Kan., held its third annual year-end celebration Jan. 3. A committee worked throughout the year photographing its members, ranging from infants to the elderly. The camera committee went to factories, business places, hospitals, homes for the aged, schools, private homes and church, photographing members at work, play and worship. The evening included a carry-in meal, a celebration service of new members, births and deaths, and intergenerational games.

Churches in distant settings face special problems and challenges. For some, conference ties are lifelines; for others, local autonomy is more important.

Lutheran, Anglican, Alliance and United churches. Several are new Christians. Hildebrandt is on the General Conference Division of Administration board. "With the congregation knowing of my involvement, they are getting a better picture of the total conference work," he said. Conference membership for the Granisle church is truly a "tie that binds."



Russell Welty responded for the Comins Mennonite Church of Fairview, Mich.: "Our church is a community church rather than a Mennonite church," he said. "It's difficult to have a meaningful exchange with other Mennonite churches. We're so far removed we also have very little exposure to the conference; for example, it's hard to get church members to use *The Foundation Series*."

One of the biggest problems Welty and his wife face is that they do not have Mennonite people from other churches to whom they can relate. They compensate by getting involved in the community. Some of their activities include working in a retirement home, serving as a chaplain at a nursing home and managing a council on aging.

Welty also expressed the need for their youth to be exposed to peace issues and what Mennonitism is.

Pastor Ben Rahn of First Mennonite Church in Aberdeen, Idaho, also noted this problem. His is the only Mennonite church in eastern Idaho, the nearest General Conference church being 600 miles away in Ritzville, Wash. Unlike most geographically isolated churches, his is large, having 330 members.

"Our youth do not become acquainted with other Mennonite young people," he said. For example, they have their own retreat grounds in the mountains, but as one camper said, "It's fun to go to camp, but there are no other young people from outside our church."

In addition, there is a strong Mormon influence in the Aberdeen area. About 60 percent of the students in the school system are of that background. The Mennonites do not like for their young people to date Mormons for fear they will marry them, yet they cannot readily marry in the church because of being interrelated. Other churches in town are small and do not have many young people, except for a few Catholics who come to First Mennonite for activities.

The triennial conference at Estes Park in 1980 was a highlight for some of the Aberdeen youth. One of them said, "I never realized there were that many young people in the whole world." One girl who was previously enrolled in a college in Idaho enrolled in Bethel College, North Newton, Kan., after the conference experience.

Rahn's wife, Tina, expressed what some others have said about being in the pastorate so far from other Mennonite churches. "It gets pretty lonely when you're used to a Mennonite community," she said. A Self-Help store in Nampa, Idaho, keeps them in touch with members of the Mennonite Church.

Rahn said it would help them to feel more tied in with the conference if speakers and musical groups would schedule a stop there. Bethel College sent a representative who was much appreciated by the young people, and the Marriage Encounter program of the General Conference held a workshop there for 28 couples.

Rebecca Pries, contact person for the Boston Mennonite Fellowship, responded differently to some of the same questions. "We feel less in touch with particular conference issues. I think one of the reasons might be that people who come here have left their home communities some time back."

Pries pointed out that their group is a dual-conference fellowship. Their over-

continued on following page

The Fukuoka (Japan) Mennonite Church held a bazaar on Oct. 25. The bazaar, actually a mini relief sale, was a first for the small group of about 10 active members. The sale featured Bangladesh SELFHELP items, and all profits from the sale were sent to Bangladesh for the purchase of school kits for children in that country. Over $300 was sent. The relief sale workers are shown at right.

The willingness and capacity to work during childhood is the most important forerunner of mental health in adulthood, according to a study reported in the *American Journal of Psychiatry.* Those who had been industrious as youngsters turned out to be the most well-adjusted adults and to have the most successful work lives and the most satisfying personal relationships, the study showed.

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seer from the Mennonite Church visits them and ties them in. "We need to try to develop closer working relationships with the General Conference," she said.

The Boston Fellowship is also different in structure from some of the other congregations. It started on the house-church model meeting in homes. They have a lay pastor and lay leaders.

The group does try to send people to some of the larger meetings of the General Conference, such as the triennial conferences and any midtriennium sessions.

Pries said that one thing that affects her is the enormous amount of paper that comes to them from the General Conference offices. Part of her problem with it is that their church program is not like others, and she finds difficulty in relating to the information she receives.

When asked how the General Conference could be more helpful to her group, she said she did not know. The Boston Fellowship makes their group decisions by consensus, and thus far the conference has okayed what they have done. Pries says they could learn from other churches, and other churches from them.

The Harlan (Ky.) Mennonite Fellowship is a group of 18 adults and 12 children. Most of them are from Mennonite Church background, so they tend to identify more with that denomination. For example, they do not send delegates to triennial sessions, but they do send representatives annually to the Mennonite Church's Laurelville (Pa.) retreat for house fellowships.

Elaine Stoltzfus of Ages, Ky., is the group's contact person, and as such she reads the mail that comes from the General Conference office in Newton.

"We have resource people come periodically from the Central District," she said, "so we feel we have contact with others." *Marion Keeney Preheim* and *Larry Cornies*

Bartel to leave central offices, accepts pastorate

Newton, Kan. (GCMC) — Floyd and Pearl Bartel have accepted a call to serve First Mennonite Church here beginning Aug. 1, 1982. He will be the senior pastor and be involved in preaching, teaching, administration, coordination of the pastoral staff, and visitation.

Bartel

Bartel has served the General Conference as its secretary of congregational mission under the Commission on Home Ministries since 1976. He is currently completing his second three-year term.

His work with the General Conference has been focused on the development of resources and encouragement of local congregations in their outreach ministry. A special focus has been the development of resources for purposeful planning, such as the *Congregational Goals Discovery Plan,* and he has promoted church growth education by conducting seminars in local churches and publishing a 13-week study unit called *A New Look at Church Growth.*

Bartel has also worked in the areas of gift discernment, evangelism, relating to inactive members, and local shepherding programs in which lay persons help in the church's caring ministry.

Bartel has been involved in three other pastorates. He was associate pastor of Woodlawn Mennonite Church, Chicago, during his seminary years from 1954-56. He also pastored the Southern Hills Mennonite Church, Topeka, Kan., from 1956-65, and Bethel Mennonite Church, Lancaster, Pa., from 1965-76.

His wife, Pearl, will be continuing as instructor in the nursing program at Hesston (Kan.) College on a part-time basis.

Bartel will replace Andrew Shelly, who has served as First Mennonite's interim pastor since Albert Epp left in 1980. On the continuing staff will be Leonore Friesen, director of nurture and education; Ken Jantz, youth minister; and Grace Yoder, secretary.

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Voluntary service job opening

The Conference of Mennonites in Manitoba has a full-time voluntary service opportunity opening at Camp Moose Lake **to assist the director-manager**. Responsibilities will include helping with maintenance, program, hosting, food service and camping interests.

Job opening

Applications are being accepted for a full-time **director-manager** position at Camp Moose Lake. Position opens after Jan. 1, 1982. Skills required are hosting, maintenance, programming assistance and an interest in an outdoor camping ministry.

For more information and an application, write or call:

"Camps with Meaning"
Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, MB R3T 2C9
Phone 204/475-3550.

A 2,000-mile cross-country walk for peace was recently completed by Mark and Emily Patton. The Pattons, in their late 20s, undertook the trek from Denver to Washington to publicize their concern about the nuclear arms race and to lecture on the need for a bilateral freeze on nuclear armaments. Called The First Step, the Pattons' four-month walk was sponsored by 25 church agencies.

A nationwide campaign calling for a strengthening of marriage relationships and healing within America's homes has been called by the National Association of Evangelicals to mark its 40th year as a Bible-based instrument for cooperative evangelical action. Under the banner "Save the Family" NAE will be working to raise the awareness of evangelicals to the multiple challenges facing the family today, while offering practical programs and professional resources specifically designed to counter its erosion.

RECORD

calendar

Jan. 28—MCC US annual meeting, Milford, Neb.

Jan. 29-30—MCC annual meeting, Henderson, Neb.

Feb. 5-8—Council of Commissions, Newton, Kan.

April 22-24—Congress on Urban Ministry, Chicago

Canada

Jan. 21-23—MCC (Canada) meetings, Winnipeg

Jan. 28-30—Canadian Council of Boards, Winnipeg

Feb. 12-14—United Mennonite Churches of British Columbia, Peace Church, Richmond

Feb. 19-21—Conference of Mennonites in Manitoba, Bergthaler Church, Altona

Feb. 19-21—Conference of the United Mennonite Churches in Ontario, Stirling Avenue Church, Kitchener

Feb. 26-28—Conference of Mennonites in Saskatchewan, Martensville

March 5-7—Mennonite Marriage Encounter, Grace Church, Brandon, Manitoba

March 12-13—Mennonite Conference of Alberta, First Church, Calgary

Central

March 25-28—Central District Conference, Middlebury, Ind.

April 16-18—General Conference Christian writers' workshop, Bluffton (Ohio) College

April 23-24—Outreach '82: conference on world missions, Fort Wayne, Ind.

deaths

John E. Amstutz, longtime Mennonite pastor, died Nov. 18 in Brooksville, Fla., at the age of 100. Born April 1, 1881, he was a 1909 graduate of Bluffton (Ohio) College and a member of the faculty at Bethel College, North Newton, Kan., in 1914-15 and 1919-20. From 1911 to 1921 he was pastor of First Church, Halstead, Kan., and from 1921 to 1959 he pastored the Apostolic Mennonite Church in Trenton, Ohio.

Alvin J. Miller, pioneer Mennonite Central Committee worker, died Nov. 9 in Grantsville, Md., at the age of 97. Miller served as director of MCC relief efforts in Russia during the great famine there in the 1920s.

workers

Darrell Buroker began duties Nov. 1 as admissions counselor at Bluffton (Ohio) College. He is a 1981 graduate of Bluffton with a degree in accounting and business.

Don and *Norma Friesen*, Wildwood Church, Saskatoon, were commissioned Dec. 13 for service as Commission on Overseas Mission/Africa Inter-Mennonite Mission missionaries in Kananga, Zaire. Their first term of service is three years, including French language study in Brussels, Belgium. Don is a graduate of Swift Current (Sask.) Bible Institute and has training in broadcast electronics. He will assist in training Zairian nationals to operate an interdenominational religious broadcast facility in Kananga. Norma, a graduate of the European Mennonite Bible School in Bienenberg, Switzerland, is a trained dental assistant. She may serve part time in a Kananga clinic. The Friesens will act as the AIMM host/hostess couple and will serve as supportive personnel to missionaries who are at work in more isolated areas.

Friesens

Quinn

Willms

Robert Quinn, Westview United Church, Yorkton, Sask., has begun a two-year Mennonite Voluntary Service term as a youth worker at Fresno (Calif.) Optimist Boys' Club. A 1980 graduate of the University of Saskatchewan, Saskatoon, he has also studied at that city's Lutheran Theological Seminary. He is the son of Harvey and Doris Quinn of Yorkton.

Richard Willms, Leamington (Ont.) United Church, has begun a two-year term at the St. Louis, Mo., MVS unit as a peace education worker. A 1979 graduate of the University of Waterloo, Ont., with a bachelor's degree in history and peace and conflict studies, he is the son of Alfred and Irene Willms of Ruthven, Ont.

Adult education in our church

Elfrieda Tiessen

Bethel Mennonite Church, Winnipeg, is putting greater emphasis on its adult education program. It is proving to be positive to the congregation and encouraging to me.

Early in 1980, the adult education committee surveyed the educational needs of the congregation. The results became the basis in planning the 1980/81 program.

Bethel began two separate Sunday morning services in September 1980, and all education classes were held during the hour in between.

The new educational format consisted of a number of topics in response to the membership requests. Some options were for the whole Sunday school year, others for sessions anywhere from seven to 15 weeks. The average attendance has increased from 35 to nearly 100.

Manitoba conference worker John F. Wiebe led discussions on sermons. Johanna Toews directed the book study class on prayer. A survey of the Old Testament was taught by Gerald Gerbrandt of Canadian Mennonite Bible College. All resource persons for these courses are Bethel members.

The series of lectures, "Grief in the Family" and "Marriage, Divorce, Remarriage and Biblical Teachings," had a number of Bethel members and Winnipeg community resource persons. "Marriage: Keeping a Good Thing Going" was led by Abe and Elaine Bergen, who have worked with Marriage Encounter groups and are also Bethel members. Terry Burkhalter, camping ministries worker for the Conference of Mennonites in Manitoba, was the resource person for "Outdoor Ministries."

Extensive work was done in coordinating each area. Each course sounded so interesting it was difficult to decide which to choose. However, I decided to attend the "Grief in the Family" series.

During the 15-week series, lecturers included a local hospital chaplain, a social worker who specializes in widow response, an interfaith pastoral director, a supervisor in marriage and family counseling, a chaplain at a rehabilitation hospital, a pastor and a lawyer. The intent was to understand more fully the meaning of grief and to point to better ways of responding to persons undergoing such an experience.

Many congregations realize today that lifelong learning is essential for Christians — in all aspects of living and *dying.*

Grief can be any encounter of loss. Loss of a pet, loss of a favorite possession, retirement, death, divorce or even relocation.

It was particularly meaningful to hear responses and discussion from persons who had experienced some kind of personal loss.

The most common loss discussed was the death of a spouse or parent. It was striking how many personal feelings were identical. The mutual feelings of denial, fear and lack of apparent understanding from friends were evident. I learned the feelings my family experienced before and after the death of my husband were common.

Grief and grief management must be worked out by the dying person and the survivor. If husbands and wives, parents and children can discuss this type of loss before they are confronted with death, the distress and pain may be reduced.

Separation and divorce are becoming increasingly prevalent in our society. We must recognize the need to understand and respond to persons experiencing this and other kinds of grief.

How can our churches become more of a healing community for persons undergoing a grief process? Several suggestions were presented by both the class and the leaders: (1) a support group can be formed; (2) training sessions can be set up for persons interested in "listening"; and (3) institute seminars or workshops can be held to learn more about death and dying.

I was encouraged by the discussions after the lectures on funerals and wills. It is clear we need to be more open with our families in these areas.

Jake Pauls, pastor at Bethel, spoke on preparing for the funeral. He spoke about the different aspects in planning the viewing, the service, and the need to minister to the survivors. He also raised an issue. "With the high cost of land, will future cemeteries become obsolete? Will we be faced with compulsory cremation?"

The legal aspect surrounding loss due to death was dealt with by Norman Larson, Winnipeg lawyer and Bethel member. One of the concerns discussed was the complications of an estate without a will.

In a concluding session, George Neufeld, hospital chaplain and member at Bethel, led us in summarizing and discussing the 15 weeks.

What is our goal in life? Is the cause adequate for dying? Is it possible that our fears in life are related to our fears of/in death? We cannot be of help to the dying until we too realize that we are dying. And if we believe we are whole persons even though our physical bodies are dying, the fear of death diminishes. If we can accept that there is an aging as well as a dying person within us, then it becomes easier to adjust to facing and preparing for life's end.

The consensus was that faith can make the process of grief less traumatic. The pain may be just as severe, but accepting God's promise to uphold us in our time of need gives us the courage and the strength to cope.

The year 1981/82 promises to be equally interesting and educational. Classes have begun, and participation is good. The following options are available: (1) Aging: Preparation and Opportunity; (2) Foundation Series: Becoming God's Community; (3) Stewardship and Economics.

With the projected 1982 World Assembly on Aging, the class on aging should help to expose participants to an awareness of our own aging process.

Mennonites and Chaco Indians

Jacob B. Reimer

Paraguay is a landlocked country in the heart of South America, bordering on Brazil, Argentina and Bolivia. The Paraguay River divides the country into two parts: East Paraguay with about 40 percent of the territory, and the Chaco with 60 percent (about 240,000 square kilometers). About 100,000 people of the three million population live in the Chaco. The Chaco is a flat country without rivers, mountains or rocks. It was selected by Mennonites in the 1920s for a new settlement. The Paraguayan government granted certain privileges to Mennonites in exchange for cultivating this land, with its hot and dry climate. Of the 100,000 people in the Chaco, 35,000 are Indians, 10,000 Mennonites, and 55,000 Paraguayans.

The first Mennonites came from Manitoba and Saskatchewan. The Manitoba government passed a law making public school attendance and the English language mandatory in the schools. The Mennonite schools — where German was the official language — did not meet provincial standards. Mennonites felt threatened by this act, considered it a violation of earlier promises, and consequently looked for a country willing to grant these privileges (private schools and exemption from military service). One group, the *Altkolonier* (Old Colony), emigrated to Mexico; another group, mostly *Sommerfelder*, moved to the Chaco. This latter group consisted of 279 families (1,765 persons). They encountered many difficulties during the first few years, and many people died. Only about 1,300 were left to the task of cultivating the Chaco.

Three years later a group of Mennonites from Russia came to the Chaco and founded the Fernheim Colony. In 1948 a third group — the 2,400 refugees that had come out of Russia to Germany — settled in the Chaco (Neuland Colony).

An Indian farmer looking at his crop.

When the first Mennonites came, there were 500 Indians in the area. This nomadic tribe was close to extinction, since there was little game and food was scarce. Mennonites soon discovered these Indians practiced infanticide to control the birth rate and left their aged to die in the bush because they could not afford to care for those who could not hunt or work.

Fernheim Colony started a missionary work in 1935, only a few years after they settled in the Chaco. In 1946 the first Indian convert was baptized, and soon others followed.

In 1955 the Indian church asked for help to be settled like their Mennonite brethren. The first land was bought by the mission *Licht den Indianern* (Light to the Indians), and the settlement project started. In the meantime, Menno and Neuland colonies also became involved. Until 1961 each colony had its own project for the Indians. But in 1961 the Mennonite churches of the three colonies together with MCC formed the Indian Settlement Board. This board was given responsibilities for settlement, education, health and social programs among the Indians.

Other Indians from the south, east and north moved into this area of the Chaco, and so the missionary work was expanded to include other tribes, like Chulupie, Sanapana, Lenguas, Tobas and Moros. Membership in the Indian churches is between 3,000 and 4,000. The Indian Settlement Board is composed of Indian leaders, missionary personnel and representatives from the colony administration, at a ratio of 50 percent Indians and 50 percent Mennonites. This board has legal status and owns about 260,000 acres (106,000 hectares) of land. For the first time these Indians own land, or at least are co-owners. On this land are settled about 1,000 families.

Production during last year included 650,000 kilograms of cotton, 160,000 kilograms of peanuts, and about 400 cattle. This is not nearly enough for them to make a living, but it is a help.

One church in the Indian settlement area.

The board maintains 45 schools with 1,600 pupils, 60 teachers and supervisors. About 300 children are given a meal at noon. Expenses of the whole school program amount to about $250,000 per year.

Two doctors and 15 nurses are employed in the health program, also 10 Indian nurses aides — male and female — and one Indian dentist.

Plans have been made by the board to build an Indian agricultural school, so their young people may learn better farming methods. The board believes this is a worthwhile investment. We are now trying to find financial assistance for this project. The government has promised to consider one year of education in such an agricultural school equal to one year of military service.

Will the Indians turn back to their old ways and their nomadic culture? During the last years some have returned to their old lifestyle and rejected the Christian values taught by the Mennonites. On the other hand, we also see some of their own people in a fruitful ministry among the Indians. A large number of those who had become indifferent to the Christian message have made new commitments to the Christian life. We trust that with a united effort of Indians, Mennonites and other concerned Christians — and much prayer — the work will go on and these people will not fall back into the non-Christian way of life. This is a great challenge and requires much wisdom and courage. We still need further help in this task.

LETTERS

We must find more help

To have or not to have sexual relationships outside the bonds of marriage is an extremely private matter. Because of this, opinions surrounding it are bound to be many and varied. Thus, my initial response to *The Mennonite*'s attempt to bring such private matters into the public arena was both pride, at the courage displayed, and amazement, that you dared to trod where few angels would. All in all, you are to be commended, if not for your sensitivity, at least for your guts.

In my opinion, Krabill's "What's Wrong with Premarital Sex?" (Nov. 10 issue) makes some good and bad points. One of its most obvious strengths is that it was written by a true practitioner. Theologians and other academicians ought to play a part in such ethical discussions, but the acid test for such matters, it seems to me, lies in the "field," not in the classroom. Another point for *The Mennonite*.

Practitioners, I think are hard pressed not to become biased on certain issues if they practice long enough. To a large extent their opinions are shaped by their clientele. Thus, as the Goshen College physician, Krabill's opinions on premarital sex (and I think it is worth underscoring, as Krabill does, that the thoughts expressed are borne out of *his* experience and observations) will be different than those of a friend of mine who is a physician at a state university. So, when Krabill says on page 631 that premarital sex is unfair to the physical relationship because "it often occurs in settings 'where no one finds out,' " that's more a reflection, a sad one in my opinion, on his Mennonite clients and their significant others (e.g. Mom and Dad), who must somehow be blocking the openness so vitally needed, than it is an objective statement on premarital sex in general.

Also, am I the only one or was anyone else out there in *Mennonite* land disturbed by the title of this article? Krabill says he hates to state the question in the negative ("What's Wrong . . ."), but I'm not sure I believe him. It seems to me if he felt this way he might have tried to rectify the negative question by giving us a little more positive answer. No, it seems pretty clear to me that Krabill fully intended to pose the question just as it stands so that he might proceed to answer it in the same negative vein. And yet, assuming that there will always be a percentage of Mennonite people who engage in sexual relationships outside the bonds of marriage, it would seem we have the responsibility to offer some positive guidelines in this regard. Along these lines, perhaps a more wholistic approach, including sex within the bonds of marriage, or at least within the bonds of a commitment relationship, ought to be adopted in future *Mennonite* articles.

In my opinion, then, Krabill's article is a start (underlined, *a start*) for the long discussion on sexual relationships outside the bonds of marriage ahead of us. It in no way ought to stand as a definitive statement. So; don't leave us out here, Bernie; you stuck your toe in the water, it's time to get wet all over. (And since some of us practitioners feel like we're drowning already, it would be nice to have a few other church-persons at least attempt to throw in a rope or two.)

P.S. I couldn't let this letter go out without identifying what I feel to be a less than complimentary comment about our Christian sisters under point nine. "It is tragic that so often the reaction of young women to their first sexual intercourse is, 'Ugh!' " Need I remind us that that reaction has been shared by men too (and, by the way, is probably only incidental to whether one is married or not)? *Mike Klassen, 931 Bertrand, Manhattan, KS 66502*

Nov. 23

Editor's note: Both Krabill's article and my editorial in that issue do not claim a final answer. We are ready to discuss the subject. Yours is a necessary response. I invite others to also enter this important search for positive handles to deal with the related issues.

Graphics and content

The editorial staff is to be commended for their choice of the front cover display on the Nov. 17 issue — as well as a number of others during the last several months. While they may not be as attractive, from a journalistic viewpoint, as some others — as for instance those of April 14 and Aug. 25 — they offer a more realistic, more informative, more practical use of precious space. I once suggested to a previous editor that he initiate a series of photos of General Conference institutional structures, such as churches, schools, etc. These could prove valuable to the readers; some would probably start a collection by saving instead of discarding them.

Another suggestion: Some magazines usually have on the inside of the front or back cover an item captioned "Cover Photo" with a description of what it represents. Looking at the cover of *The Mennonite*, one often has to wonder, "What's this, and what does it stand for?" What would be the reaction of the readers if the editors, besides giving "credit," would explain the meaning of the cover picture, and why it was selected? (Of course, in this issue it was self-explanatory.)

While we're on the Nov. 17 issue, how do we correlate the statement in the editorial, "His (God's) commission to the disciples — to make disciples of all nations — has never been rescinded," with the heading in bold letters on page 655: "our mission is . . . to show love"? (Sort of an ecclesiastical commercial?) This poses a two-pronged concept. Show love to whom? God or man? Both, of course, but which comes first? Matthew 22:37-39 answers that clearly. "Thou shalt love the Lord thy God . . . this is the first commandment . . . and the second . . . thy neighbor." Ostensibly the above quotations from the Nov. 17 edition do not come from the same pen. Yes, there is a correlation between the two concepts. Our manifestation of love to our fellowmen can — but does not necessarily always — spring from our love to God. If it does not, it is ephemeral; if it does, it is eternal and in accord with God's Word, as so superbly brought out in the meditation "Follow Christ's Example" by Richard C. Halverson in the Nov. 10 issue and complemented by E. R. Moser's letter "They Did Something" in the same issue. Please read them again. *C. B. Friesen, 415 E. First, Newton, KS 67114*

Nov. 23

Editor's comments: Regarding covers and other graphics used in The Mennonite, *I would feel bad if they were always explained to readers. Then it leaves little to think about. One of the great values of art is that it may challenge us to new thoughts and strain our imaginations to new potential. We try to be moderate in our use of abstract but would hope it should not stop.*

On Russian Mennonites

"Who are the Mennonites? (Nov. 3 issue) disturbed me, especially that part which tried to pass judgment on the Mennonites in Russia. Of course, we Mennonites are not blameless, especially in regard to forgiveness. We are not any better — maybe worse — than other religious groups. But even in that respect there were many advantages in Russia. There we not only belonged to one church, but we also lived together in one village, with neighbors all around us. We were not only a religious group, but also a social and economic and administrational group. Living so close together caused frictions, but they were solved most of the time, and that frightful individualism, which springs up in Canada like mushrooms, was absent there. People felt much more part of a community. There were examples of heroic self-sacrifice for one another.

If Dorothy Friesen blames our people in Russia, she should be careful. It is easy here under comfortable conditions to pass judgment on others. If she thinks they accumulated great wealth in Russia, she does not know what she is talking about. It sounds as if every Mennonite were a millionaire. As a matter of fact, we were for a while, but would not wish that condition to happen here.

Our Mennonites had problems with their poor but were able to solve them gradually. They also sacrificed a lot to support their young men in the alternative service. It is true that Russia under the late czar contributed the right climate for people who were greedy. It happened that some could not resist the urge to become rich and accumulate land — the people who lived on estates. But the majority had about 170 acres.

Now you imagine somebody here today making a living on one quarter. But that is what they did. And they generally had more than two or three children, and lived in a house that had only four rooms and no running water, hauling straw in every day to heat, bake and cook. If our young people would have to live like I did, especially during the upheavals, they would not talk about us having accumulated wealth.

No farmer in those villages could have afforded an automobile. He would have been broke in no time.

It is hard to understand how a farmer with a large family could afford some hired help on 170 acres of land. But we generally employed two men and one or two girls during the summer. It is true they did not get high wages. Had that been the case, all those men and boys would have had no jobs. This way they had board and lodging and earned some money. In contrast, I am now farming alone in this country, being 73, because I cannot afford to hire a man at today's wages, although I farm 425 acres.

It is true some Mennonites showed greediness by acquiring too much land. Perhaps the Mennonite community should have done something about it. It is also true that the *Gutsbesitzers* were the first to be stripped of their possessions and made homeless. When the emigration to Canada started in 1923, they were the first to be eligible, being refugees. It is also true that many of them were not very suitable material for farming in Canada, not being used to manual labor.

Those *Gutsbesitzers* did give us villagers some problems occasionally. In our neighboring village, a certain man acquired the majority of the *Wirtschaften*. He built himself a large mansion and lived like a king. I suppose he rented the land out to farmers. One of those *Gutsbesitzers* also started that scheme in our village. But after he had acquired one *Wirtschaft* across the street from us, the village community stopped it by forbidding anybody to sell to a person who was not going to farm it himself. They had seen how deteriorated Fürstenau had become. At the end of our village stood a sign, indicating that there were 40 yards in the village, 20 of them "full *Wirtschaften*," the rest half or smaller.

If Dorothy Friesen thinks that only some wealthy Mennonites lost their land, she is gravely mistaken. Everybody — Mennonite or not — lost their land, rich or poor. All we could sell was the yard with the buildings. A man from Fürstenau bought it. He wanted to be among Mennonites, his former village having been settled mostly by Russians. But even he could not enjoy the new place for long. They all had to go to Siberia — never to come back. All we got out of it was 2,000 rubles (about $1,000).

To talk about our people in a derogatory way is simply irresponsible. I still maintain, as far as the Word of God is concerned, those ministers of ours, having been elected by the congregation and having dedicated themselves to that service for life, knew how to preach from heart to heart.

It is also a shame to claim all Mennonites found themselves the oppressors in Russia. It is true, that is what the communists called them — even the farmers who had with great effort acquired 170 acres and employed a few men. But when people here believe such nonsense and publicize it, that really is too much. For people who live in luxury here to judge our people there who lived a simple life, who had straw in their beds which had to be pulled out to accommodate three to four children for the night, to call them oppressive and insensitive to the desperate plight of their neighbors is beyond me. During the czar's time millions of people never starved to death or vanished without trace in labor camps. *H. Becker, 682 Spruce St., Winnipeg, MB R3G 2Z1*

Nov. 30

Finish not as good

I was delighted with the excellent article on premarital sex by Willard Krabill (Nov. 10 issue). The 14 reasons were both provocative and persuasive.

The summary was disappointing, however, and seriously undermined the polemic of the article and eroded the credibility of the author. I concur that "sins of the flesh are not limited to sex acts, and that lying, jealousy, and cheating are equally serious." But to "respect the right of persons to make their own decision in this area" is to ignore the many scriptural injunctions prohibiting lying, jealousy, cheating, premarital sex.

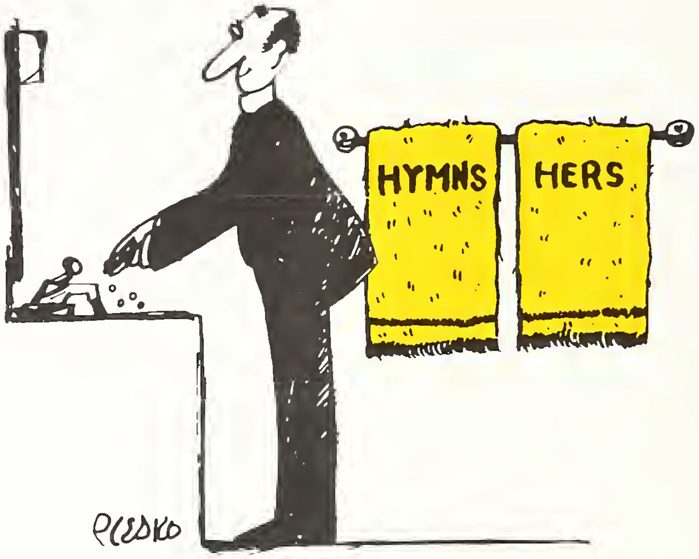
Does the author *really* respect the right of people to make their own decision in the areas of lying, jealousy and cheating? When he advises those who choose to become sexually active to be "responsible enough to use a birth control method," does he also counsel the liar to fabricate a good alibi and the thief to wear a pair of gloves and a mask? Can the Word, which speaks so boldly regarding these issues, be so easily set aside in the daily practice of one's profession?

Yes, the article itself was compelling, but the conclusion espoused reflects either a sorrowful ignorance of the Word or a willful attempt to minimize its impact on his role as counselor. *Irvin A. Busenitz, 27454 Onlee, Saugus, CA 91350*

Dec. 3

Reflections on sexist language

David Ewert



Two of the most positive labels in English are sexist — in favor of the female. If I want to describe love in the superlative, I speak of "mother love." God's love in its most dramatic manifestations is so described in the Bible. For example, Isaiah 66:13 (NIV) reports God's saying, "As a mother comforts her child, so will I comfort you." In the same vein, Matthew 23:37 records these words of Jesus: "How often I have longed to gather your children together as a hen gathers her chicks under her wings."

If I want to describe a person's good judgment in practical affairs, I speak of "mother wit." Emerson somewhere makes the observation, "The cure for false theology is mother wit." Since theology has been largely male dominated, the antidote to such idle nonsense naturally must come from the other sex. Appropriately, then, Proverbs personifies true wisdom as a woman.

Many of our other positive abstractions, when personified, are female, as in the cases of Virtue and Truth. While it is true that God is typically described as male, so is the devil. Apparently we men have both the best and the worst of it. In any event, sexist language does not come in only one gender. But that is not my main concern.

Sometimes logicians use the term etymological fallacy. One commits this fallacy by basing present meaning on past usage. For example, if I were to argue that stewardesses are dirty and smell because the word "stywarden" once meant "keeper of pigs," I would be guilty of an etymological fallacy. From where I sit, it appears that at least part of the discussion about sexist language in the church involves this fallacy. Past definitions do not control present meanings of words. What we agree to denote by the words we use does control present meaning. Thus, if by the word "chairman" I mean "one who presides at a meeting," and everyone within my hearing understands and my actions support such a meaning, then the original meaning of the word is of no relevance. What is important is whom we choose to preside.

"The point is not that sexist language should be condoned in the church but that it should not absorb an inordinate amount of our time and energy."

The argument that language affects behavior and, therefore, if we change sexist language, we will change sexist behavior seems tenuous. The reverse is more likely to be true, for language is more symptom than cause. A prime example of how attitude and practice affect language is the evolution of the US Constitution. The words of the Declaration of Independence, "that all men are created equal," seem remarkably clear to us (at least as they pertain to race and sex), yet they made no discernible impact on the consciences of practices of slaveholders. That the 14th, 15th and 19th amendments had to be added to the Constitution indicates, first of all, that the framers of the Declaration intended only some white males by the word "men." Secondly, however, the addition of these amendments attests to the fact that changes in attitude and practice result in meaning changes. Now the definition of "men" explicitly includes blacks and women. But changes in meaning followed from, and did not bring about, changes in attitude or practice.

The point is not that sexist language should be condoned in the church but that it should not absorb an inordinate amount of our time and energy. Some language changes can be incorporated into our liturgy and music without doing violence to the meaning or sound of the original. Some language changes can best reflect our concerns if we *add* words rather than substitute. For example, to substitute "Parent God" for "Father God" is to sacrifice vividness and emotional warmth. Instead, we might feel free to also address "Mother God," as the Bible, at least implicitly, does. Words like "chairman" might well be kept, since through usage they acquire non-sexist meanings.

However, since the issue of sexism at its root is an issue of power and control, cosmetic changes in language may actually disguise the problem rather than alleviate it, causing us to think we've resolved the issue when we haven't yet grappled with it at a fundamental level. We of the "upside-down kingdom" need to be about cooperating with God to change the root of our behavior. If we do that, our language will acquire appropriate meaning, and no one will care what a particular word once meant — except etymologists.

MEDITATION

The damaged bud

The deep red rosebud lay in the middle of the street. I saw it when I brought my bicycle to a stop at the corner of Main and Amos.

"It shouldn't be crushed by a passing car," I thought, and picked it up.

It was a lovely, thick bud, broken from its stem at the base, with only its sepals curled under it.

I put it on top of the roll of newspapers in my bike basket and rode on to the post office. But since the bud bounced around and was in danger of falling through the wire and onto the pavement again, I took it in my left hand and steered with the right. Curling my fingers lightly around it, I felt as if I had a beautiful secret, for nobody I met knew about my rosebud. At the grocery store I slipped it into the sack with my purchases, and headed home.

Once there, I quickly found a small rosebowl, put water into it, and gently unfolded the sepals so that my bud would float upright. I had no way of knowing if it would open—maybe its rescue had come too late. It smelled of road tar and car exhaust.

Several times during the day I had to straighten the sepals, which tended to curl under and make the bud capsize. Finally they stabilized. I shared my secret with my family members, and they too began to watch it.

By evening we detected a slight outward movement of the first layer of petals.

To our joy the rose slowly opened until after two days it had turned into a burgundy cup. Though the outer petals remained rimmed in black from the street damage it had suffered, the center exuded the sweet aroma that only a rose can produce. And though it never did open completely, considering what it had had to endure, it was a marvel.

The telephone rang.

"This is your social worker (we are a foster family), and we have an 11-year-old runaway who needs a home. I have to tell you that she is upset, frightened and angry. She has been severely damaged emotionally. Do you suppose your family would be interested. . . ?"

Mary Rempel

New every morning

Family sorrow. New every morning as I awake to harsh reality. Crushing afresh after each soothing sleep . . . is it really true? Why did this have to happen to us? How can I bear this grief?

Comfort. New every morning. Still no answers to the mysteries of suffering, yet strength for the day. Faith in God and his purpose when all seems hopeless and I am at the end of myself. Trusting God as a child does his father while walking in the dark. Sensing the presence of the person who will never leave me nor forsake me. His love, mercy and faithfulness are new every morning.

It's just as the Bible says, "The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness."

Ruth Brunk Stoltzfus

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EDITORIAL

Heaven and Otis

The two towers of the World Trade Center in New York stand over a quarter mile up into the sky. Approaching south Manhattan, they overshadow everything. My son Greg and I went to see this shining piece of human ingenuity last Nov. 21.

The colorful brochure proclaimed, "The closest some of us will ever get to heaven." It hit me to see this promo headline. But then, the "Big Apple" is not like other places. Things are different there.

A warning sign told us the outdoor observation deck above the 107th floor was closed due to the wind. But for $2.50 each, we boarded a single elevator and looked at the world from 107 floors up.

The view is something else. The skyscrapers of downtown Manhattan are suddenly below you. Some of New York's magnificent cathedrals look like playhouses amidst the hundreds of multi-storied concrete, glass and steel structures.

The fun began after the fun was supposed to be over. We took the elevator down. As the door closed, a tape hoped we had enjoyed the breathtaking view of the WTC, told us we'd be down in 58 seconds.

When the little light hit 80 the elevator—without warning—went dead. It was loaded with 40 people. No exits. The emergency telephone soon told us they were in touch with Otis (the elevator company) and there was a problem. No, they had no idea how long it might be.

The tape was silent. Technology still. And the 40 people trapped at the 80th floor became so quiet, you could almost take the common pulse.

I could see the color go out of many faces. One young man began to whimper and scolded Otis. Tension was mounting and tempers fraying.

I consulted Greg and he said he was okay. Then I asked the phone operator for a progress report. Zero. Next I asked for the people's attention. They gave it reluctantly and partially.

"Since we don't know how long we'll be here, we h best take some precautions. If you feel warm, take of your coats. Those who feel weak, move to the walls o sit on the floor. Try your best to think or talk positively."

A number acted immediately and seemed grateful. Others stared as if I might be the villain.

We pried at doors and checked the emergencies. I urged the palest to get down. Two did so and let out burst of tears.

Inside of me I was praying, "Holy Spirit, show me when it's time to say more about your presence here. Since no one else had offered any leadership, I felt this was *my group*. The responsibility was heavy. The atmosphere was becoming tense.

At about 38 minutes, Otis called to say they could not fix the elevator but could take us back 107. Nobody wanted to go up, but we did.

The closest some of us will ever get to heaven.
THE WORLD TRADE CENTER NEW YORK

Some of the group refused to go dow on the next elevator. Most of us were down in 58 seconds.

I spoke to the man in charge. "A sh in the computer—but we can't find the source. You can get your money back."

Within minutes we all scattered. That's the way it is in the Big Apple. Nobody could tell anything had happened. Did anybody care? Well, the elevator was pulled out of service. Did anybody really get a little closer to heaven? I pray that some will not forg how tenuous life is.

Here we are, fresh into 1982. How close are we to heaven? Will we get closer in 1982?

Thanks, Otis, for another chance.
Bernie Wiebe

A copy of the 1981 index is available to any reader requesting it. Regular index subscribers will receive their copies automatically. Write to *The Mennonite*, Box 347, Newton, KS 67114, or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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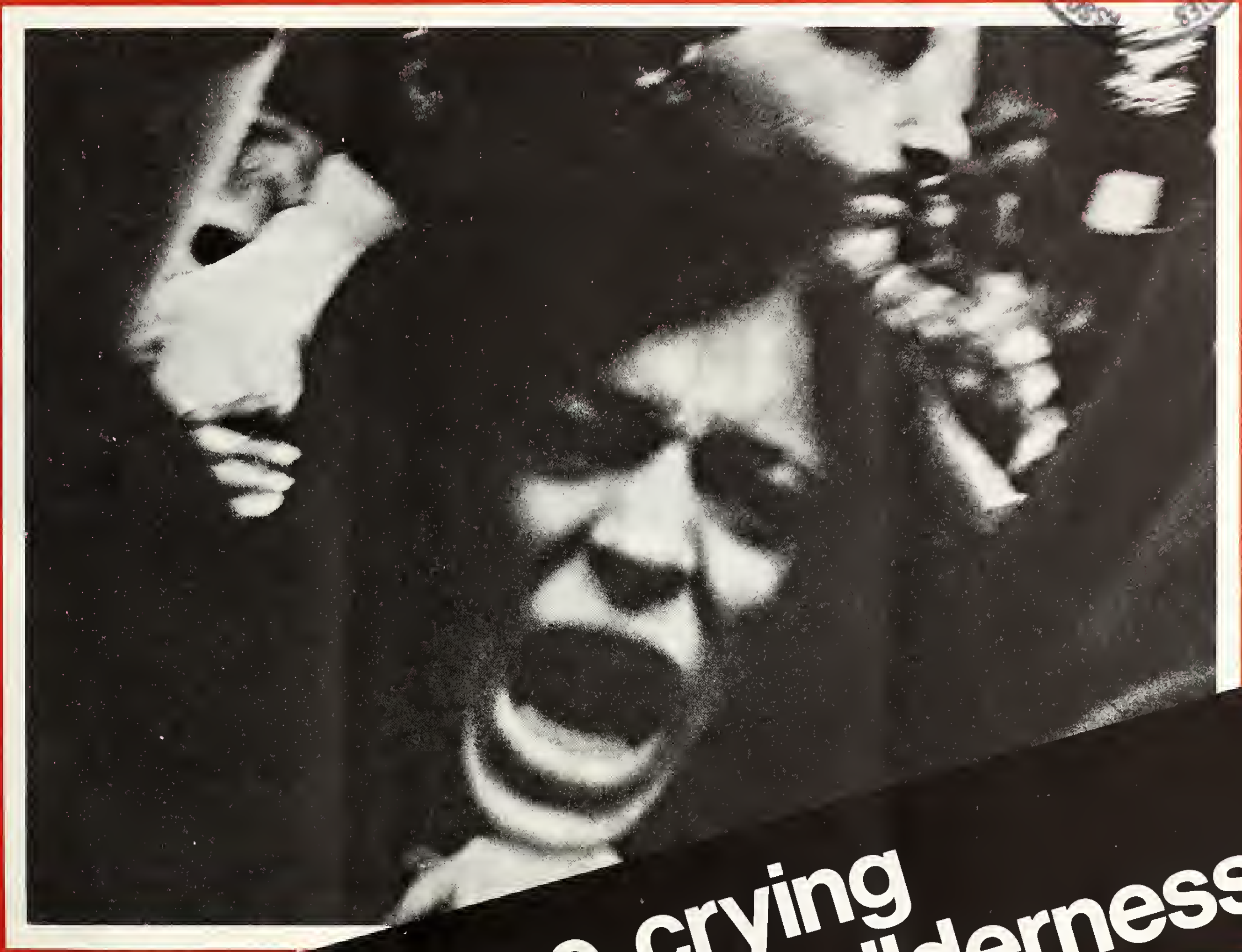


he voice of one crying in the wilderness...

MVS issue

...who is well off?

Peter J. Ediger

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

What do you mean by that, Jesus?

Well off are those who know they are spiritually not well off,
for they are really "in" with God.
Well off are those who are aware of their need for God and their brothers and sisters,
for they know what heaven is all about.
Well off are those who can admit their need and are willing to receive help,
for they know God and are members of his family.

If what you say is true, Jesus, then we need to rethink some things.
For there are voices within us and around us
who don't see it the way you see it, and don't say it the way you say it.
Some voices say,
Well off are those who know they are spiritually well,
for theirs is the kingdom of heaven.
Well off are those who are independent self-made men and women,
for they need only their drive
to make it.

Well off are those who are saved and know it,
for they have the ticket to heaven.
Well off are those who are secure in their piety and their possessions,
for certainly the Lord has blessed them.

Who is right, Jesus? Who is well off?

Blessed are those who mourn, for they shall be comforted.

Now what do you mean by that?

Well off are those who feel the hurts in themselves and their brothers and sisters,
for they shall be healed.
Well off are those whose hearts break in the brokenness of peoples and societies,
for they shall find wholeness.
Well off are those who get involved in the pressing pains of the world around them,
for they shall find joy in life.

Now this is getting more confusing all the time.
Is it not commonly held that

Well off are those who remain detached, for they shall remain comfortable;
Well off are those who don't expose their hurts,
for they shall be spared deeper hurts;
Well off are those who keep their composure—who never lose their cool,
for they shall be respected;
Well off are those who don't get involved,
for they shall not get hurt?

Have we been misinformed, Jesus? Who is well off?

Blessed are the meek, for they shall inherit the earth.

What are you saying, Jesus?

Well off are those who claim nothing as their own,
for the whole earth belongs to them.

Well off are those whose strength is in love and truth,
for no one can take anything away from them,
for everything on earth is theirs.
Well off are those who can meet the adversary with goodwill and good deed,
for they have already overpowered the foe.

Now wait a minute, Jesus, wait a minute.
You're really out of touch!
Don't you know how it is in our world?
Well off are those who insist on getting what's coming to them,
for they will make it big in this world.
Well off are those who can threaten and back up their threats with power,
for they shall protect their property and their rights.
Well off are nations whose weapons stockpiles surpass all others,
for they shall rule the earth.

Who is right, Jesus? Tell us, who is really well off?

Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.

Say more about that, Jesus.

Well off are those with an unquenchable appetite for justice,
for they shall be satisfied.
Well off are those whose absorbing passion is to see right prevail,
for they shall find meaning in life.
Well off are those fired with desire for God's kingdom and his righteousness,
for all essential things will be theirs as well.

You always give us more than we ask for, Jesus.
And what you give us shakes us up.
Have we not been taught by other maxims?
Such as — Well off are those who hunger and thirst to get ahead,
for they shall be satisfied.
Well off are those whose absorbing passion is security for themselves and theirs,
for they shall be content.
Well off are those who know how to fit in without rocking the boat,
for they shall have the good life.

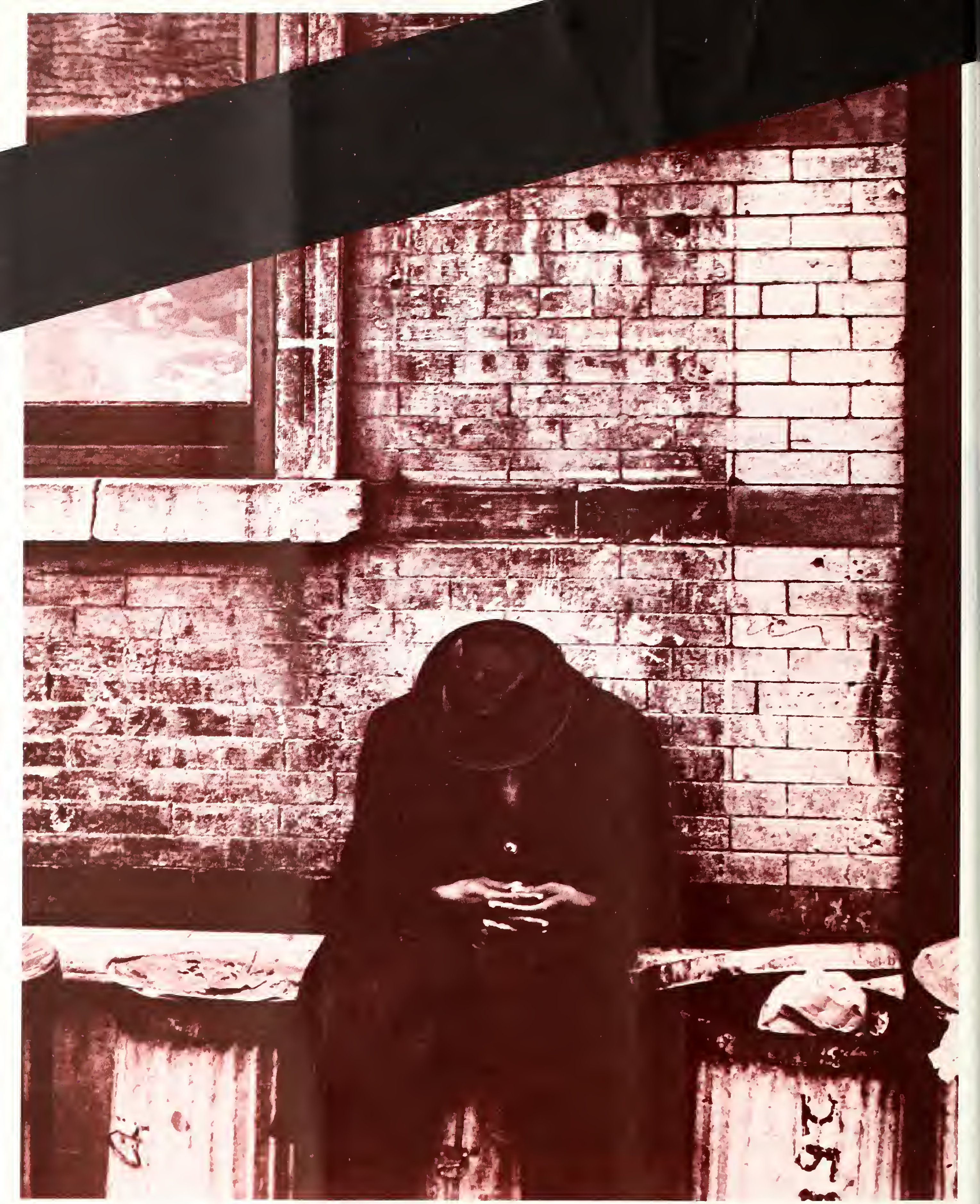
Who is right, Jesus? Who in the world is well off?

Blessed are the merciful, for they shall obtain mercy.

We have no argument with that, Jesus.
Unless, again, there's more you mean to say than what we hear.

Well off are those who seek to understand offenders,
for they shall experience understanding in turn.
Well off are those who forgive, not only once, but time after time,
for they have experienced the wonder of being forgiven.
Well off are those who can feel with the ones who are guilty and scorned,
for they know the One who feels with all in their guilt and scorn.

That all sounds good in theory, Jesus, but does it really work?
There are other voices saying,
Well off are those who deal harshly with offenders,
for they shall assure the well-being of society.
Well off are those who can punish without feeling,
for they shall preserve the peace.



Well off are those who execute judgment without mercy,
for their judgments shall be respected.

Who is right, Jesus? Who's well off?

Blessed are the pure in heart, for they shall see God.

That sounds okay, but what does it really mean?

Well off are those who are utterly sincere,
for they will see God.
Well off are those who are clear about their desire for truth,
for they will find God.
Well off are those who will to do the will of God,
for they will know him and love him.

Can anyone really know God?
Is there such a thing as utter sincerity?
How do we know the will of God?
Some other voices seem to say to us,
Well off are those who can play all kinds of roles,
for they shall get along with everyone.
Well off are those who follow every desire,
for they shall find fulfillment.
Well off are those who never question their own
motivation,
for they shall be uninhibited.

Tell us, Jesus, who is right? Who is well off?

Blessed are the peacemakers, for they shall be called sons of
God.

Sure, everyone is for peace.
But knowing you, Jesus — you probably have something
more in mind.

Well off are those who make peace by getting to the roots of
conflict,
for they are doing God's work.
Well off are those who expose the lies and greed and fear
and guilt which cause conflict,
for they are God's children.
Well off are those who express love in the face of hate,
forgiveness in the face of insult, prayer for the good of the
foe in the face of threats,
for they are living out the life of God, and dying out the
death of God, and resurrecting the Spirit of the living God.

We suspected you might really get to us on that one,
Jesus.
But there are some other voices speaking on making
peace.
Well off are those who make peace by rooting out the
enemy and destroying him,
for they shall be called the defenders of God.
Well off are those who attribute to the enemy all the lies
and brutality and other causes of the conflict,
for then they may call it a just and holy war.
Well off are those who can meet insult with greater insult,
a punch in the nose with a greater punch in the nose, a
surprise attack with a superior attack, small bombs with
bigger bombs, deadly fire with more deadly fire,
for they shall be called heroes for God and country.

Who is right, Jesus? Who is right?

Blessed are those who are persecuted for righteousness sake,
for theirs is the kingdom of heaven.

Tell us more of where the blessing is in being persecuted.

Well off are those who stand firm in espousing a right
cause,
for they know the heart of God.
Well off are those who, like the prophets, have the courage
to stick out their necks for justice, even at the risk of losing
friends or job or reputation,
for they will understand me and my kingdom.
Well off are those who take up their cross and follow me
daily doing battle with weapons of love and truth and
mercy against the powers of hate and propaganda and
vengeance,
for they will find God and Heaven in the midst of the
conflict.

You speak strange words, Jesus.
And yet your words have the ring of truth.
And if that is the case, then we must question those who
say,
Well off are those of whom all speak well,
for theirs is the kingdom of heaven.
Well off are those who avoid controversial issues,
for they shall please everyone.
Well off are those who are applauded for taking popular
positions,
for they shall gain great kingdoms.

Tell us, Jesus, who in the world is well off?

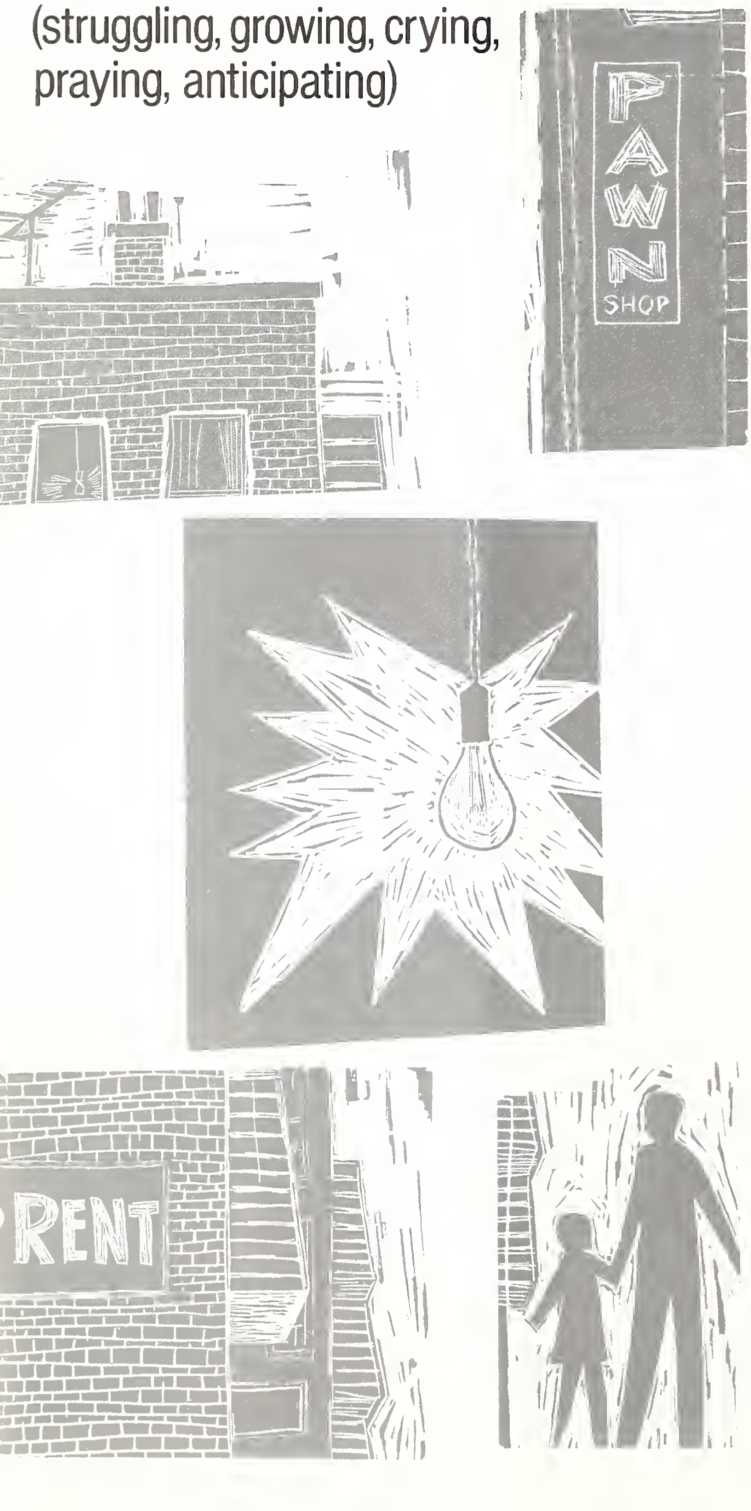
You are the salt of the earth.
But if salt becomes tasteless, what can make it salt again?
Well off are those whose salt is salty.
You are the light of the world.
People do not turn on the light and then cover it with
buckets of complacency.
Well off are those whose light shines in the sight of all.

The Beatitudes of Jesus have become an important part of the spiritual foundation for Mennonite Voluntary Service. They are included in the Bible studies at the MVS orientation sessions held four times annually for new volunteers. ●

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices Subscriptions in United States and Canada: $11.00 one year; $19.00 two years; $28.00 three years; foreign $11.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office 722 Main Street, Box 347, Newton, Kansas 67114 Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114 Printed in USA

MVS: 120 people serving

(struggling, growing, crying, praying, anticipating)



Lynn Keenan

Presently 120 people serve in Mennonite Voluntary Service. Generally committing themselves to two or more years, each is placed in one of 26 units throughout the United States and Canada. They range in age from 17 to 74; 25 percent are married. Sixty percent come to MVS from Mennonite backgrounds; 40 percent represent a wide variety of Christian traditions. More than 50 percent have college or graduate degrees.

The congregation of MVS is made up of folks like Janet Warkentin — away from home for the first time, learning to live in community, serving in a neighborhood day-care center and facing the challenges of adult life. Lorna and Bill Henkel and their two sons moved to Markham, Ill., in order to establish the HOPE Community Church/Service Project. Their long-term involvements in pastoral and social work ministries provide invaluable resources for the project. Pearl Janzen, who, having raised a family, worked in the family business and could have enjoyed a comfortable retirement after the death of her husband in Reedley, Calif., opted for moving to Moencopi, Ariz., helping a Hopi church to reclaim its spirit. And Michael King, recently graduated from college — eager to put into action ideas which until now were largely confined to books and classroom discussions.

Living together in units of three to 12 people, volunteers struggle with one another's differing lifestyles and expectations, growing toward mutual respect, encouragement and support. They share household chores, unit decision making and other aspects of Christian community. Each unit is responsible for its own financial management.

Unit life is volunteers in Denver opening their home to a recently released prisoner — helping him move smoothly back into the mainstream of urban living. It is the Hamilton, Ont., unit providing leadership in an emerging congregation of believers in their neighborhood, and it is members of the Kansas City unit enjoying a weekly time of folk dancing together.

Room and board plus $35 a month is provided in return for pouring a lot of blood, sweat and tears into ofttimes thankless tasks.

Volunteers are involved in a number of varying jobs. Home repair workers are sent out to gird up decaying homes, repair plumbing for those who can't possibly afford the luxury of a plumber, and carrying the gospel of love into neighborhoods and homes that have heard precious little good news. Teachers provide an alternative to sometimes restricting public schools — teaching kids to believe in themselves and in what they do and touching young lives in ways that only good teachers can. MVS is committed to preventive mental health services and tough-loving mental health care. Social workers stand boldly on the side of the economy victim as advocate and companion. Day-care workers provide nurture and educational alternatives to young members of underprivileged families. Volunteers visit the sick and the elderly in their homes, bringing patient care and warm interaction. Some are committed to living among and working with native people through schools, churches and community programs. And in an era when peace is oddly equated with arsenal equipment, volunteers are committing their energies and skills to promoting alternatives to violence — educating the population on the absurdity of nuclear war and the possibility of a World Peace Tax Fund.

MVS is needing more people who hear Jesus' call to serve. If you are moved to join us in fleshing out the gospel in a broken world, contact us at the MVS Office, Box 347, Newton, KS 67114; 316/283-5100. •

Jesus: masculine role model

Elizabeth Yoder

Norman Swidler, in an extraordinarily enlightening article, points out that Jesus was a feminist before it was fashionable to be one. He was also the original liberated male. At least the things he taught his disciples about the behavior and values of members of the kingdom are often quite antithetical to the male role we know in the United States and Canada in the 20th century.

In our culture, the most successful men are seen as the most masculine men. And the measure of success to a great extent is the amount of money a man makes. In Jesus' time, similarly, high status came from either being wealthy or from being very learned. Jesus rejected the typically male pursuit of success in the form of wealth and status. He spoke sharply against the rich (Luke 7:24, 18:25; Matthew 19:23). He also condemned those PhDs of his time who loved to be courted and praised for their learning: "Beware of the doctors of the law who love to walk up and down in fine robes, and have a great liking for respectful greetings in the street, the chief seats in the synagogues, and places of honor at feasts" (Luke 20:46 *NEB*). Jesus taught his disciples that search for status was not a legitimate pursuit for them.

One day as the disciples were walking toward Jerusalem with Jesus, James and John took him aside and asked to have privileged places in the kingdom, since they now realized he was the Messiah. When the other disciples heard James and John had had the nerve to try to get high status, high visibility positions in Jesus' kingdom, they were indignant. Then Jesus gave them this teaching: "You know that in the world the recognized rulers lord it over their subjects, and their great men make them feel the weight of their authority. That is not the way with you; among you, whoever wants to be first must be the willing slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:42-45 *NEB*).

In these verses Jesus speaks not only about status, but also about authority, which is another mark of masculinity in our culture. People who have high status in society "lord it over" others and "make them feel the weight of their authority." We would say of such people that they "like to throw their weight around." Conversely, the man who acts as though he has authority — whether he actually does or not — is regarded as masculine. But for the disciples, the role model was not to be such men — but like Jesus, who, though a king, moved among them as a servant (see also Luke 23:24-27).

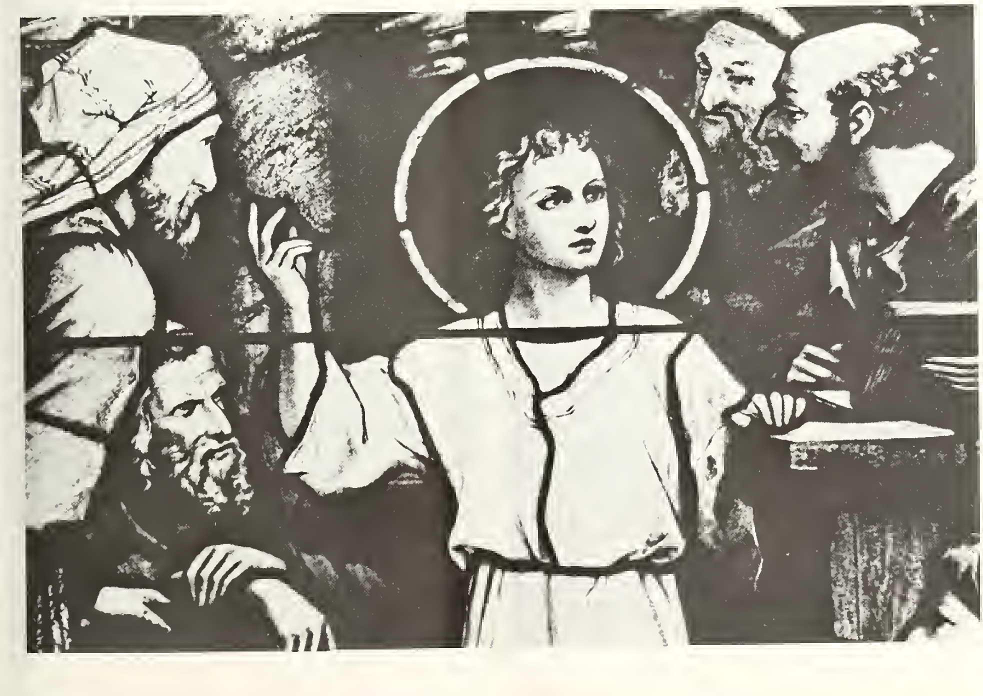
Jesus demonstrated this most graphically when he washed his disciples' feet (John 13). Although we often take this as symbolic of the love that we have for each other — that we serve one another in menial ways — Jesus is also setting up a new model for leadership: "You call me 'Master' and 'Lord,' and rightly so, for that is what I am. Then if I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. . . ."

As Paul correctly understood, in Christ's kingdom the role of leadership is, paradoxically, servanthood. Rather than taking charge or commanding respect, the leader in the kingdom may appear weak and seem to lack authority because one's role is servanthood (2 Corinthians 4:5) and one's job is to build *others* up (2 Corinthians 10:8-9, 18:9).

Jesus also rejected the accepted male traits of aggression and violence. Instead, he taught his disciples to love their enemies, not to pay back evil for evil, but to actually do good to those who persecuted them. When he was arrested, Jesus did not resist. The Gospels tell us that when one of his disciples tried to defend him with a sword, Jesus rebuked him. Many people today would have their doubts about the masculinity of a man who would not fight back, who when asked to give up his cloak would give up his coat also. This is undoubtedly why pacifism has always been so unpopular. It has been considered feminine, or at least unmanly, for a man not to defend himself.

Jesus, however, gave a new model for masculinity which appears just as radical today as it must have 2,000 years ago. And to be a Christian man in this sense takes as much "guts" as is demanded by the traditional masculine role model, perhaps even more.

". . . Jesus was a feminist before it was fashionable. . . . He was also the original liberated male."



Miscarriage—the silent death

Shelly Frey Crider

Miscarriage — the death of a child that nobody talks about. The death of a child that many don't see as the death of a child. One out of five pregnancies ends in a miscarriage. Someone you know has had a miscarriage, but you may never know it.

Most women are unprepared. I was unprepared. My first pregnancy was easy and uneventful, and I had no reason to think my second baby would die at 11 weeks until I began bleeding about 12 hours before I lost the baby.

I didn't expect the miscarriage to be traumatic. The pregnancy was unplanned, and I hadn't really admitted I was pregnant until about seven weeks (although I guess I knew before). It is surprising how many plans you make for a new baby in a month. Suddenly, in a few hours, all that changed. My baby would have been due two weeks from now. But nothing much has changed at our house.

For the past six months I have been mourning for my son. It has been a grief which I have not been able to share. My husband doesn't share my feelings — I can understand that because he never knew our child. Some people aren't sure when a fetus becomes a human. How could they understand my grief over something they don't consider a baby? I know other mothers who have lost babies, but I don't know if they share my feelings and don't want them to feel they should be grieving if they aren't.

Time is healing the pain. But I won't forget the child I never knew. I have two friends whose babies are due within a few days of my due date, and as I watch their children grow I will think of my son.

I decided to share this in the hope that remembering my story will help you to better help someone you may know who has lost a child before birth. Although the physical healing is fast, the emotional healing may take many months. Every pregnant woman is a reminder of the way I would look if my baby had not died.

Don't be afraid to ask your friends if they think about their baby and how they feel about its death. Let them know that you care.

Several days before my due date I saw an article in the paper about SHARE, a support group for parents who have lost children through miscarriage, or just before or after birth. The first meeting of the Lancaster group was three days after my due date. For the first time I was able to talk about my feelings with people who understood and didn't care if I cried. For me it was a time of emotional healing. I still think about my baby often, yet it no longer hurts.

I learned at that meeting that my feelings are normal, that the grief would last many months and that the memories of the short life and death of my child would last for years. I also learned about two books dealing with this subject: *When Pregnancy Fails* by Susan Borg and Judith Lasker (Beacon Press, 25 Beacon St., Boston, MA 02108) and *Motherhood and Mourning—Perinatal Death* by Larry G. Peppers and Ronald J. Knapp (Praeger Publishers, 521 Fifth Ave., New York, NY 10017). I hope that every pastor or church library will purchase at least one of them. Reading about other parents' experiences can be helpful to a couple who has a child die before or right after birth.

Please remember, the grief at the death of a young child is the same as the grief at the death of an older child. Every couple who has a child die needs the support and love of their family, friends and congregation.

"... the grief at the death of an unborn can be the same as the grief at the death of an older child."

Can two worlds come together?

Jacob F. Pauls

Our friendship began by accident. He appeared at my office door one afternoon and quickly invited himself in, requesting an audience.

"I have only my cane to talk to," he said, "and it won't talk back." He sat upright in the chair beside me, his hands resting on the walking cane. "I'm over 103," he said, as though trying to shock me. "I want to die but I can't — no room up there," he went on, responding to my unbelieving stare by pointing his cane upward to the ceiling.

Being almost deaf, he carried on a conversation with me in an amazing fashion. He read my eyes and facial expressions perfectly.

"Are you the priest here?" he asked. I nodded to affirm, realizing that his background in religion was different than mine. I could never explain to him the difference between priest and pastor.

As he rose to leave, I was able to get his name and address. At the door he turned to me once more, lifted both hands and said, "God bless you. God bless you."

I couldn't forget his visit. Here was a real need. I was determined to visit him soon.

Walking up to his house was like walking into the past — the narrow wooden sidewalk, the weeds growing high around the house, the broken wooden steps, the old-fashioned latch on the door. That was how it used to be when I was a child and we lived on the farm.

"Nobody comes to see me. I'm always alone. You are the only one." His tone was definitely a complaining one.

Sitting in his living room, I felt like a visitor from another world. Everything reminded me of the past, of an era that was no more.

"Do you have a family?" I shouted into his ear. The pictures on his walls and furniture testified to children and grandchildren.

"Yes, but they don't come either. They are too busy," he replied. "My wife is in the nursing home."

As he told me some snatches of his family history, I marveled to myself at the beautiful pictures on the walls. I wondered who would inherit these antique frames. This was a real treasure house for antiques.

"Why aren't you in the home where your wife is?" I shouted three times into his ear. At this, he turned and — glaring at me — said, "I will never go there. I can't eat the food. There is no privacy. And the staff steal the clothing."

As he went on in detail to give evidence for his claim, I concluded to myself that he was a chronic complainer. No wonder he doesn't get any visitors, I thought to myself. Those homes for senior citizens look so comfortable to me whenever I drive by. This old man is too negative.

"Did you come from the old country?" I shouted again. This question set off a story, told complete with dramatization, of how he had come to Canada. His story included adventure, danger, Kaiser Wilhelm and hard work.

"This fellow has a sense of humor," I said to myself. He is a real actor and must have been quite a card when he was younger.

As I rose to leave, he offered me a gift in return for my visit. "Would you like these dishes?" he asked as he handed me a box of old and varying dishes. I accepted them graciously, not really knowing what to do with them. My wife would probably not appreciate them too much.

The blessing was again prayed upon me as I left the house. I wasn't used to that, but I must admit I liked it.

The next morning there was a metal flower stand complete with African violets (plastic) standing outside my office door. He had brought them early. It was for my office, and they are still there to remind me of him.

There were more visits. He came to me. I went to him. There were more conversations that he had with himself through me. The content was often repeated. He needed only my occasional nods as a response. We conversed about Jesus, high prices and death. "I fear that one day the milkman will find me dead on the floor," he said seriously.

"My wife, she died," he told me on one occasion. I nodded, having already seen it in the obituary columns. He did not despair. He seemed relieved.

"No room up there for me," he repeated. I nodded again and shrugged my shoulders awkwardly.

Recently we once again sat together in his living room. We were both silent. He looked at the window facing the street as though tired and waiting. I stared past him at the walls, wondering what to say.

"Why should I say anything at all?" I finally thought to myself. If my presence means something to him, why should I not simply be present? His presence was strangely important to me. I was deeply moved by his loneliness.

I rose to leave. My world was calling me back. I felt as though I had been away and needed to return.

Every day I watch the obituary columns of the newspaper, wondering if there was "room up there."

A delegation of scientists sent by Pope John Paul II to spell out the consequences of atomic war told President Reagan that the medical profession would be utterly impotent in the face of nuclear explosions. "Medical intervention would be futile. Radiation would provoke irreversible brain damage on huge sectors of the population, and genetic damage would be transmitted to any future generations that might survive a nuclear attack," the scientists said. The pope sent delegations of scientists not only to the United States but also to the Soviet Union, France and Britain.

Infant mortality rates are among the most "revealing measures of how well a society is meeting the needs of its people," says a Washington-based public policy research group. The Worldwatch Institute report shows that infant deaths in most countries have steadily dropped over the last century. However, sharp reversals have occurred in recent years in widespread areas. Among them are the Soviet Union, which now has an infant mortality rate triple that of the United States, and the District of Columbia, where the death rate is twice the US average.

NEWS

International ministries find strong support

Chicago (Meetinghouse) — The missionary enterprise continues to enjoy strong support among the various Mennonite and Brethren in Christ churches if the reporting at the Dec. 1-2 meetings of the Council of International Ministries is any indicator.

Preceding the main sessions of CIM, which is comprised of mission board heads of the major Mennonite and BIC denominations, were sessions in which East-West, Asia and Latin America task forces met to discuss their particular concerns.

Walter Sawatsky of Neuwied, Germany, director of Mennonite Central Committee programs in Europe, chaired the East-West Task Force discussion held in Winnipeg and Des Plaines, Ill. He brought a strong academic and practical background to his leadership in this area. Sawatsky's assignments often take him to the Soviet Union and East European countries.

Tours to Russia came under scrutiny early in the East-West discussions. Background, problems and plans were examined. One of next year's tours will coincide with a peace conference called by leaders of the Russian Orthodox Church. It was not yet clear how the tour and tour leadership would relate to this event.

Peter Dyck, of MCC in Akron, Pa., gave an update on the Barclay Commentary in Russian project.

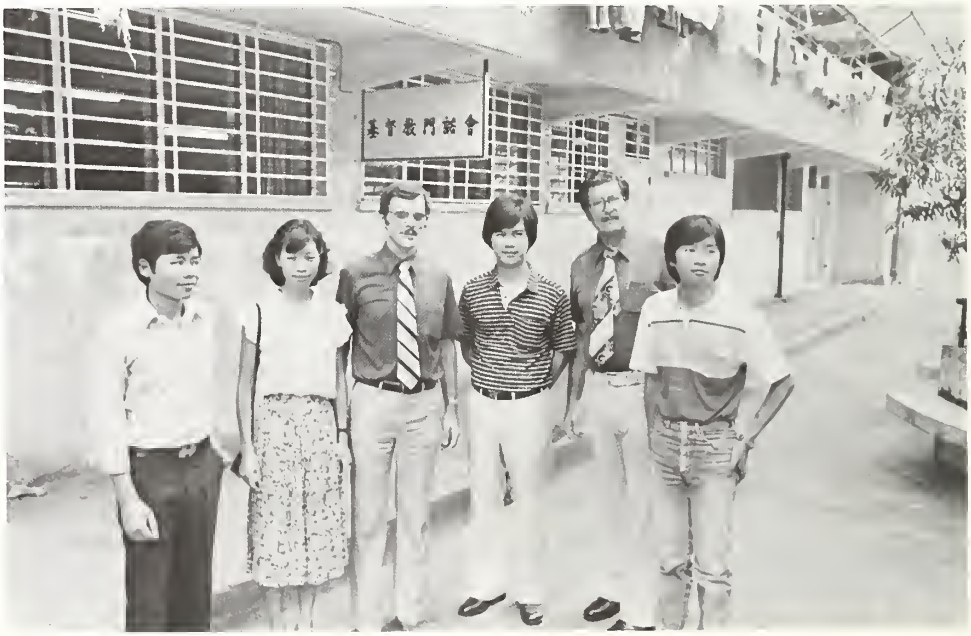
"Should CIM-related churches be more closely related to and supportive of Amnesty International work?" was another question the East-West Task Force debated. Though no official action was taken, the group favored AI-type action.

The work of Mennonite students in East European countries, including Poland, Yugoslavia, Bulgaria and others, was reported. There was also some interest in underwriting a history of Protestants in Bulgaria.

The Asia Task Force continues to show interest in Southeast Asia and relationships with China (see the special report on page 36). "A new leadership is emerging," CIM representatives were told. A serious study of the Asia Mennonite churches is being undertaken, which should lead to the publication of a book.

The Latin America Task Force reported enthusiasm for and progress in the development of a Spanish-language curriculum under the leadership of Arnoldo Casas, Elkhart, Ind. Hector Valencia, Colombia, has been named editorial director of the project.

The General Conference participates in CIM. Below, GC missionary Hugh Sprunger (second from right) and Eastern Board missionary Ira Kurtz (third from left) stand in front of the Lok Fu Mennonite Church in Hong Kong, surrounded by the congregation's church council.



A shipload of corn and grain, mostly donated by North American farmers, left Montreal for East Africa in December. The shipment is designated for distribution among the estimated two million refugees in Ethiopia and Somalia where war, drought and floods have contributed to widespread famine. A number of Canadian church groups joined the Food Bank, a division of Mennonite Central Committee (Canada), to assist in the gathering of the food shipment.

"Center for Peaceful Alternatives" is the official name of a project undertaken by the Dallas Mennonite Fellowship to establish a center for dispute mediation, peace education, advocacy and the study of conflict resolution. The eight-member board of directors is writing a charter for CPA and is firming up the appointment of a program director for the center. Mark Smucker, chairman of DMF's outreach committee and member of the CPA board, reported in mid-December that more than $5,500 has been raised so far for the center's first year of operation, expected to begin in 1982. Additional funds are still being sought.

To emphasize what he calls "the importance, dignity and seriousness" of the Word of God, the Roman Catholic bishop of Lincoln, Neb., has ruled that women may no longer read the Scriptures during the mass in churches under his jurisdiction.

アガペ聖書集会
アガペ英語クラ
英会話・学校英語
中村屋のパン

The Urawa Mennonite Church, Tokyo, was officially opened last September.

Latin American churches are being forced to come to terms with human need and violence. The role of North American workers is being subjected to increasing scrutiny.

Leadership training, with a focus on African countries such as Tanzania, Kenya, Zaire and others, took up considerable time in the regular CIM sessions. Veteran missionaries like Don Jacobs of the Christian Leadership Foundation, Hershey Lehman of the Eastern Mennonite Board of Missions and Charities and Jim Bertsche of the Africa Inter-Mennonite Mission shared time in outlining the problems related to making training more accessible and pertinent to African needs. The tendency is to take the classes to the people and away from so much emphasis on formal, campus education, though reporters emphasized that this mode cannot be entirely dispensed with.

Harold Turner's visit to North America and his invitation for Mennonite missions to cooperate with his study program at Selly Oak Colleges near London were reviewed.

The various agencies represented spent some time working at financial arrangements, continuing relationships with each other and the churches they serve and sharing their vision for the future. The tone of the meetings was definitely upbeat, and the state of cooperation seems healthy. *David E. Hostetler*

No administrative solution found on tax withholding

Newton, Kan. — Representatives of the General Conference Mennonite Church and the Internal Revenue Service failed to reach an 11th-hour compromise at a meeting in Washington on Jan. 4 which would have averted a suit by the 63,000-member denomination against the government agency.

IRS officials at the meeting denied that there was any administrative solution to the conference's complaint that it must withhold the income taxes of its employees, thereby acting as a tax collector for the state. The denomination has argued, and will argue in a forthcoming judicial action, that the IRS requirement violates the concept of separation of church and state as embodied in the First Amendment in the US Constitution.

"The 45-minute meeting was cordial, but unproductive," said Vern Preheim, general secretary for the conference. "We outlined our concerns about the withholding issue as a historic peace church and described the problem which the IRS requirement poses for us."

William Ball, the conference's attorney in the matter, then formally asked members of the IRS's special working group on withholding issues whether there was any way to exempt the General Conference from the problematic requirement.

Nancy Schuhmann, who chairs the special group, stated that the IRS must abide by its codes of operation and would not be able to offer an exemption on tax withholding to the conference. IRS officials Susan Cunningham and Gail Libin were also present.

In light of the results of the Jan. 4 meeting, attorney Ball will complete the preparation of the conference's complaint and submit the brief to a US district court after one last check to make sure all administrative possibilities have been exhausted is complete.

The General Conference's General Board was authorized to initiate a judicial action on the tax withholding question at an international gathering of the conference membership at Estes Park, Colo., in July 1980.

More than a year earlier, on Feb. 10, 1979, delegates to a special midtriennium conference session instructed the GB to "use all legal, legislative and administrative avenues for achieving conscientious objector exemption" to the tax withholding requirement. *Larry Cornies*

A three-day workshop for persons interested in developing writing skills has been scheduled for Bluffton (Ohio) College on April 16-18. The workshop will feature a variety of opportunities for beginning and advanced writers. Keynote speaker and seminar leader on writing for children will be Barbara Smucker, Waterloo, Ont., author of the award-winning children's book *Days of Terror*. Workshops on poetry, newswriting, special features, photography and others will be offered. If interested, write to *The Mennonite*, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. Travel aid can be applied for by writing to COE, Box 347, Newton, KS 67114.

The Associated Mennonite Biblical Seminaries are sponsoring a conference for prospective students Feb. 25-27. The theme of the conference is "The Healing Ministry of the Church." The conference will include major presentations on the theme, class visitation, small group workshops and informal interaction with students and faculty. Presentations are by Ross T. Bender, David Augsburger and John Howard Yoder. For further information and registration, contact Jerry Lind, AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone 219/295-3726.

China is "changing rapidly" but progress "controlled"

Akron, Pa. (Meetinghouse) — On Dec. 2 in Chicago, Atlee Beechy and I reported to members of the Council of International Ministries on our two weeks of visitation in China. We reported a cordial reception in Shenyang, Chengdu and Chungking and an eagerness among educational authorities in all these places to continue the educational exchanges which Goshen (Ind.) College has inaugurated. Chinese educators are highly pleased with the teaching competency, cultural sensitivity and character of the first students and teachers. Moreover, they speak enthusiastically of the experiences of Chinese teachers studying English at Goshen on an exchange basis. They seek an expanded program which would include teachers from other Mennonite colleges and from the wider Mennonite constituency.

We reported to the Chicago gathering that a Mennonite exchange program with China will require a sensitivity comparable to the Mennonite presence in Muslim and socialist countries. Hence, the words used in the discussion included "exchange," "mutuality," "reciprocity," "transparency," "peacemaking," "bridgebuilding" and more. In this unfolding program is a sense of the leading of the Spirit step by step but without a clear picture of the outcome of this friendly exchange. It was humbling to receive from our Chinese hosts their expressions of acceptance and trust of Goshen College, other Mennonite colleges and people from Mennonite churches.

China is changing rapidly. It continues to be a carefully controlled society. However, the pervasive and resolutely proclaimed Marxist-Leninist-Maoist "mass line" of a few years ago has been cut back drastically. As late as 1976 the Cultural Revolution was heralded as a great national achievement; now it is viewed as a national tragedy, "the Great Mistake." We heard no one express interest in returning to a pre-1949 Nationalist society. We have a flood of other impressions:

1. The Chinese, a poor but self-reliant people, appear to be meeting minimal physical needs. One observes warmly dressed people, food in the marketplaces, well-stocked shelves of merchandise but with a limited range of choice.
2. Having suffered grievously at the hands of Japanese, North Americans and other foreigners in times past, the Chinese have an amazing capacity to forgive and forget.
3. Chinese authorities are under severe economic restraints. They are delaying modernization timetables, cutting back in heavy industry, retreating from Maoist doctrines of self-sufficiency. Clearly the incentive system is being extended to give more freedom for production teams to make decisions as to what they produce. The free-market sector of the economy is growing.

MCC worker Elfrieda Ens enjoys the view from her balcony at Chungking Teachers College in Sichuan Province, China.

4. Modernization may produce unwelcome side effects which the Chinese may not have fully anticipated.
5. The self-reliant Chinese are wary about becoming dependent on foreign gifts.
6. The Chinese appear to have hope in their future — the essential ingredient in any development strategy. Their hope is grounded in a sense of self-worth. They take pride in the following: being a hard-working and a plain-living people, their advances in technology (e.g., "Some day we will put a man on the moon."), "No one in China is hungry," "Even peasants are getting TVs, bicycles and sewing machines," "The Sichuan flood — worst in 100 years — did not stop us from increasing farm production." In November, the subject of everyone's conversation was their world championship women's volleyball team. Even in their disclaimers is a can-do, go-getter spirit: e.g., "We are poor, but it will change."
7. The Chinese do not appear to be much aware or concerned about the perils of nuclear war. China is one of the few countries which actually is retrenching on military budget.
8. The Chinese, like many North Americans, believe in the precepts and practice the liturgies of civil religion. The state is clothed in a mystic mantle.
9. Every report on churches identifies a larger number of open Protestant and Catholic churches than the previous report. The most recent figures are 180 Protestant and 80 Roman Catholic churches open. We attended a Catholic mass, the sanctuary filled to capacity with people of all ages. Add to these open churches all the house churches meeting throughout China.
10. Divergent thoughts, perhaps, can be expressed more openly in China today than several years ago. *Robert Kreider*

Las Dhure, Somalia (RNS) — Refugees (right) at the Las Dhure camp in Somalia draw water at one of several solar-powered wells recently installed at the facility through funds provided by World Vision International. The organization has contributed more than $3.4 million for ongoing relief to the more than 76,000 inhabitants of the camps — aid which also includes feeding programs and campwide innoculation of all children.

MCC workers in Poland reported safe

Akron, Pa. (MCC) — Mennonite Central Committee has received word via two sources that its people in Poland are safe and planning to remain. Contact with the workers has not been possible since the Dec. 13 news blackout.

Twenty Polish nationals now in North America through MCC visitor exchange programs share concerns about their families in Poland. The future of the Polish exchange program is uncertain with the current disruptions in that country.

On Dec. 24, James Will of Garrett Evangelical Seminary in Evanston, Ill., contacted MCC by telephone to say he saw each of the MCC team Dec. 20 in Warsaw, that all are well and are planning to stay in Poland.

The team includes Phyllis Krabill of Crawfordsville, Iowa, now in her fourth year in Poland, and Julie and Paul Keim and their two-year-old daughter, Anna Beth, of Phoenix, Ariz., who have been in Poland since 1980.

MCC had also received a message Dec. 22 from the US State Department: "Phyllis Krabill wants family and MCC to know that she is safe and well and plans to remain. She sees Paul and Julie Keim regularly, and they too are well."

Krabill is a student at the Protestant Academy in Warsaw. Paul Keim is a student at the University of Warsaw, and Julie Keim is a half-time English teacher.

Eighteen Polish agriculturists are now in Canada and the United States as participants in MCC's Polish Agriculturist Visitor Exchange Program (PAVE), and two Polish women are in Pennsylvania through the International Visitor Exchange Program. The trainees are concerned about their families in Poland and for the fate of the country. Some have tried, without success, to telephone family members in Poland, and at last report none had heard directly from within Poland because of the blackout.

First Mennonite to host Council of Commissions again

Newton, Kan. (GCMC) — The General Conference's annual Council of Commissions will be held at Newton's First Mennonite Church again this year, although plenary sessions will convene in the building's fellowship hall instead of the sanctuary.

Relationships between conference headquarters and the church became somewhat strained after last year's meetings, when Peter Ediger of Arvada, Colo., and Menno Wiebe of Winnipeg utilized the two flags in the church's sanctuary in a spontaneous skit on the theme of Christian allegiances.

The incident provoked a round of discussions within First Mennonite's board of deacons and board of trustees concerning the propriety of the actions of Ediger and Wiebe, and sparked a debate within the conference's General Board about the presence of the flags during future meetings. Because of some intense feelings on both sides, several formal and informal discussions took place between conference administrators and the deacon board in an attempt at putting relationships back on an even keel.

This year's letter from the conference to the church requesting use of the facilities for the annual meetings contained inquiries for only the meeting rooms and fellowship hall, and did not include the sanctuary. Besides avoiding a more volatile discussion of the issues, the move will probably save the conference about $75 in rental fees.

Project: Teach

Experience-based learning for church school teachers (nursery to adult), superintendents, church education planners and ministers.

Ontario
March 7-12, 1982

Application deadline
February 15, 1982

A learning experience sponsored by

coe

Commission on Education
General Conference
Mennonite Church
Box 347, Newton, KS 67114

316/283-5100

Citizen Asumani Watangabo (right), director of the Zaire Protestant Relief Agency, told a press gathering in Winnipeg, Nov. 17, "Relief aid is still crucially important to us in Zaire. ZPRA is the clearinghouse for 62 church groups aiding Zaire with hospitals, schools, orphanages, aged and handicapped. We are deeply grateful to Mennonite Central Committee's participation in this ministry with both goods *and* volunteers." Watangabo was in Winnipeg as part of a 35-day tour to the United States and Canada, sponsored by MCC and Church World Service.

Reagan decision renews pressure on non-registrants

Newton, Kan. (GCMC) — US president Ronald Reagan announced Jan. 7 that registration of young men for a possible military draft would continue, and that those who did not register would be prosecuted.

The decision represents a reversal of the position which Reagan took during the 1980 election campaign.

Although the Jan. 7 statement commits the administration to prosecution of non-registrants, it also provides for a 30- to 60-day grace period to allow those who have not registered to do so. At least one million young men, including many Mennonites, have not registered since the order went into effect in 1980.

Both the General Conference and the Mennonite Church have formally voted to offer support of various kinds to those young men from within their denominations who choose not to register.

Robert Hull, secretary for peace and justice for the General Conference, indicated that his office is prepared to support young men who have chosen in conscience not to register. "Following the resolution in support of draft-age youth at Estes Park (Colo.) in 1980, we established contact with Mennonite attorneys across the United States who are willing to assist in the defense of non-registrants in court," Hull said.

"At the request of the Jubilee Fellowship in North Newton, Kan., we also established a General Conference 'draft support fund' to supplement the fund maintained by MCC US Peace Section. We welcome contributions designated for this fund," he added.

The draft support fund will be used to help pay the costs of an attorney for young men or their families who may need and request this assistance.

In a Jan. 8 telephone interview, MCC US Peace Section executive secretary John Stoner said that the Reagan announcement will not dictate any immediate changes in his organization's activities or program. "We will be continuing peace education efforts and the Christian peacemaker registration, encouraging young people to think this through and to register their conscientious objector convictions with the church," Stoner said.

Christmas greeting results in five arrests

Denver (GCMC) — Five Christians were arraigned in federal court here on Jan. 4 on charges of violating a court injunction following an act of civil disobedience at the Rocky Flats nuclear facility near Denver on Christmas Day.

Hedy Sawadsky and Peter Sprunger-Froese of Colorado Springs, Colo., Jennifer Haines of Washington, Kris Selvig of Berkeley, Calif. and Ann Zook of Arvada, Colo., were arrested inside the gates of the Rocky Flats Plant on Dec. 25 as they tried to deliver a Christmas card to plant personnel. Trial date for the five will be March 1 before federal judge Zita Weinschenck.

The Christmas card which the group had prepared, after months of prayerful Advent planning, read in part, "Today we celebrate the birth of the Prince of Peace. Hallelujah! His life and death and resurrection fill us with wonder and awe. God loved so much he gave his son. . . .

"This life-giver seeks, even today, to heal humanity of its sin and pain and unforgiveness through ordinary people like us. You and we can become part of that marvelous event by living out daily the meaning of 'Peace on Earth. . . .'

"Please consider seriously what your work at 'Death Flats' means. Please choose instead life-related work. God's Spirit and his people will assist you. Miracles can happen.

"You may extinguish the light of our candles, but no darkness can put out Jesus Christ, the Light of the world."

All five are being held in Denver's county jail until their trial date.

Youth worker needed

The B.C. Mennonite Youth Organization (BCMYO) is inviting inquiries or application for the position of half-time youth worker.

Forward response to:
BCMYO Youth Worker
Box 2204
Clearbrook, BC V2T 3X8
by April 1, 1982.

Voluntary service job opening

The Conference of Mennonites in Manitoba has a full-time voluntary service opportunity opening at Camp Moose Lake **to assist the director-manager**. Responsibilities will include helping with maintenance, program, hosting, food service and camping interests.

Job opening

Applications are being accepted for a full-time **director-manager** position at Camp Moose Lake. Position opens after Jan. 1, 1982. Skills required are hosting, maintenance, programming assistance and an interest in an outdoor camping ministry.

For more information and an application, write or call:
"Camps with Meaning"
Conference of Mennonites in Manitoba
202-1483 Pembina Highway
Winnipeg, MB R3T 2C9
Phone 204/475-3550.

The Reagan administration continues to focus its crime-fighting efforts on the poor. While the president was giving speeches about crime "in the streets," the Justice Department was firing half of its white-collar crime specialists. And the attorney general was urging Congress to set aside a proposed law that would have set mandatory prison terms for corporate executives convicted of knowingly endangering human lives.

Overall enrollment in 194 major seminaries has increased more than 20 percent in the past five years at an annual rate of 2.4 percent — more than twice that for graduate schools. The rate of increase for women seminarians was more than seven times greater than that for men. But in 1980 there were only 10,830 women seminarians — less than 22 percent of the total number of 49,611. Hispanics have increased their numbers in the ranks of aspiring clergy 3.5 times in the past decade, but were still less than 2 percent of the total seminary population with 894. Blacks, who numbered 2,205, have increased at a slightly faster rate than the average.

Swiss theologian Hans Küng, in a lecture at Southern Illinois University, said he is fed up by constant bombardment on the lecture circuit by people who accuse him of casting doubt on the divinity of Jesus. The Catholic priest declared, "Jesus Christ was one person in two natures. He was a divine person, but he also had a human nature. For me as a Christian, Christ is the Son of God, the Word of God, the real revelation of the real God. I repeat this all the time, again and again. I get a little sick of it."

Two Kansas churches become "sister" congregations

Newton, Kan. (GCMC) — The Walton (Kan.) Mennonite Church and Faith Mennonite Church, Newton, Kan., officially became "sister" congregations on Nov. 29. Faith Church held a business meeting that evening and formally acted on the relationship.

The Walton group has a weekly attendance of 25 to 40 persons. The church began in the late 1930s and reached a peak of 150 in the 1950s. Since then it has declined as people moved away or began attending other larger area churches. Faith Mennonite has an average attendance of 360.

Even though their group is small, the Walton Church decided it was important to continue. They felt they could provide an option for persons preferring a smaller fellowship where they can share in the sense of mission and involvement. They suggested that individuals or families from Faith commit themselves to attend Walton for a specified period of time.

They would also like other resources to be available from Faith to supplement their own. For example, they would like youth and Christian education programs made available because they lack a youth group. They need help in planning, training, and teaching for their Sunday school and Bible study programs.

They would like Faith to provide additional leadership to work with them on committees as they plan and implement various congregational programs. Aid is being sought to improve and add variety to their worship music and services.

The Walton fellowship wants assistance for a program of community outreach that could include a survey, visitation, service projects, and small group development.

There might be some financial support asked for in the future, but at the present this is not a priority.

Harold Regier, pastor at Walton, said that he has been hearing comments like, "We would really like to have a number of people help us with our vision."

Leonard Wiebe, Faith Church pastor, emphasized that the help is to go both ways. Special events will be announced in both congregations.

Faith is not the only church that has been approached regarding involvement with the Walton group. Regier met with representatives from the First Mennonite Church of Newton and the Bethel College Church of North Newton, Kan. They discussed the possibility of persons from their churches attending Walton, but no formal relationships were established as with Faith. *Marion Keeney Preheim*

Pastoral Opening

Mountainview Mennonite Church, Vancouver, with 150 members, has an opening for the position of pastor, beginning in summer 1982.

Applicants with previous pastoral experience are invited to write or call for further information to:

David Epp, pulpit committee chairman
11771 Oldfield Ave.
Richmond, BC V6X 1M3
Telephone 604/273-9803.
Confidentiality will be respected.

Faculty opening

Faculty opening at **Canadian Mennonite Bible College** for instructor in practical theology
- emphasis on experiential learning
- subject areas negotiable
- qualifications in addition to theology (MDiv or equivalent) could include sociology, social work, psychology, anthropology, etc.

Application should include resume of qualifications, transcripts of academic work and references.

Apply to:
Academic Dean
Canadian Mennonite Bible College
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4.

Social work faculty

Bluffton College seeks faculty member for social work department. Rank: assistant professor or professor, depending upon experience and qualifications. Minimal qualifications include MSW and teaching experience; doctorate preferred. Program has been approved for CSWE site visit. Position available as early as spring 1982.

Send resume to Donald L. Pannabecker, Dean, Bluffton College, Bluffton, OH 45817. Equal Opportunity Employer.

Congregational mission secretary needed

The Commission on Home Ministries is seeking a person for the position of secretary for congregational mission, starting summer 1982. The position includes providing evangelism and congregational life resources for congregations. Minimum requirements include evangelism and congregational experience, some acquaintance with the General Conference Mennonite Church, willingness to travel, some article writing ability and interest in workshop leadership. Salary is in the range of $18,500.

Application should be sent to Stanley Bohn, executive secretary, Commission on Home Ministries, Box 347, Newton, KS 67114.

Bluffton (Ohio) College is offering a Swiss-Mennonite heritage study tour to Switzerland, April 27-May 18, according to Delbert Gratz, Bluffton College librarian and tour guide. Highlights of the tour will include visits to Frankfurt/Main, the Black Forest, Zurich, Lorraine, Alsace, Basel, Bienenberg, Jura and many other cultural and natural wonders of Switzerland, Alsace and south Germany. Limited to about 30 persons, round trip for the study tour is approximately $1,640. Registration deadline is Jan. 20. Contact Delbert Gratz, Bluffton College, 419/358-8015.

Walter Brueggemann, professor of Old Testament and dean of academic affairs at Eden Theological Seminary in Webster Groves, Mo., will be the main speaker at the annual pastors' workshop of the Associated Mennonite Biblical Seminaries, which will convene on the campus at 3003 Benham Ave., Elkhart, IN 46517, Jan. 25-29. The topic for the week will be "The Bible in the Congregation."

RECORD

MINISTERS

Brian Arbuckle became pastor of the Congerville (Ill.) Church Dec. 1. He was formerly associate pastor of the East Swamp Church, Quakertown, Pa. He attended Fort Wayne (Ind.) Bible College, Concordia Theological Seminary and a January interterm at Mennonite Biblical Seminary, Elkhart, Ind. He spent three years in the US Army, where he became a Christian. He succeeds *J. Leon Martin*, who accepted the pastorate of Deep Run Church West, Bedminster, Pa., in June 1981.

Verner Friesen has begun a seven-month study leave, Jan. 1-July 31, at the end of which he will resign as pastor of Nutana Park Church, Saskatoon, where he has served for 12 years.

Jerry L. Holsopple began serving as youth director at First Church, Berne, Ind., Jan. 1. He graduated in 1980 from Eastern Mennonite College, Harrisonburg, Va., in Bible and Christian ministry.

George Toews began serving Dec. 1 as pastor of Trinity Church, Mather, Man. A graduate of Winnipeg Theological Seminary, he previously served as pastor at a Mennonite Brethren church in The Pas, Man.

WORKERS

Paul W. Brunk, Harrisonburg, Va., joined the Mennonite Mutual Aid staff Dec. 1 as MMA's Virginia area representative. He will service Mennonite congregations and businesses in Virginia, West Virginia, Maryland, Delaware, North and South Carolina.

Werner Fransen was elected president of the medical staff at Mennonite Hospital, Bloomington, Ill.

Arbuckle

Hegge

Kerbs

Peachey

Gloria Hegge, Orchard Street Church, Eugene, Ore., left Dec. 19 to begin a two-year-and-four-month term with COM as an overseas mission volunteer. She will teach English conversation under Bernard and Ruby Thiessen in Kobe, Japan. Hegge grew up in Japan as the daughter of missionary parents and will relate to youth in the Mennonite Church in Kobe in addition to her work as a teacher. She is a graduate of the University of Oregon, Eugene, in the area of journalism, with studies in teaching English as a second language.

William Janzen, director of the Ottawa office of MCC (Canada) since 1975, was awarded a doctorate in political science Nov. 8 from Carleton University in Ottawa.

Mary Epp Kerbs, Hively Avenue Church, Elkhart, Ind., was named communications manager for Mennonite Mutual Aid, Goshen, Ind., Dec. 14. She had supervised the four-person department since the manager position was vacated in August. Among her responsibilities are overseeing the development of print pieces, news releases, audiovisuals and publications. She earned a bachelor's degree in English from Bethel College, North Newton, Kan., in 1974.

William Klassen, who has served the past 10 years as professor of New Testament at the University of Manitoba, has been appointed director of resources at Simon Fraser University, Burnaby, B.C.

Dave Kroeker has been named acting principal of Rockway Mennonite Collegiate, Kitchener, Ont., for the 1982-83 academic year. He will replace Bill Kruger, who will be on sabbatical leave for that period. Kroeker currently teaches Bible at Rockway.

Laban Peachey will become mutual aid minister for Mennonite Mutual Aid in June. He is currently conference minister for the South Central Conference of the Mennonite Church and chairman of the MMA board of directors. He plans to resign from both to take the new position.

Lynne Thorn, Manhattan (Kan.) Fellowship, has begun a three-year voluntary service assignment with Mennonite Central Committee. She will be a librarian at the University College of Swaziland at Kwaluseni. Thorn graduated with a bachelor's degree in German from Kansas State University at Manhattan and a master of library science degree from Emporia (Kan.) State University. Her parents are Druery and Elaine Thorn of Norman, Okla.

How easy is it?

It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God Matt. 19:24

Choosing service isn't entering the kingdom, but it is related. There is much to give up if we choose to serve. Some must give up a house, a car, a career. Others must overcome fear or leave family.

But God's Spirit can give the compassion and trust that allow the miracle—the camel passing through the eye of the needle.

On the other side we become part of a new world—a world of refugees, hunger, injustice. And the same spirit that draws us through the eye enables us on the other side.

Look through the needle's eye. Is God calling you to pass through to a term of service with MCC?

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Volunteer extraordinary

Lester E. Janzen

Wynne Nyce has probably gotten more people involved in Mennonite Mutual Aid (MMA) programs than any other person, except for paid staff.

Wynne did it as a volunteer. It was one way of using his many God-given gifts for the Lord and the Mennonite church. Ask him about the Mennonite Foundation especially, and his eyes light up.

Wynne and his wife, Grace, are now retired. Early in 1981 they moved from Doylestown, Pa., to Fayette, a small town of 1,200 in northwest Ohio, where they are near one of their sons and his family. Four children, 14 grandchildren and three great-grandchildren complete their immediate family.

Kent Stucky, manager and legal counsel of the Mennonite Foundation, Goshen, Ind., recently interviewed Wynne. It is the story of a volunteer extraordinary.

Wynne began his volunteer work for MMA in the late '40s or early '50s—he can't pinpoint the exact year. At this time he was involved with a family business, Nyce Planing Mill Company in Doylestown.

He heard about the fledgling MMA's new health plan, so between himself and Sadie Ruth, their secretary, they got a business group started. When other members of the Doylestown Mennonite Church began enrolling in MMA's health plan, Wynne became congregational representative, a volunteer position he continued until he moved away.

Wynne was involved in the planing mill only marginally. His main business was retailing shoes, something he got into almost by accident 30 years before, back in 1919. His brother-in-law, a shoe salesman, sent him shoes which had been damaged in manufacturing, which Wynne repaired and sold. What really forced him into the retail business was when his brother-in-law bought 600 pair of shoes, for which he had paid a dollar per pair from a store that had closed. Wynne sold them for an average of $2 a pair.

Wynne and Grace continued in the shoe business until 1967 when, after 48 years, they sold their retail store in Doylestown.

When MMA's Mennonite Auto Aid became available in the early '50s, Wynne was soon interested. At one time he had over 300 vehicles insured with Auto Aid.

In 1969 Wynne became a volunteer for the Mennonite Foundation. A representative from MF had convinced him he should have a will and do some estate planning. And it wasn't long before he began sharing his new insights with some of his friends.

One day a pastor suggested four names to him, and he visited all four. "Two of them," Wynne reported, "resulted in the largest gifts the foundation had received up to that time."

"Sometimes people thought all I wanted was to take their money and use it for the church," Wynne mentioned. "That is one idea I had to break down right away. I told them you need to take care of your family needs, but don't neglect the Lord."

Kent Stucky asked Wynne to recall some of his most significant experiences as an MF volunteer.

"I remember one of the first couples I called on. They had no children, and all other family members had passed away. They were suspicious at first.

"But I discovered they were concerned about the church. They were renting out part of their ground, but it didn't produce much income. It took several years, but finally they gave the entire farm. MF placed it into a trust from which this couple got income for life.

"Later I found them in a retirement home. And they were happy because now they were receiving more cash income than they ever had farming. In addition, they were privileged to designate the trust remainder to be distributed to their favorite church causes after they would be gone."

"Go on," Kent encouraged Wynne.

"Well, there were these two single brothers. It took nine years before they made wills.

"But the end result is the important thing: nearly $350,000 came through for the Lord's work. I personally delivered some of the checks to the church agencies they had designated to receive their bequest. That was a privilege I never expected to have."

Nyce

Wynne is hard to turn off when he gets started. And he has many more stories he could tell about his extraordinary volunteer work. He recalled the time he and Grace gave the MF some real estate which represented about one-third of a larger piece. A year after the gift was made, Wynne and Grace sold another portion of the real estate for the total original appraisal and had enough left over for their own home.

Wynne Nyce has some final counsel. "I wish every Mennonite would designate a portion of their estate for the work of the Lord, even if the estate is small. Maybe a tithe. Or the same share a child gets, an idea I first heard from Harry Martens, now retired from the foundation. I like the idea — if there are three children — of dividing the estate four ways. One share to church causes, the rest to the three children."

Wynne reflected a moment when asked for his concluding statement, then said, "In the eyes of the Lord perhaps it isn't the total dollar amount, but it's the motive that counts."

That's about what a person would expect to hear from Wynne Nyce, volunteer extraordinary.

The pastoral leadership bind

Jacob T. Friesen

You are listening in on a telephone conversation with Jacob T. Friesen, director of Ministerial Leadership Services of the General Conference Mennonite Church.

"Hello, this is George. I am back again. Tell me, Jake, what are the facts? President Schultz of Bethel College calls it a *leadership crisis.* President Poettcker of the seminary reports a growing interest in the pastoral ministry. As chairman of our pastor search committee, I just can't get excited about any of the candidates we now are considering. I am sorry, Jake, for being so direct. But I am between a rock and a hard place. The congregation has worked hard to clarify its goals and has listened to needs and expectations. You have a copy of the one-page summary. Do you think it is realistic?"

Jake: Well . . . aah . . .

George: We have considered several candidates about whom the committee was unified and enthusiastic. Each has declined to be interviewed by our committee. Now our committee is unable to agree. Candidates seem either too old or too inexperienced. If strong in preaching and teaching, they seem weak in interpersonal relations or administration. Either they give uncritical loyalty to the conference or are out of touch or even against it. We seem to be in a loose, loose situation.

Jake: Listen, George, there is no simple answer. I live with this 24 hours a day, and I have some strong feelings about the bind we are in. Do you want the whole load?

George: I am ready.

Jake: Schultz is both right and wrong. Our colleges have not been producing pastors in significant numbers during the '60s and '70s. Schultz was wrong in implying that a significant shift in personnel and resources is being made to develop pastoral leadership. Our colleges were founded to prepare church leaders and committed Christians for the professions. Our colleges have done better on the second than the first. The overriding purpose of our colleges is not to produce pastors. It is good if it happens, but colleges live on even as they did in the '60s and '70s without producing pastors. A fact equally tragic and true is that our congregations also live on without producing pastors or church leaders. The answer to the "leadership crisis" lies first with the congregation.

George, did your goal setting and listing of expectations for a pastor excite any of your youth or middle adults to consider becoming a pastor?

George: In no way, Jake. In no way.

Jake: What do you mean?

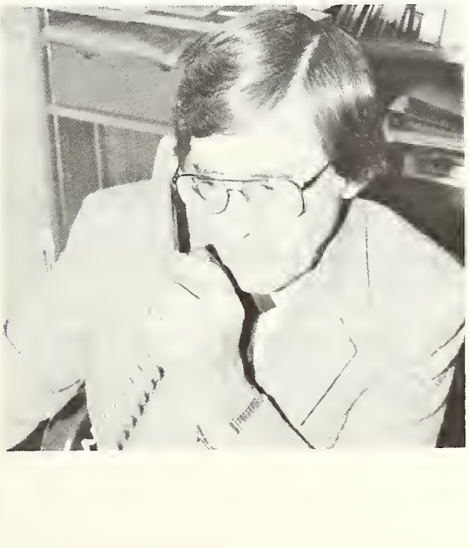
George: No one among us is good enough.

Jake: Where do you expect pastors to come from? They don't grow on trees. The message for too many youth and adults is, You're not good enough to consider the pastorate, but you are good enough to become a successful farmer, businessperson, salesperson or skilled professional. That's kidding no one but ourselves. We reap what we sow. God is still calling. But the static from self, secular interests and human ambitions prevents our hearing.

George: I hear you. To turn this monster around, we need to give a lot more time and attention to examining what really matters most to us.

Jake: That's the first step. Now, back to the question about your goals, needs and expectations. If you expect to find these all fulfilled in one person, they are not realistic. Every pastor has strengths and weaknesses. Strengths need to be affirmed and weaknesses supplemented by the gifts of other church members.

Friesen



George: Okay, that helps. We really have not focused our attention on gifts within our group.

Jake: It seems trite to talk about rapid change. Our priorities and our values are confused by the influential things around us. Cars, TV, mobility, oil, energy, computer programming, nutrition, refugees, medical science, space, sexuality. Our attitudes, values and lifestyles are affected so drastically that we are unable to make sense in the areas of faith, commitment, church, God or career. Serious Christians, including your pastor search committee, are not keeping up with translating the meaning of a biblical, Anabaptist faith for today's church, youth and pastors. The bind we are in is the result. We loudly proclaim a need for pastors, but the messages coming from our schedules and pocketbooks turn our youth away from considering the pastoral ministry.

George: Now what?

Jake: Begin by asking and answering basic questions of faith and discipleship. What do I think of Jesus? Is he the Christ? Is the Bible my authority for faith and discipleship? Is the church of Jesus Christ God's kingdom among us? Where is the network of caring and sharing that shapes the dreams and the desires of youth into kingdom priorities? As a parent, am I excited when my child is more interested in low-paying service vocations than in a high-income professional career? Where Christ is loved and followed enthusiastically, there the call to pastoral leadership is also heard.

George: You have been helpful, Jake. I feel some new excitement. I will sit down with our pastor search committee and the congregation to examine our priorities and the messages we are giving to our youth and one another. I think this will prepare us to look seriously at pastoral gifts within our own circle and to look more realistically at the pastoral gifts we need to call in to help us. This is heavy, Jake, but thanks for now.

Jake: Power to you, George. I am with you, and I know God is with you. Remember, Jesus Christ is Lord.

LETTERS

Peace is in Christ

In thinking about the activities surrounding Disarmament Week and the response of various Mennonite and other Christian organizations to the questions of war and peace, I have been troubled by a feeling that all is not right. It seems that everyone is in favor of peace these days — and with good reason. Nuclear horror threatens to annihilate human civilization everywhere. But we as Christians are convinced that God came to earth in the form of his Son, Jesus, to bear our sins on the cross and by his resurrection to triumph over the power of death. Afterwards Christ gave his redeemed followers the commission to go to "all nations" (Matthew 28: 19) and preach this good news. One consequence of salvation from sin is that people no longer have to hate and make war on each other. Yet I'm afraid that we are in danger of taking this one great consequence of the gospel — peace on earth — and turning that in itself into the gospel we proclaim.

My concern is partly fueled by reports I have read of Christians who readily join in peace movements with Unitarians, Buddhists and others who do not confess Christ as Savior and Lord. Surely we recognize that these people too need to hear the gospel. "There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation" (Acts 4:12), says God's Word. Our problem is sin, and the result of sin is alienation from God — in other words, death (Romans 6:23). That Buddhist alongside whom we march for peace and with whom we find such a large "area of agreement" will perish in hell just as surely as the power-mad general with his finger on the button if we don't tell him the good news of Christ.

If we as members of Christ's body do not remain grounded in God's Word, we will become just another of the groups of high-minded individuals who would ameliorate the human condition, but who do not know that a remedy exists for the disease. *David Bergen, Box 578, Herbert, SK S0H 2A0* Nov. 26

Support peace initiative

Central Kansas has provided a forum whereby Mennonites can enter into serious dialogue with other religious groups in developing peace education and peacemaking programs. More than 10 groups participated in the recent "Peacemaking in a Nuclear Age" conference in Wichita. Later meetings were held in churches in Wichita, Hutchinson and Moundridge.

We were fortunate to have Dan Glickman, representative of the 4th District in Kansas, participate in these discussions. He is a highly esteemed member of the National Academy of Peace Commission in Washington. The final report of this study commission has now been presented to the president and Congress.

The proposed academy would be devoted to international peace issues and research in conflict resolution. It would serve institutions and individuals in the private and public sectors.

Glickman — with 50 co-sponsors in the House of Representatives — also has introduced legislation to establish such an academy. Recently Nancy Kassebaum, a senator from Kansas, offered to introduce similar legislation in the Senate.

Our legislators deserve our support in this effort. Also the president, who is much aware of concerns by religious leaders in these efforts, needs our telephone calls to develop such a peace initiative. His comment line number is 202/456-1414 or 456-2852. *Arnold Regier, 212 Pine St., Newton, KS 67114* Dec. 1

Comments on a photo

The picture of children and burros (Nov. 17 issue, page 647) is not a *favela* picture nor Brazilian. It is a photo from the Lengua Indian village, Loma Plata area and, if I'm not mistaken, must have been photographed in the early 1960s because these houses are not in existence anymore. *Eleanor Mathies, Windsor, OT* Dec. 1

Editor's note: The cutline about the favela *refers to the other photo on that page. You are right about the "burros" photo, but it was used from our files simply to illustrate a point.*

Another look at office workers

In response to the Dec. 1 letter "Lay Workers in Our Offices" I agree with a number of points: (1) Congregations need good pastors to lead them. (2) Lay persons often serve well in our conference offices. (3) The shortage of good ministers is disturbing. (4) Gifts and talents should be used where most appropriate. (5) We need to pray the Lord of the harvest to send forth laborers.

I question some of the other statements and assumptions: (1) Our central offices are not top-heavy with ordained pastors. Out of 61 General Conference employees, only 13 are ordained, and three of these are pastors of churches who give marginal time to conference work. Wherever possible, conference positons are filled by persons with needed skills: secretaries, accountants, editors, writers and educators.

2. The Dec. 1 letter seems to assume that the General Conference is just another business to be run like the local auto dealership with secular models and methods. I rather believe that it is a vital part of the church of Jesus Christ and is in the gospel business. Therefore, it requires men and women trained in the Scriptures, experienced in the life of the church and respected in the conference. This often means drawing on ordained persons, though well-trained and gifted lay persons are used wherever possible.

3. It is too simple to believe that the existence of conference offices is the reason for pastoral vacancies. It may be true here and there, and if the writer has suffered the loss of a pastor to a conference position, I want to be sympathetic and caring. But often leadership vacancies exist because congregations do not call persons from within their ranks. If so many gifted and trained lay persons are present in local churches, why not call them to pastoral leadership? Sometimes a pulpit is vacant because the congregation will not commit enough funds for decent salaries. Sometimes job expectations are unrealistic. Sometimes members are overly critical and fire one pastor after another or fail to approve a well-qualified candidate.

4. Central offices send out about as many pastors as they call to serve. In the last 12 years at least 10 persons have gone into pastoral work who once had General Conference positions: besides myself this includes Andrew Shelly, Orlando Waltner, Milton Harder, Frank Ward, Loris Habegger, Malcolm Wenger, David Whitermore and now Floyd Bartel.

Our newly published 1981-82 *Handbook of Information* lists a surprising 918 ordained persons in the General Conference — 113 are retired; 105 are without pastoral or conference duties; 68 are conference employees of various kinds; and a whopping 632 persons are serving as leading or assistant pastors or as chaplains. Of the 68 conference employees, 10 are at the Newton central offices; 11 teach at our seminary; 16 are employed by district/area/provincial conferences; 14 are college teachers or employees; five administer homes and hospitals; 10 administer inter-Mennonite or (Old) Mennonite agencies; and two are unspecified.

In the last decade the fastest budget and staff growth has been on the district level and in inter-Mennonite agencies. (Not to mention the 10,000 para-church agencies in the United States and Canada.)

Finally, I sense a love/hate attitude towards ordained persons in the letter. The letter both wants ordained leaders in congregations, yet assumes that they despise the unordained. It assumes that one cannot minister to the church on a wider basis with a shepherd heart, though from the beginning our General Conference had godly editors, *Reiseprediger* and mission leaders. It even seems to question the whole world mission enterprise of our General Conference, with its need of godly and statesmenlike leaders. *Heinz Janzen, 211 S. Elm, Hillsboro, KS 67063*

Dec. 7

About letters: To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Film

Love in a maelstrom

Reds, *directed and produced by Warren Beatty, written by Warren Beatty and Trevor Griffiths, is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

Billed as a film "in the tradition of *Gone with the Wind* and *Doctor Zhivago*," this big-budget epic ($33 million at least) follows the love affair between radical journalist John Reed (Warren Beatty) and Louise Bryant (Diane Keaton) through the tumultuous events of 1916-20.

Taking a risk in an era when fantasy and special effects rule the cinema, Beatty spent four years as producer, co-author, director and leading man in this unabashed blockbuster.

The 3½-hour movie begins in Portland, Ore., home of John ("Jack") Reed, a prominent journalist who is active in socialist politics, and ends in Moscow, where Reed becomes a Soviet hero, the only American to be buried in the Kremlin. Reed woos Louise Bryant from her dentist-husband to join him in Greenwich Village, where the socialists and socialites of New York City mix dancing and arguing at their parties. Later the couple moves to Provincetown, Mass., where Louise has an affair with Eugene O'Neill (Jack Nicholson) during one of Jack's many trips.

After a stormy marriage and separation, Jack finds Louise, also a journalist, in France during the war and invites her to join him in Petrograd, where the Bolsheviks are about to rebel. They witness, and Jack participates in, the Russian Revolution. Jack's account, *Ten Days That Shook the World*, becomes known worldwide.

He subsequently gets involved in forming the Communist Party in the United States, then travels to Soviet Russia (via a Finnish prison) to debate socialism with the Comintern.

Carrying the viewer through this maelstrom of events is the stormy love affair of Jack and Louise. Keaton, who should be in the running for an Oscar, is outstanding. All of the acting is superb, with sharp performances by Nicholson, Maureen Stapleton, Gene Hackman and a surprising first appearance by novelist Jerzy Kosinski.

Interspersed through the film are reminiscences by 32 "witnesses" — old friends and colleagues who knew Jack Reed and Louise Bryant. Beatty's use of this technique (unfortunately the witnesses are unidentified as they appear) helps keep alive an awareness of the story's historicity and of the relative anonymity of its characters today. The film thus serves as more than a great entertainment; it also is a history lesson.

Reds, though essentially a love story, works with a conundrum of ideas. It shows the conflict of ideals versus human emotions, the contradiction of those working for peace who are so unpeaceful and the wealthy fighting for the poor, and it questions the meaning of freedom as those espousing freedom come to enslave others. Political activists should love the dialogue.

Note: Surprisingly rated PG, the strong language of *Reds* makes it unsuitable for children.

From Crystal Cathedral . . .

Time magazine pictorials on Bangladesh and evening news reports of war-ravaged Vietnam were my only exposures to poverty as a young person growing up in a Southern California beach town. However, when I was only five years old, my father divorced us and left behind him myriads of emotional needs. We were never wanting for any material provision or comfort. A later addition to our family, my mother's second husband — a man who had pulled himself up out of the Oklahoma dust bowl to become owner and president of a succesful industrial firm — made us an aspired to, though in many ways severely handicapped, family.

We were active members of Orange County's most attended Garden Grove Community Church, now known as Robert Schuller's Crystal Cathedral. It was here I came to know Jesus Christ. Alas, the truth *is* stranger than fiction. Odder yet is the fact that it was through Garden Grove Community Church that I had my first personal confrontation with poverty.

While on a weekend excursion to San Diego sponsored by the church youth group, we took time to enjoy a picnic in a park just outside the city's famous zoo. It was there I saw a young girl about my age wearing a flimsy, faded cotton dress far too large for her too-slender frame. On her feet she wore black, plastic shoes — no socks. Her hair was unkempt and filthy. Starving children in Bangladesh or Vietnam were hardly relevant to me. Now here in my own element was a young woman my age digging through a trash can. Shortly an older woman, probably her mother, joined her in looking to provide what I assume was to be their lunch.

I stared at them for quite a while, awed at this new and horrible sight, before approaching our youth pastor and asking why this type of thing had to happen. His nervous reply was simple, "Lynn, the best way to deal with all of this is to forget about it."

His response remained annoyingly inadequate for me, and the entire incident lodged in the back of my mind in much the same way that a tiny thorn can lodge itself in a sock — constantly irritating yet unable to be removed.

My Christian education at Garden Grove Community Church had concentrated on personal salvation. Reflective of our narcissistic Southern California culture, it was introspective and devoid of any awareness of, or responsibility to, anyone outside our small suburban world. We were steeped in pat answers and an "us versus them" world view regarding Christians and non-Christians. The secular world was to us completely evil, and those who were not Christians could do nothing good. We were discouraged from having any significant relationship with people who were not Christians, thus creating a keen sense of exclusivity and homogeneity.

While I did grow to love Christ and develop a deeply rooted respect for Scripture during those years, my faith became equated with many ideals that were not specifically scriptural in nature but were shaped more by cultural and economic influences.

When it came time to choose a college, I had no doubts I should attend a Christian college and so headed off to a school nestled in the hills above beautiful Santa Barbara, Calif. No better place could be found to keep my scope of vision narrowed and the memory of my contemporary in San Diego hazed.

In school I took advantage of an off-campus urban studies program sponsored by the college. My attendance in the program was oddly out of character for me. I'd always heard that the city was an evil place, unfriendly at best, a hotbed of persuasive perversions at its worst. San Francisco was of course the capital of perversions. That which moved me to go there can have been nothing less than the Spirit of God. I headed for San Francisco not knowing that my four months there would prove to shake up my faith and change my life.

I was stunned by the number of desperately needy people. Starvation, malnutrition, poor housing, emotional and physical abuses and loneliness were ubiquitous. And precisely the place where Jesus was most needed was the place where the church was least to be found. It was rarely the church who was feeding the hungry, sheltering the naked and comforting the traumatized. Indeed, for the most part educationally and economically resourceful Christians had long since followed their secular contemporaries in moving out to the suburbs. So, much to my surprise, it was the non-Christians — "evil" secularists — who were pouring out compassion and healing the wounds of a broken people. In far too many cases it was the church who was trying and succeeding in being able to forget the needy.

What took place for me in San Francisco was the beginning of a radical upheaval in my faith. Of course it was a time of searching; a time of sifting through my faith, filtering out as best I could the cultural and economic messages that had been delivered alongside the gospel in my formative years as a young Christian. Eventually, though, it was the pure and perfect radical gospel of Jesus that reached out and forcefully grabbed my life.

The Broadway Assistance Center, located in Denver, serves as a center of hospitality for nearby neighbors as well as an emergency assistance agency providing food, clothing and referrals for other essentials. Keenan served as director there for a year through Mennonite Voluntary Service.

Christ's gospel demanded, "Do not compromise me. I am as far from your economic and cultural model as the rain forests are from the deserts." It would not allow for forgotten memories of a hungry young woman digging through my garbage to find her lunch. I became terribly uneasy with the church and began searching for Christians who had historically taken the costly gospel seriously. It awakened in me that Spirit-given passion for justice which would motivate me to join Mennonite Voluntary Service, serving on one of Denver's skid rows — far from home and a long way from the Crystal Cathedral. Skid row: not an unfriendly, perverse place, but a community of friends.

It is the desire to share the vision and facilitate the witness of Christ which has brought me now to Newton, Kan., in order to serve — and to serve with — a congregation of volunteers who with keen memories are compassionate and passion-filled lovers of Jesus and of the kingdom of justice he calls us to bring in.

The transition from the life of a Crystal Cathedral protégée to the life of one starving to embrace a lifestyle honoring my allegiance to Christ has been and is a difficult one. But isn't, or shouldn't, that be the case for all of us? Surely the radical transition that begins once we accept Christ and change our citizenship from our earthly kingdom to that of a new kingdom must dwarf the numerous difficulties with which ministers and other sojourners to foreign countries and cultures must deal. The tension must, because of the stark differences between the two citizenships, be constant.

Praise God for such tension. May we never cease to feel its gnawing. Should we become calloused to it, let us mourn the loss of love for our new citizenship and the One who has brought us here.

Lynn Keenan

. . . to skid row

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EDITORIAL

MVS and our congregations

I am hopelessly "hooked" on Mennonite Voluntary Service. Over the years I have seen quite a few young people leave our schools, congregations, and home communities — untried, unskilled, immature, but full of idealistic faith and dreams — and venture into new arenas for service and witness in the name of Christ. Most of these have come away from such VS experiences obviously changed to be more sensitive, more responsible and more committed to a servant lifestyle. A number of leaders in our congregations gained a significant part of their spiritual education in VS.

Our congregations must give MVS a much higher profile for several reasons.

1. *MVS is a role model.* Mennonites are committed to the biblical teaching "faith without works" is empty. And we believe Jesus' urge to follow up a total commitment of self to God with a "love your neighbor as you love yourself" (Mark 12).

But how do congregations demonstrate that service? We give money to programs. We send workers to faraway places. We do occasional programs or service to institutions.

Very few congregations have developed spontaneously effective local outreach services which mobilize our congregations.

Bring in a few people, young and older, who are giving several years to community witness in areas where they have ambitions and feel a call to serve, and your congregation will never again be the same. Such a unit will challenge your faith to become visibly active, and they will need a congregation's constant care and participation as the unit grows into a smaller active body of Christ.

MVS units become visible models for all of us in their sponsoring congregations — models for handling conflict in learning to live and serve as a unit, models to challenge each one of us to give part of our lives to the Lord in service, and models for how to be salt, leaven and light in today's world.

2. *MVS is mission and evangelism at its best.* Speaking to Manitoba Mennonite Brethren workers last October, Myron Augsburger suggested that all believers can be evangelists: (a) Evangelism *begins* with a Holy Spirit presence. We have beginnings of evangelism wherever there are congregations. (b) Secondly, he said evangelism *continues* with service in the name of Christ. I believe this is where many if not most of our congregations fall short. Many individual members do faithful services, but the body exists as a community within the church grounds and keeps the fences in good shape. Voluntary service units force us to change this model of relating (?) to our community. (c) Our witness is never complete without verbal communication of the gospel. That is why I like the MVS model of units working with congregations. The ongoing body of believers is challenged to reinforce presence and service with worship, fellowship and discipling.

A congregation cannot sponsor an MVS unit without challenging itself to more active missions and evangelism.

3. *A little dig at my fellow Canadians.* Over the years I have become increasingly frustrated that we have so few MVS units in Canada. Some excuse it because of MCC units; others express fear of US-administrative models from Newton. A few are afraid because some Canadian volunteers did not return as mature disciples.

It's time to quit these lame excuses. The MCC units are super but do a ministry beyond congregations. The ministry is more essential than excuses about administrative problems. As long as Canadians have so few experiences with MVS units, we can hardly expect our volunteers to be prepared for service in creatively strange environments. Some cannot adapt.

Canadian congregations are the losers.

How strong is your congregation's witness in your community? Do you need to seriously consider an MVS unit?

"God uses us to make the knowledge about Christ spread everywhere like a sweet fragrance" (2 Corinthians 2:14b *TEV*). *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:03 FEBRUARY 2, 1982

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MENNONITE
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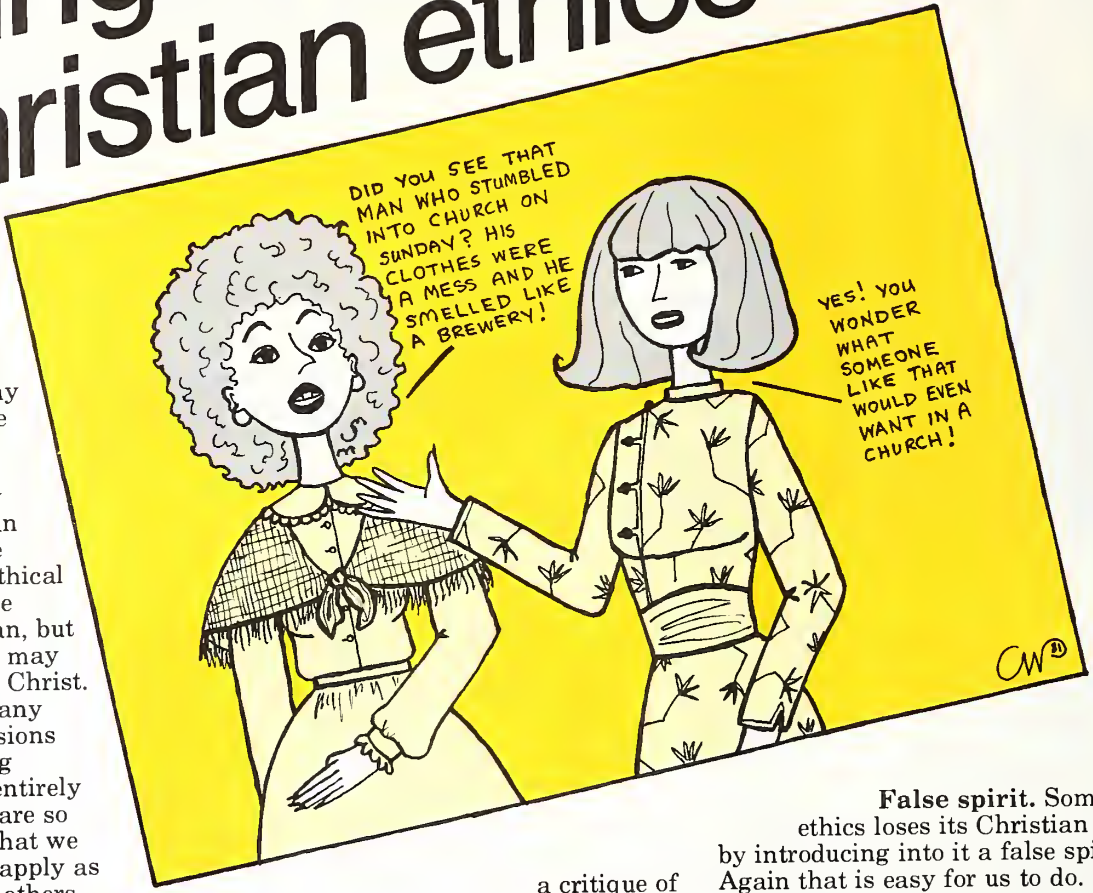
Following Christ in life

coe issue

Striving for Christian ethics

David Schroeder


DID YOU SEE THAT MAN WHO STUMBLED INTO CHURCH ON SUNDAY? HIS CLOTHES WERE A MESS AND HE SMELLED LIKE A BREWERY!
YES! YOU WONDER WHAT SOMEONE LIKE THAT WOULD EVEN WANT IN A CHURCH!
CW 81

It is surprising how many ethical systems carry the name "Christian." They contradict each other to such an extent that they cannot *all* be Christian in nature. It would be more correct to say they are ethical positions taken by people professing to be Christian, but the system they espouse may not actually derive from Christ.

Common pitfalls. Many ethical positions or decisions make a pretense at being Christian but serve an entirely different master. These are so readily available to us that we often do not know they apply as much to ourselves as to others. They are pitfalls that we readily fall into when making decisions on what is right or wrong.

1. The simplest way to a non-Christian ethic is to make the Scriptures say what we would like them to say, to make them serve our own ends rather than the cause of Christ. When we are well-to-do, it is difficult to understand the warning that it is difficult for the rich to enter the kingdom. The Scribes were accused by Jesus of turning the command of God into "your tradition" (Mark 7:9). The minute we let our own wishes and desires determine what the Scriptures say, we no longer have a Christian ethic. It is then an ethical position of relativism; it is relative to the person or the individual.

2. We can also make the Scriptures serve the ends of our culture and nation. We do this by searching the Scriptures for ways of justifying our culture or our national policies. We readily suggest the welfare system ought to be restricted more because people should earn their bread by the sweat of their brows. In the same way we support capitalism, socialism or any other possible economic or political systems. But the Scriptures and our Christian ethic should serve as a critique of *all* cultural and national policies. It ought to strive for greater justice in *all* of them. To make the ends of our culture or nation determine our ethic is to have another form of relativism. Such an ethic is relative to the culture or nation. In the last analysis it is a civil religion.

3. The situation can be made determinative of our ethic. Any truly Christian approval will have to apply the ethical principles to very specific situations, but when the situation determines the ethic, then we again have relativism. This time the ethic is relative to the situation. This is what is known as situation ethics.

4. Sometimes we simply stick with the tradition handed down to us from previous generations. In such cases we do not always realize that the response to a given problem was right in the past but wrong in the present. Thus we once assumed that conception out of wedlock indicated that the couple be wed as soon as possible. To suggest that as a standard response to the problem today would not be appropriate in most cases. We cannot simply coast on what others have done. There has to be a present process of discernment as well.

False spirit. Sometimes ethics loses its Christian quality by introducing into it a false spirit. Again that is easy for us to do.

1. We introduce a new and false spirit into ethics when we turn the Scriptures into a system of laws — dos and don'ts. The Law of Moses, the Torah, was to be a guide for the people to follow. It was to be seen as instruction, showing what acts would lead to life and what acts would lead to judgment and death. On the basis of this instruction the people were admonished to choose life.

During the intertestamental period this Torah was developed into a complicated system of laws. It became a legalistic system which Jesus rejected. He took the place of the Law and asked people to follow him.

It is easy for us to develop out of the New Testament a new set of laws rather than to seek to follow the will of Christ. To do so is to introduce a new and false spirit.

2. We introduce a new and false spirit also when we do not recognize that the full and final revelation came in Jesus Christ. Every now and then we select one verse out of the Old Testament and make it normative for all time. Thus if we make the "eye for an eye" law binding for all time, we actually introduce a new and false spirit. This law was better than the policy of revenge

The best interpretation of Scripture receives at least two kinds of checks o confirmations:

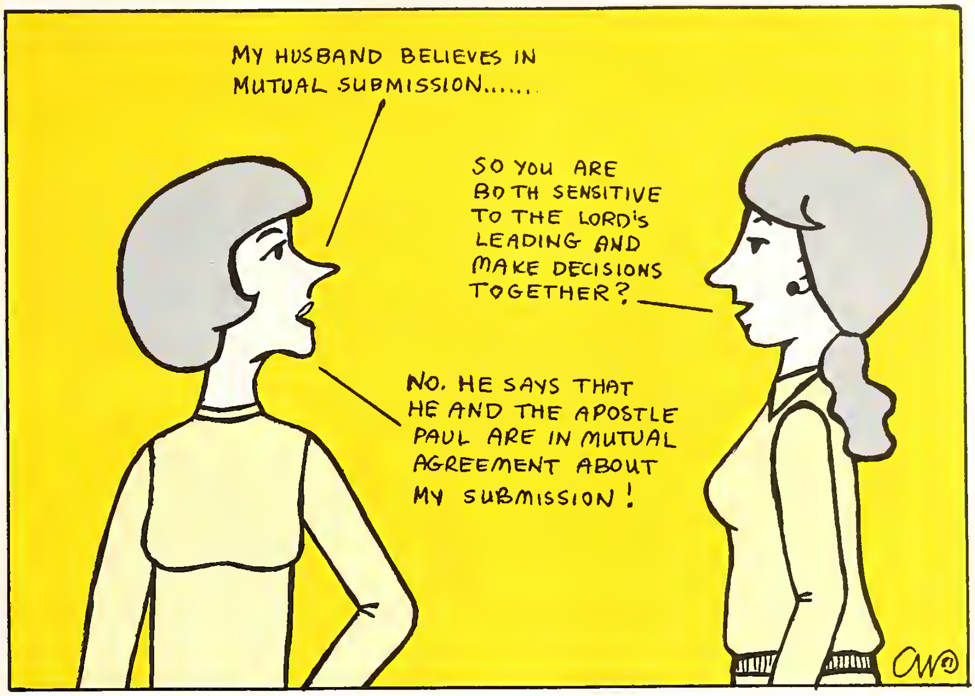
1. It happens in the fellowship of believers.

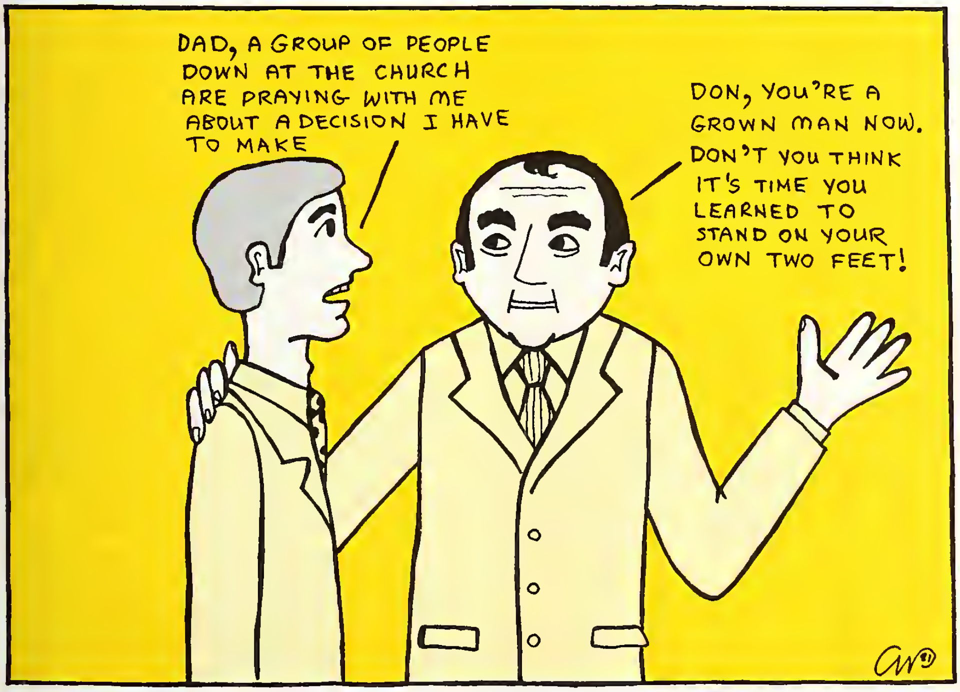
2. It comes through obedience—yielding fruits of righteousness.

which it countered and was a step in the right direction, but a new word was heard from Jesus, "But I say to you, do not resist one who is evil. . ." (Matthew 5:39). We need to have the Spirit of Christ, not the spirit of retaliation.

3. When in our interpretation of Scripture we insist that our interpretation is in truth the "Word of God," we introduce a new and false spirit. It puts our interpretation on a par with Scripture. It makes us "lords" of Scripture rather than subjecting ourselves to the Lord of the Scriptures. Any individualistic interpretation of Scripture has the same effect.

Christian decision making. Many aspects contribute toward a Christian ethic, but all of them have to be true to the way in which God revealed himself to humankind. This revelation was dynamic. God revealed himself in the events of history, often the most critical events in the life of a people. It was in and through these events that people came to know God as a God of promise, as a saving God, as one who covenants with his people, and as the Lord of history.

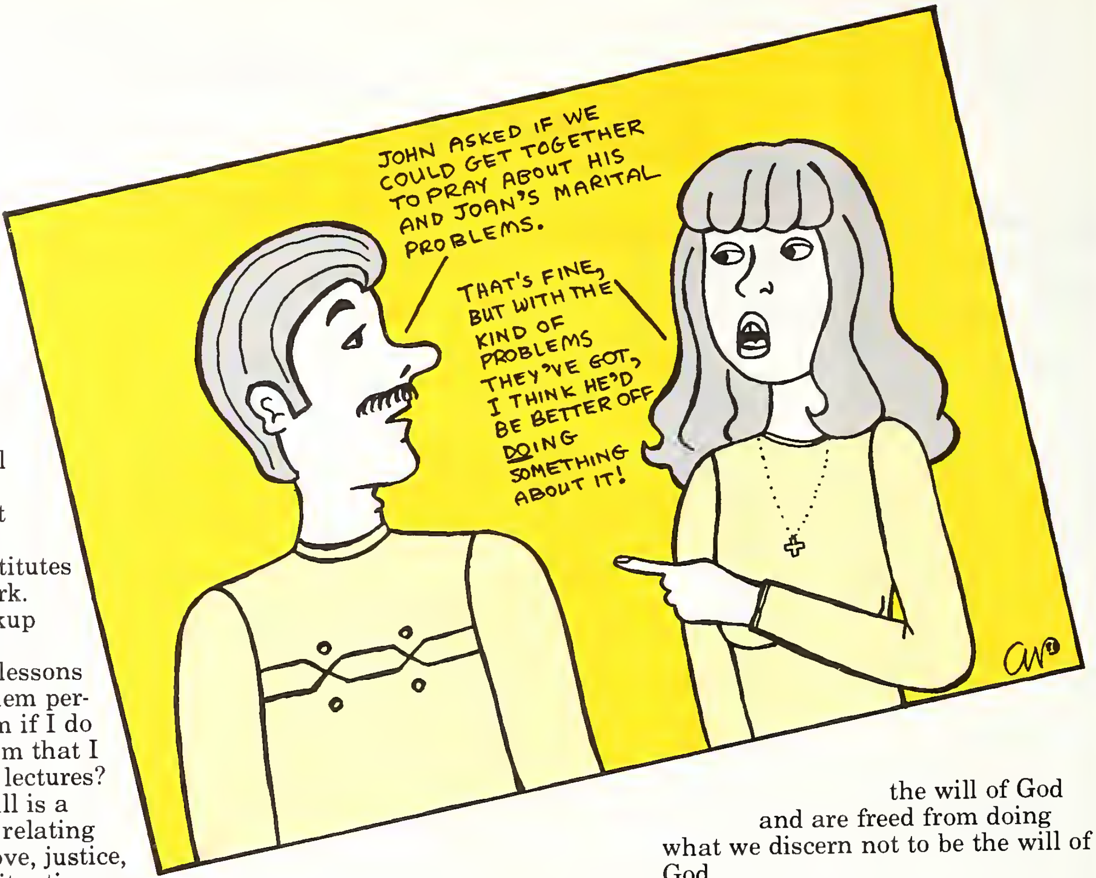

MY HUSBAND BELIEVES IN MUTUAL SUBMISSION......
SO YOU ARE BOTH SENSITIVE TO THE LORD'S LEADING AND MAKE DECISIONS TOGETHER?
NO. HE SAYS THAT HE AND THE APOSTLE PAUL ARE IN MUTUAL AGREEMENT ABOUT MY SUBMISSION!
CW


DAD, A GROUP OF PEOPLE DOWN AT THE CHURCH ARE PRAYING WITH ME ABOUT A DECISION I HAVE TO MAKE
DON, YOU'RE A GROWN MAN NOW. DON'T YOU THINK IT'S TIME YOU LEARNED TO STAND ON YOUR OWN TWO FEET!
CW

1. Discerning the will of God has to take into account this biblical record of God's revelation. It has to become aware of God's leading of a people to an ever fuller understanding of his work and will. The direction of ethics therefore is seen in the direction in which God has already led his people — a direction manifested and fulfilled in Christ.

Christian ethics is not static but dynamic. It is always seeking a deeper and fuller expression of the will of God. It is an ethic of growth and grows with our understanding of God's revelation and our understanding of the world.

2. Interpretation of Scripture and an assessment of the situation are important in Christian ethics. We gain basic principles and direction from our interpretation of Scripture which then need


JOHN ASKED IF WE COULD GET TOGETHER TO PRAY ABOUT HIS AND JOAN'S MARITAL PROBLEMS.
THAT'S FINE, BUT WITH THE KIND OF PROBLEMS THEY'VE GOT, I THINK HE'D BE BETTER OFF DOING SOMETHING ABOUT IT!

to be sensitively applied to present problems and situations. We derive the principle of justice from the revelation of God with Israel, but this principle has to be applied to economic and legal systems of our day.

It may be ever so clear that we ought not to steal, but we have to determine what constitutes "stealing" in our place of work. Is charging 300 percent markup stealing? Am I stealing from students when I prepare my lessons and have not time to meet them personally? Do I steal from them if I do so much conversing with them that I have not time to prepare my lectures?

The discerning of God's will is a dynamic process of properly relating the principles of Christian love, justice, etc., to ever changing, new situations.

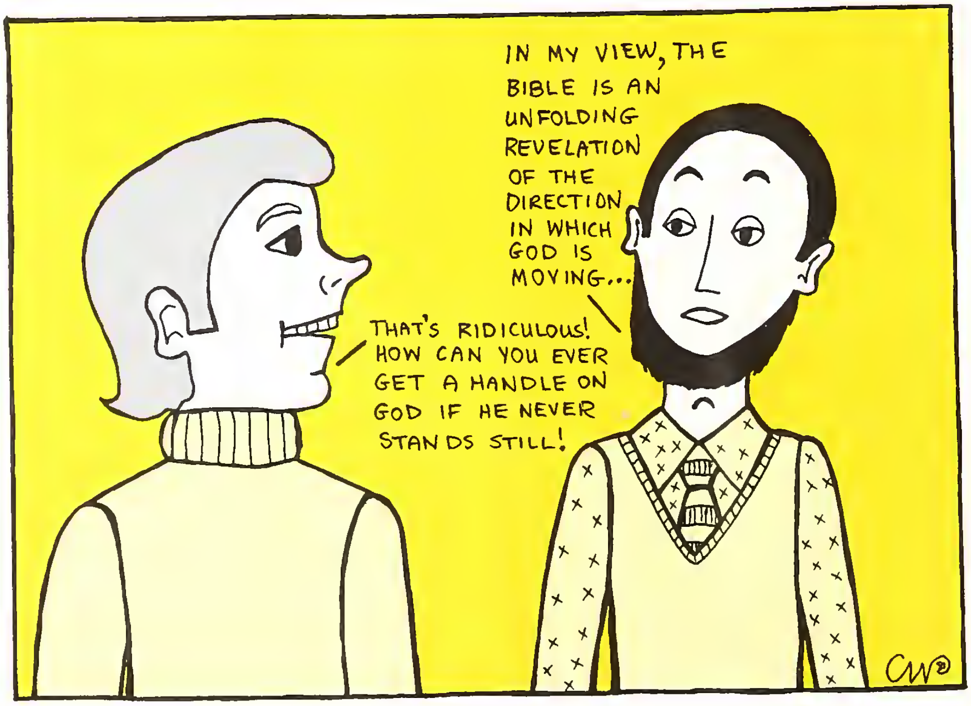
3. Since interpretation, both of Scripture and of the present world, is important in ethics, it becomes necessary for this interpretation to receive some kind of check or confirmation. This is achieved in at least two ways.

The *first* is that our interpretation ought to happen in the fellowship of believers. Corporate interpretation helps us to avoid the pitfalls mentioned earlier. It also inspires us as we see others share the same conviction. By this process of interpretation in the community of faith we enter the process of binding and loosing as mentioned in Matthew (18:19-20). We bind ourselves to that which we have discerned to be the will of God and are freed from doing what we discern not to be the will of God.

The *second* confirmation comes through obedience. Where we receive a clear insight and conviction with respect to what God's will is, it calls for obedience. Only in this way can God give his stamp of approval — by its yielding the fruits of righteousness. If it does not serve God's kingdom (is not confirmed in experience), it is shown not to be God's will, and we repent of it and seek to discern his will afresh.

4. Perhaps the most significant aspect in making ethical decisions is to wait on God's Spirit to lead us. We are to study the Scriptures, become aware of the world about us, dialogue with fellow Christians, and wait on the leading of the Spirit. We have to be open to the Spirit. To prejudge what we will do is to be closed to the Spirit. But if we are open to the guidance of the Spirit, it will lead us to know the will of God.

This approach to ethics puts the premium on Christian discernment, not on legislating ethics; it places the emphasis on study of the Scriptures and the world in which we live; it places emphasis in corporate discernment and decision making; and it is open to the leading of the Spirit of Christ. •


IN MY VIEW, THE BIBLE IS AN UNFOLDING REVELATION OF THE DIRECTION IN WHICH GOD IS MOVING...
THAT'S RIDICULOUS! HOW CAN YOU EVER GET A HANDLE ON GOD IF HE NEVER STANDS STILL!

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published biweekly at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada: $11.00 one year; $19.00 two years; $28.00 three years; foreign $11.50 per year. Editorial office 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kansas 67114. Printed in USA.

Who needs the Sunday school?

Elaine Sommers Rich

At what age does one outgrow the need to attend a Sunday school class? A group of junior high youngsters once told me they knew everything that was in the Bible. They believed they were telling the truth. Yet scholars who have spent lifetimes studying the Scriptures testify to its never-ending depth and newness. Longtime Bible teacher and scholar Howard Kuist said, ". . . the writings preserved for us in the Bible . . . although made out of the stuff of common life, nevertheless are pervaded by a spirit whose flame is as deathless as the needs of men" (*These Words Upon Thy Heart*, page 23). A young contemporary Russian writes, ". . . this Book of all books and Truth of all truths has forever been mankind's greatest point of interest and topic of study" (Boris Volsky [pseudonym], "From Russia with Gratitude," *Christian Century*, Nov. 18, 1981, page 1,182).

Until the day that I (1) have learned everything to be learned from the Bible and (2) have attained perfection in my life, I need the Sunday school. The adult Sunday school class should have two components: (1) a commitment to the study of the Bible, and (2) a commitment of members to one another as parts of the body of Christ.

Over the years we have wrestled with problems in the Sunday school class. Is the Bible "the Word of God," or is Jesus "the Word of God" and the Bible the written record that speaks of him? How do the Old and New Testaments fit together? What about those Psalms that stirringly call for vengeance on enemies? What *did* Jesus mean by this or that parable? Which of us, using John Driver's *Becoming God's Community*, was not stretched spiritually by studying once again the magnificent Sermon on the Mount? In a Sunday school class we rarely settle once and for all the problems of how to interpret the Bible or what a particular passage means for today.

Nor are the people problems (our own included) settled permanently. In the Sunday school class may be one who insists that every subject be molded into one particular vocabulary. Or another who carries a chip on the shoulder about some incident that happened 30 years ago. Or a person with a pet topic (cruise missiles, the state of Israel, you name it) that the person brings up, no matter what the subject. Can we maintain Christian unity and learn from one another despite our differences and foibles?

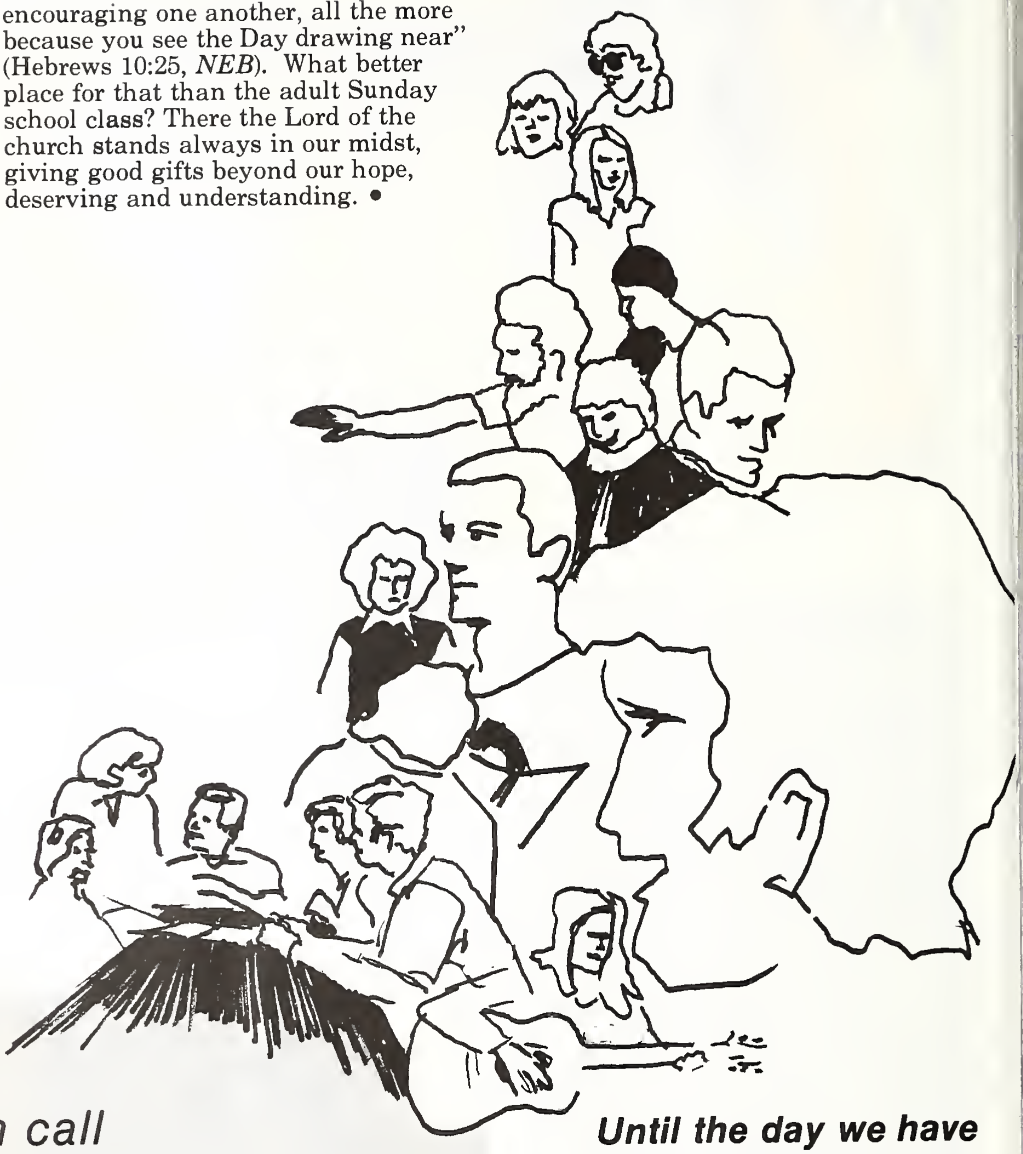
As a college student I once posed what I considered an unsolvable problem to one of the most astute Bible scholars I knew, Millard Lind, now professor of Old Testament at the Associated Mennonite Biblical Seminaries. This was the conundrum: "In the same Sunday school class you can have someone like

> ***"In a Sunday school class every member's knowledge and experience is available to every other member. What incredible wealth."***

Edwin Markham's 'man with the hoe' ('What gulfs between him and the seraphim!/Slave of the wheel of labor, what to him/Are Plato and the swing of Pleiades?') and someone else like Michelangelo. How can such a thing be?" I have never forgotten the awe and wonder with which he answered, "But that's the church." Now I can see that in such a situation Michelangelo might have sculpted "the man with the hoe," making him immortal, and the "man with the hoe" might have been helpful to Michelangelo in moving the heavy marble with which he worked. In a Sunday school class every member's knowledge and experience is available to every other member. What incredible wealth.

A woman says to her Sunday school class, "I'll be having surgery Tuesday morning at eight, possibly a mastectomy. Please pray for me." And they do pray for her. A man says, "The past week during the course of my work I discovered an elderly woman living alone. Her gas will be cut off Friday unless she pays her bill, and she has no money. Can we help?" Yes, they can help, and they do.

The writer of the letter to the Hebrews admonishes, "We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near" (Hebrews 10:25, *NEB*). What better place for that than the adult Sunday school class? There the Lord of the church stands always in our midst, giving good gifts beyond our hope, deserving and understanding. •



African drum call

It is Sunday! It is Sunday! Get awake! Don't sit down! Come to this good thing which won't come to you unless you come to it! Come to meeting, everybody! Come all! Don't sit down in your town today! The words of God have arrived! Come get them! No one else can get them for you! You must come! Sunday! Sunday! Come all! *Margaret T. Applegarth, from* Men as Trees Walking, *page 94*

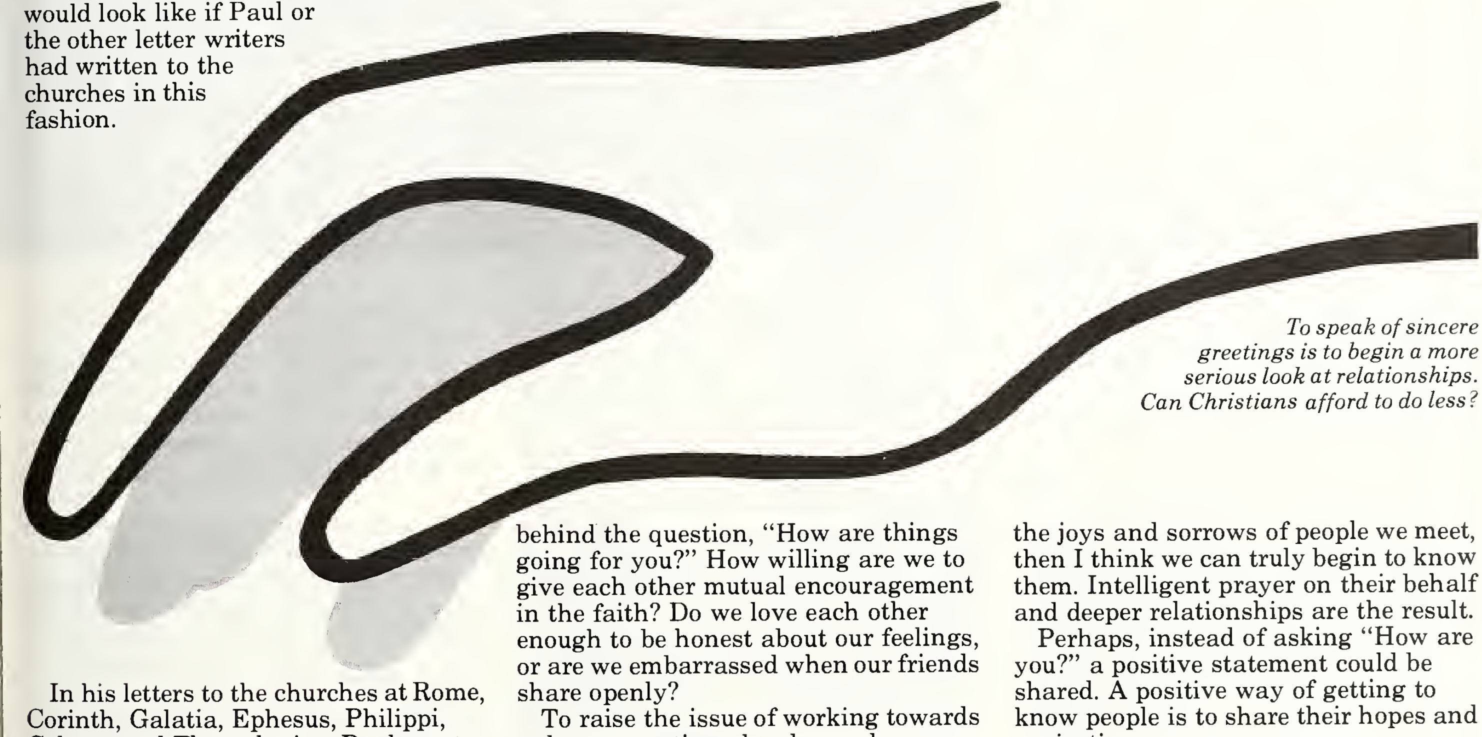
Until the day we have learned everything to be learned from the Bible and have attained perfection in our lives, we need the Sunday school.

"Hi, how are you?"

Robb Nickel

During a recent weekend I heard over and over again people meeting each other with various forms of the following cliché, "Well, hello there, how are things going for you?" And the reply, "Oh, just great!" But what about beyond that? Good question. Much of the time there wasn't anything else said. People looked at each other with blank, embarrassed smiles, not knowing how to continue. After the "eternal" 30 seconds, "Well, I've got to run. See you again sometime." "Sure thing."

I was forced to remember how often I have done the same thing. How meaningless! I wonder what our Bible would look like if Paul or the other letter writers had written to the churches in this fashion.



To speak of sincere greetings is to begin a more serious look at relationships. Can Christians afford to do less?

In his letters to the churches at Rome, Corinth, Galatia, Ephesus, Philippi, Colosse and Thessalonica, Paul greets his Christian sisters and brothers with concern and love. He says in Romans, "To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ." Paul continues, "First, I thank my God through Jesus Christ for all of you, . . ."

A number of points come to mind when reading this salutation. Being assured that we are loved by God has implications for us. The most important of these is that we need to reciprocate by loving God and those around us.

What does "called to be saints" mean? Perhaps for me it means taking time to listen to someone's hurts when I have asked, "Well, how are things going for you?"

Paul proceeds in Romans 1:8-10 to say that, "I thank my God . . . for you, . . . I remember you in my prayers at all times. . . ." Paul was thankful for the Christians and longed for a visit with them so that they could be mutually encouraged. Are we willing to stand behind the question, "How are things going for you?" How willing are we to give each other mutual encouragement in the faith? Do we love each other enough to be honest about our feelings, or are we embarrassed when our friends share openly?

To raise the issue of working towards a deeper greeting also demands grappling with it.

When we speak of greetings we only scratch the surface of the larger topic of relationships. John Driver, in the second chapter of his book *Community and Commitment*, says that in order to realize community, communication among the members of the body is fundamental. Fellowship becomes concrete when Christians meet together. To get to know one another, to relate on a deeper level, requires time.

To allow oneself to become more deeply involved after the initial greeting is to be willing to give and to receive counsel, to help one another in mutual discipline, and to work at discerning and using spiritual gifts.

Koinonia, or fellowship, is an essential element in the life of the church of Jesus Christ, and we should be willing to risk going beyond "Hello, how are you?" The suggestion has been made that the more people you meet, the more time should be spent in solitude and prayer. If we truly take time to reflect on the joys and sorrows of people we meet, then I think we can truly begin to know them. Intelligent prayer on their behalf and deeper relationships are the result.

Perhaps, instead of asking "How are you?" a positive statement could be shared. A positive way of getting to know people is to share their hopes and aspirations.

Because I shared with a colleague my thoughts about the emptiness experienced through more than enough "Hi, how are you's," he shared similar feelings. A common experience became the basis for a deeper relationship with him.

Paul says it well, "To all in (your town) who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ."

THE FOUNDATION SERIES

Questions and answers

Edna Dyck

How is the new adult Foundation Series *being received in the churches?*

Some teachers are saying that the curriculum is too difficult. "There's too much reading," "It's planned for educated people," are typical remarks that we have heard. On the other hand, some have said that the challenge of a more difficult study is a good experience. "The curriculum is not suitable for all of our adult classes, but there are some people who really enjoy the challenge and the broadening outlook that it gives," one teacher reports. Helen Coon, who has been actively promoting *The Foundation Series* in the Western District, says, "I encourage church leaders to stick with it before making a judgment (about whether to stay with *The Foundation Series*). In many places people are just not used to reading. It's sad but true."

Should The Foundation Series for Adults *be seen as an elective?*

Yes. The materials are not labeled or dated by the year and the quarter as the youth and children's materials are. Congregations may order any of the material, after it is published, in any order they wish.

How about The Foundation Series for Youth*?*

If not getting much feedback at all means a positive assessment, then the material is being well received. There were a few evaluations that indicated that there was too much material per session; some also reported that the suggested activities were not relevant to the high school students' lives. On the whole, however, the response has been positive.

The Foundation Series for Children *has been in use in our churches for some time now. Have teachers responded to your invitation to evaluate the series on a quarterly basis?*

Yes, we began the third cycle of use in September 1981. During those four years we have received approximately 3,700 evaluation forms from teachers. Let me hasten to add that "we" includes the General Conference, the Mennonite Church, the Church of the Brethren, and the Brethren in Christ.

How has the children's Foundation Series *been evaluated?*

The curriculum has been judged to be Bible-centered by approximately 98 percent of the users. There have been numerous complaints about the number of suggested activities (too many or too few), the sizes and shapes of the student materials, and the degree of difficulty of various grade levels. We have endeavored to respond to a number of requests for change in our revision process.

What is in the future for the children's Foundation Series*?*

A rather major revision is being planned for the curriculum during the fourth cycle of use (September 1984). We would like to improve the educational process — the method by which the biblical message is communicated to the children. We hope that by revising the series in this way we will make it easier to teach and that we will also be adding a number of years to the life of the curriculum.

How many churches are using The Foundation Series*?*

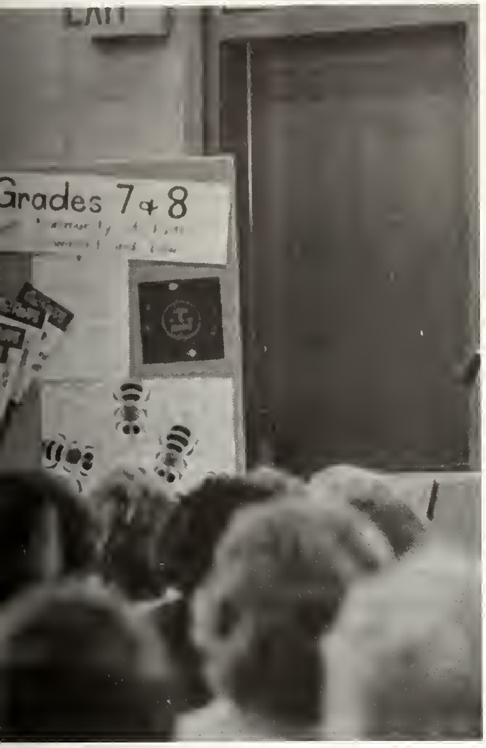
An average of 185 churches is using either all levels or some of *The Foundation Series*. At the second quarter 191 congregations had ordered the youth material, 151 the adult.

How can teachers deal with problems relating to The Foundation Series*?*

There are *Foundation Series* resource persons appointed by the district/province education committees in all areas. (Their pictures appear on the next page.) They have been involved in introducing the youth and adult material in many areas. They have consented to be available to congregations to answer questions, conduct or arrange for workshops, and introduce new materials. We call it "servicing *The Foundation Series*."

How is this program financed?

The program, which was begun in August 1981, is a COE budget item. The resource persons are asked to submit monthly "reports" to the COE office on workshops and contacts with congrega-



tions in their areas. They are then reimbursed for their time and travel expenses.

Do the district/province education committees have a part in this program?

In some cases expenses for *The Foundation Series* resource persons are shared by the area education committee. Individual churches may also be asked to contribute to the cost of travel or materials.

The district/province committee has also taken the responsibility of publicizing the availability of the resource persons.

How can I communicate my concern when there is something in The Foundation Series *that I do not agree with?*

The evaluation form found in the back of every teacher's guide is a powerful tool. Another way is to contact your area resource person or write or call collect the Commission on Education office in Newton, Box 347, Newton, KS 67114, telephone 316/283-5100.

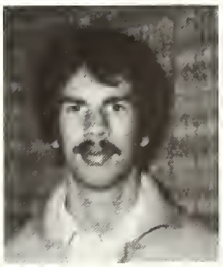
Know your resource persons

If you have questions on *The Foundation Series* on any level, you may contact the person/s in your area. These people will be able to help you or know where to get help. Make generous use of their services.

Alberta	
Helen Brown, Box 262, Didsbury, AB T0M 0W0	403/335-4807
British Columbia	
Anne Funk, 32122 Autumn Ave., Abbotsford, BC V2T 1P1	604/859-6343
Dave Wilson, C-33452 Hawthorne Ave., Abbotsford, BC V2S 1B8	604/859-8181
Central District	
Charlotte Hurst, 13199 Twin Oaks, Middlebury, IN 46540	219/825-5445
Jo Ropp, Route 1, Normal, IL 61761	309/452-8534
Eastern District	
Mary Lou Cummings, Route 5, Box 348, Quakertown, PA 18951	215/536-9293
Manitoba	
Rick Friesen, Box 120, Altona, MB R0G 0B0	204/324-8280
Northern District	
Janelle Ortman, Route 2, Box 29, Freeman, SD 57029	605/925-7437
Ontario	
Helen Reusser, 12 Kelly Dr., Kitchener, OT N2M 1V6	519/745-4814
Pacific District	
Mark Yoder, Box 243, Aurora, OR 97002	503/678-2518
Saskatchewan	
J. W. Sprunger, 479 2nd Ave. N.E., Swift Current, SK S9H 2E3	306/773-1171
Western District	
Helen C. Coon, 1313 N. College, Cordell, OK 73632	405/832-2796

Brown

Funk


Wilson

Hurst

Cummings

Friesen

Ortman

Reusser

Yoder

Sprunger

Coon

Episcopal bishop John S. Spong of Newark, N.J., has urged Christians to join with Jews in celebrating Hanukkah as evidence of a shared search for truth. He compared the Jewish celebration of the restoration of worship to the temple of Judah in 165 B.C. with the Christian recognition of the birth of Jesus. The fact that both use light as a major symbol "speaks to the ancient hopes of human beings that truth will banish falsehood and that light will banish darkness," he said in a statement read at All Saints' Chapel.

Five Mennonite candidates were re-elected in the provincial election Nov. 17, but four crossed the legislative assembly floor to sit in the opposition benches following the landslide victory of the New Democratic Party in Manitoba. All five are members of Manitoba General Conference churches, and four of the five ran for the Progressive Conservative Party. Vic Schroeder (NDP) was re-elected in an urban Winnipeg riding. Also re-elected, but in rural ridings, were former cabinet ministers Bob Banman and Harry Enns and backbenchers Arnold Brown and Albert Driedger.

NEWS

Special report: the new Canadian constitution

Leamington, Ont. — At 4:40 p.m. on Dec. 2, 1981, members of Canada's Parliament rose in their places and sang the national anthem, "O Canada," in French and English to herald the de facto declaration of the nation's independence. On that afternoon, Canada's House of Commons voted 246 to 24 in favor of the Canada Act, which will give Canada its own basic written law in both official languages after 114 years of nationhood.

The constitutional package passed by Parliament and blessed by all of Canada's provincial premiers except Quebec's Rene Levesque was sanctioned on Dec. 8 by Canada's Senate. The following day, Jean Chretien, Canada's justice minister, hand-delivered the constitutional parcel to Queen Elizabeth II, who hopes for a smooth passage of Canada's constitution through the British Commons and House of Lords by mid-February.

The Canada Act will actually be the fifth and final constitution which the British Parliament has legislated for Canada since the 18th century. The British North America Act, which has provided the constitutional framework for Canada since 1867, will actually remain intact. Additions such as a charter of rights and an amending formula will be made, and the new, larger constitutional package will be patriated.

The passage of the constitution is the finale to years of bitter debate, mounting anger and unseemly dealing. Indeed, debate centering on the constitution is as old as Canada itself. Almost immediately after the BNA Act was passed, the provinces began to press for "better terms," and since the Statute of Westminster, which gave Canada the right to amend its constitution, was introduced in 1931, political leaders in Canada have struggled to find a way to, in fact, amend the constitution and make it a truly Canadian document rather than an act of British Parliament.

Constitutional efforts were seriously begun by the government of prime minister Pierre Trudeau in the spring of 1980, when a provincial referendum was held in Quebec to negotiate sovereignty association for that province. The Trudeau government promised "change and action" to Quebeckers and Canadians as a whole after what the federal government hoped would be an abortive provincial referendum. After the unsuccessful referendum, Trudeau initiated talks with the 10 provincial premiers in September 1980 to formulate the policy of change and action he had promised in the spring of that year.

The federal government argued for a strong central government, a Canada greater than the sum of its parts and a

(Left to right) Canada's prime minister Pierre Trudeau and finance minister Allan MacEachen listen as Quebec premier Rene Levesque criticizes the new constitutional agreement worked out in Ottawa last Nov. 5.

Canada
Québec

On Jan. 12 in subfreezing weather, a group of 20 Japanese Buddhist monks and others (right) walked through Newton, Kan., on the World Peace March from Los Angeles to New York, beating their drums and calling for an end to the nuclear arms race. A potluck supper and a night's lodging were held for them in Newton's Faith Mennonite Church, and the group presented a program for the public in the high school auditorium. The World Peace March, which began Oct. 24, is scheduled to arrive in New York in time for the United Nations Second Special Session on Disarmament in June.

USED CARS
MARCH

constitution made in Canada. Although the provincial premiers and the prime minister could not agree on a new form of federalism, they did agree on a constitutional policy 14 months later in November 1981.

The constitutional agreement includes three basic components: patriation, an amending formula and a Charter of Rights and Freedoms. Under the patriation clause, the constitution will be brought to Canada, and Canadians will consequently no longer be dependent upon Britain for the protection of their constitutional rights.

The amending formula written into the constitution will enable constitutional amendment in Canada with the agreement of the national government and any seven provinces representing the majority of Canadians. A province will have the right to opt out of any future amendments which affect its provincial rights, but will not be entitled to fiscal compensation where it does so.

The constitutional agreement also contains an entrenched Charter of Rights and Freedoms. The term "entrenchment" in this case means that individuals can contest and have struck down any federal or provincial law which infringes on their rights or freedoms.

Those rights and freedoms include fundamental freedoms, such as speech, religion, press and peaceful association; democratic rights, such as the right to elections, Parliament, and legislative assemblies; legal rights, including the right to counsel, reasonable bail, and freedom from unreasonable search and seizure; and equality rights whereby individuals are guaranteed equality before and under the law, and may not be discriminated against on the basis of race, national or ethnic origin, color, religion, sex, age or mental or physical disability.

The Charter of Rights and Freedoms also deals with language rights. Under its terms, French-speaking parents outside Quebec may educate their children in French. English Canadian parents in Quebec, however, will not be able to educate their children in English until the Quebec legislature gives its consent. Given the nationalism of the government in Quebec, this consent may never materialize.

The rights and freedoms of two important groups of people were excluded from the Charter of Rights and Freedoms written into the constitution. Although the rights of the unborn were discussed at length in Parliament, no decision was made regarding unwanted pregnancies, and the charter subsequently did not ban abortions.

The rights and privileges of Canada's native people were alluded to in the charter, but specific reference to them was bargained away during last minute federal-provincial negotiating. After a storm of protest by individuals, organizations and church groups, including MCC (Canada), existing aboriginal and treaty rights were later affirmed by the Charter of Rights and Freedoms, but those rights are to be clarified and defined at another conference scheduled for one year after the new constitutional package is proclaimed. Given the past record of broken deals, Canada's original people may find their rights no more defined after than before the conference, especially if oil and gas are entombed below their reservations.

Under the new entrenched Charter of Rights and Freedoms, Mennonites in Canada should help identify and define the rights of the unborn and the rights and freedoms of Canada's native people and help include them in the constitution. *Linda Tiessen*

December 1981 giving surpasses expectations

Newton, Kan.—December 1981 shattered all previous General Conference giving records, as nearly $1.3 million poured into conference headquarters, mostly from its constituent congregations across the United States, Canada and Mexico.

The $1,276,432 in contributions and other income brought total 1981 receipts to $4,521,902, or 98.1 percent of budget. Last December's giving surpassed even the mark set in December of 1980, when nearly $1.1 million was contributed to conference causes.

Although last month's receipts brought the year's income to less than 100 percent of budget, the amount contributed in December was considerably higher than conference administrators had predicted. Last fall, when it became apparent that budget goals might have been overly optimistic, executives began gearing down conference programming to a level at around 94 percent of budget.

Ted Stuckey, conference treasurer, said on Jan. 19 that when disbursements for the year had been completed, he expected the net result for the 1981 fiscal year would be a small increase in cash balances rather than a decrease, despite the fact that receipts came just shy of 100 percent.

Exact 1981 contributions for each of the conference's programs were as follows (with 1980 receipts in parentheses): Commission on Overseas Mission, $2,969,762 ($2,722,136), or 99.2 percent of its 1981 budget (103.2 percent); Commission on Home Ministries, $808,949 ($738,568) or 96 percent (101.5); Commission on Education, $359,709 ($308,074), or 96 percent (101.5); and Mennonite Biblical Seminary, $383, 482 ($361,111), or 96.5 percent (101.5). For the same period, Women in Mission raised $239,462 ($225,508), or 110.9 percent (113.9) of their 1981 budget.

Eastern Mennonite College and Seminary, Harrisonburg, Va., will sponsor its fifth Bible Lands Pilgrimage March 31-April 13. The tour to Israel, Jordan and the West Bank will be led by EMC&S president Richard C. Detweiler and his wife, Mary Jane. The trip will leave from New York. Further information is available from Peggy L. Reusser at EMC; phone 703/433-2771.

An international advisory panel met in Winnipeg Nov. 28 to lay initial plans for a proposed documentary film on the 200-year history of the Mennonites who emigrated from Russia. The tentative title of the film is *And When They Shall Ask.* Slated for release in the fall of 1983, the 90-minute, 16mm production will present a sound-visual history of the Mennonites who, at the invitation of Catherine the Great, left Prussia in 1788 to settle on the steppes of Russia. The film will trace the history and development of these people to the present in terms of their social, economic and religious life. The project will proceed as funds become available.

Lilly Endowment, Inc., Indianapolis, has awarded a grant to Mennonite Biblical Seminary in behalf of Associated Mennonite Biblical Seminaries, Elkhart, Ind., in the amount of $35,500 for major share funding of a long-range planning project. The project, continuing Nov. 1, 1981, to April 30, 1983, will advance previous work and explore new applications of how the General Conference and (Old) Mennonite churches in North America do pastoral ministry and train for such ministry.

Global evangelism is theme of missions conference

Mennonite Mission
Evangelic
Board of
BOTSWANA

Jeanne and Dennis Rempel (left), AIMM missionaries to Upper Volta currently on furlough, speak with Urbana participants.

Urbana, Ill. (IMUPG)—Crowds numbering just over 14,000 descended upon the snow-covered campus of the University of Illinois at Urbana on Sunday, Dec. 27. What event would attract so large a crowd during the Christmas holidays? Urbana '81, the missions conference of Inter-Varsity Christian Fellowship.

The crowd was a mosaic of people from all over Canada and the United States, but by no means were they all Canadians or Americans. A large component was Chinese coming from such countries as Taiwan, Hong Kong and Malaysia who are studying in North America. The Hispanic population was also represented, and Spanish interpretation was available.

In spite of the variety, an overall sense of unity in purpose was evident. Persons had come to encounter missions and what their role should be. Although a clear emphasis on overseas missions was presented, the thread of global evangelism was interwoven throughout the conference. All are called to be missionaries, but only some are called overseas. As the conference participants are increasingly international in representation, the term overseas becomes relative.

Main speakers not only challenged listeners to missionary commitment, but spoke on the role of the sending and the receiving church. Eric Alexander, the Bible expositor for each day, stressed that the missionary enterprise is not an individual calling and response, but involves the active participation of the local church. Other speeches were on topics relating to the daily themes of Christ's Message, Christ's World, Christ's Missionary and Christ's Lordship.

Each day a portion of the Inter-Varsity media presentation "To Every People" was projected onto the seven overhanging screens in the Assembly Hall. The focus each day was on a different group where there has been limited response to missionary efforts — Muslims, Hindus, tribal peoples and the Chinese.

Preceding each presentation was a testimony by an individual who felt called to the people focused on that day. Eldon Claassen, son of former General Conference Mennonite missionaries to India and currently studying medical anthropology, gave his testimony regarding his calling to serve among the Hindu people.

Not only did delegates come to be challenged to missionary work and hear the whys and hows of missions, but they came to act and to discern what their response should be. This was facilitated by a large number of workshop sessions available as well as displays and mission agency representatives to speak with about current and future opportunities.

All eight Mennonite agencies represented were found in the "Mennonite row" except the Brethren in Christ. A number of Mennonite or Brethren in Christ missionaries or staff members led workshops. An inter-Mennonite booth was also set up for persons interested in more information about the Mennonites. A brochure entitled "One Family of Faith" had been prepared for Urbana for distribution to people with questions about the Mennonites. *Meribeth J. Sprunger*

The Mennonite Mutual Aid Association, Goshen, Ind., has granted *The Foundation Series* publishers $15,652 for the purpose of developing educational resources for the handicapped. The grant was in response to a proposal that educational resources be prepared to assist congregations in understanding and meeting the needs of the mentally handicapped in their midst. A 1980 survey indicated that of the 503 congregations that responded, 72 percent have handicapped persons among their families. In these churches were found 454 physically and 517 mentally handicapped children, youth and adults.

A research project on "Faith Development in the Adult Life Cycle" is being planned by the Religious Education Association, an interdenominational organization. The General Conference is a sponsoring body in the project, and Herta Funk, director of adult education for the Commission on Education, is on the steering committee. Kenneth Stokes, director/administrator of the project, explains that literature has been developed on the adult life cycle and on faith development, but not on the interrelationship of the two. The Gallup Organization and the Princeton Religion Research Center will conduct a survey this summer for the project.

Lehn readies manuscript, prepares for workshop tour

Newton, Kan. (GCMC) — Cornelia Lehn, the General Conference's director of children's education, resumed work at central offices here on Jan. 4 after a six-month leave of absence during which she completed the first draft of a book of mission and service stories for children.

Lehn

Commissioned by the conference's Women in Mission, the collection of more than 90 stories will be published by the Commission on Education's Faith and Life Press. Tentatively titled *I Heard Good News Today*, the volume is designed especially for children ages six to 12 and contains stories from mission and service fields around the world which were written so they could be told easily. Although Mennonite workers are highlighted, stories from non-Mennonite traditions are also included.

Lehn will be leaving Newton again in two weeks' time when she will begin a series of workshops for Sunday school teachers in Mexico and South America on *Kein Anderer Grund*, the German-language adaptation of *The Foundation Series*.

Together with her sister Sara Harder of Chilliwack, B.C., she will be serving the Blumenau, Burwalde and Steinreich churches in Mexico from Jan. 31 until Feb. 11. Those churches will begin using *Kein Anderer Grund* in March.

Lehn will then travel throughout Brazil, Uruguay and Paraguay during the next five weeks, conducting workshops on the Sunday school material. The South American churches have been using the curriculum since 1980.

Lehn will return to North America on March 24.

Freedom lost ground in 1981

New York (RNS) — Freedom eroded throughout the world in 1981, according to an annual Freedom House survey.

Poland, with 36 million people, led the list of nations. Human rights were partially or fully quashed for a total of 325 million people, according to the 40-year-old New York organization.

"Few countries advanced, and losses greatly outnumbered the gains," Freedom House said in its assessment of global human rights published in its magazine *Freedom at Issue.*

Freedom House, which describes itself as "a national organization dedicated to strengthening free institutions," said that nearly 45 percent of the world's population was not free as the year 1981 ended.

The organization said that only about 36 percent of people worldwide could be considered free, with another 20 percent deemed to be partly free.

The "most dramatic loss of freedom was suffered by Poland," the report said, and added, "Earlier gains, which allowed Poland to be the only communist country rated 'partly free' for most of the year, were harshly curtailed in December and are in danger of being crushed."

Pastor wanted

Small, active congregation of people from various Mennonite and non-Mennonite backgrounds in northern Manitoba mining community requires a pastor. Applicant should be qualified and prepared for a teaching-worship ministry with young families and open to involvement in the needs of the community.

Contact:
Waldo Klassen
67 Westwood Dr.
Thompson, MB R8N 0E3
Telephone 204/778-8432.

CAM coordinator wanted

Administrator/coordinator/pastor wanted for Chicago Area Mennonites, an association of 17 congregations. Position is accountable to steering committee composed of congregational representatives.

Contact:
Menno Ediger
16200 S. Kedzie
Markham, IL 60426
Telephone 312/333-6541.

Bookkeeper needed

Mennonite Central Committee (B.C.) requires a bookkeeper/accountant to be responsible for all aspects of bookkeeping and accounting commencing March 1. Salary as per MCC (B.C.) policy.

Contact:
MCC (B.C.)
Box 2038
Clearbrook, BC V2T 3T8
Telephone 604/859-4141.

Pastor required

Altona Mennonite Church, Altona, Man., is seeking a pastor. Duties commence July 1, 1982, or later and include normal pastoral functions. Full-time is preferred, though less than full-time is an option.

Salaries and benefits, as per schedule: Conference of Mennonites in Canada, or according to agreement.

Applications or inquiries to be directed to:
T. E. Friesen
Box 720
Altona, MB R0B 0B0.

The Inter-Mennonite Council on Aging Ministries will meet on March 15 and 16 in Louisville, Ky., in connection with the annual convention of the Mennonite Health Association and the Protestant Health and Welfare Assembly. This will be the second meeting of the council, which is composed of representatives of the numerous Mennonite-related retirement centers, nursing homes and homes for the aged across the continent.

Community Mennonite Church in Markham, Ill., will celebrate its 25th anniversary in 1982. Festivities will begin with an open house for the local community on June 13, and out-of-town friends will be given tours of the church's ministries June 18, as well as a picnic on June 19. The celebration will close June 20. Any slides or prints concerning the life of the church will be appreciated. All former members, voluntary service workers and friends are welcome. For more information write 16200 S. Kedzie Ave., Markham, IL 60426.

About 300 health-concerned Mennonites are expected at the annual convention of the Mennonite Health Association in Louisville, Ky., March 13-16. Most of them will stay in the Galt House, where the sessions will be held. Numerous other denominational health-care groups will be meeting in Louisville at the same time, all being part of the Protestant Health and Welfare Assembly, which is expected to attract over 2,000 persons. Every Mennonite interested in the field of health is invited to these meetings.

Renewal takes place in a church that almost closed

Buhler, Kan. — Five years ago the Hebron Mennonite Church here was considering merging with another church. They had been without a resident pastor for a number of years. Yet some of the members wanted their church to continue, feeling there might be a potential for growth from within the community.

The congregation decided to ask Harold Graber, a half-time minister in Hillsboro, Kan., who also owned and operated a restaurant, to be their pastor. At first Graber was hesitant about coming. He wondered what he could contribute in such a situation, but finally he accepted their offer, making the move in December 1976.

Despite his reluctance, Graber was well equipped for the situation. He had been a missionary in Zaire from 1950 to 1964. He felt too that the church would need to be a mission to the community, since there were two other Mennonite churches in the town and several nearby.

First Graber initiated a survey of the area to see how many unchurched people there were. The survey established a real concern among the church members, for they discovered a potential for ministry in their community.

Church members felt they needed a nucleus of people in each age group in order to attract more from the community. Even though they had only one couple in the younger age bracket, they started a Sunday school class for them. They then contacted some Mennonite couples who had been participating but were not attending at the time. Some of them came and brought their children with them. The class continued to grow from community contacts and now has 10 couples attending on a regular basis.

A midweek Bible class for children meets at the Hebron Mennonite Church.

The church also organized a basketball team for single and married men, joining a YMCA league in Hutchinson, Kan. This program appealed to people and succeeded.

Next they concentrated on the teenagers. Through the basketball program some of them became interested in the church again. The church established a Sunday school class for teens. Attendance increased, and a Bible study was held on the third Sunday evening of each month.

In the summer of 1978 the Buhler church began Sunday night drive-in services. They had four services that first summer, and by 1981 they were holding six services. About 250 to 300 people attended each of these this past summer.

In 1980 church members decided to give more attention to the children. They began a midweek group called Awana. The activities in the hour-and-a-half program consist of recreation, Bible instruction time and chapel. Starting with only six children a year ago, the group had 22 members this past May.

Those leading the children's program are the college-age and young marrieds, who have organized into a group called Hebron Upward Bound. The following are comments they have made: "This program makes us realize responsibility in the Christian life not only on Wednesday night but throughout the week." "It helps us grow spiritually and has become a motivating force in our spiritual pilgrimage."

Graber feels the whole church has been involved in all that has happened at Buhler. He especially appreciates the prayers older church members have said for the work. "It takes people to contact people," he said. *Marion Keeney Preheim*

A Los Angeles company recently tried to market an all-natural, sugarless ketchup. The Food and Drug Administration, however, has now defined sugar as an "essential" ingredient in ketchup. So the company is now selling "Hain Natural Imitation Ketchup."

Javier Perez de Cuellar of Peru has been sworn in as the fifth general secretary of the United Nations. The 61-year-old diplomat succeeds Kurt Waldheim, an Austrian, who was secretary general for 10 years and unsuccessfully sought an unprecedented third five-year term. Like his immediate predecessor, Perez de Cuellar is a Roman Catholic. The son of a wealthy businessman who died when Javier was four, he attended Catholic schools and graduated with a law degree from the Catholic University of Lima. His five-year term of office began Jan. 1.

RECORD

CALENDAR

Feb. 5-8—Council of Commissions, First Church, Newton, Kan.

April 22-24—Congress on Urban Ministry, Chicago

Canada

Feb. 12-14—United Mennonite Churches of British Columbia, Peace Church, Richmond

Feb. 19-21—Conference of Mennonites in Manitoba, Bergthaler Church, Altona

Feb. 19-21—Conference of the United Mennonite Churches in Ontario, Stirling Avenue Church, Kitchener

Feb. 26-28—Conference of Mennonites in Saskatchewan, Martensville Church

March 5-7—Mennonite Marriage Encounter, Grace Church, Brandon, Man.

March 12-13—Mennonite Conference of Alberta, First Church, Calgary

Central

March 25-28—Central District Conference, Middlebury, Ind.

April 16-18—General Conference Christian writers' workshop, Bluffton (Ohio) College

April 23-24—Outreach '82: conference on world missions, Fort Wayne, Ind.

WORKERS

Gerald Baerg, First Church, Mountain Lake, Minn., has begun a three-year term of service as a secondary school teacher with Mennonite Central Committee in Kabwir, Nigeria. He has a bachelor's degree in agricultural education from the University of Minnesota, St. Paul. His parents are John and Marjorie Baerg of Butterfield, Minn.

Karen Bueddefeld, First Church, Winnipeg, has begun a two-year term of service with Mennonite Central Committee as a day-care worker at the Montreal House of Friendship. She has a bachelor's degree in home economics from the University of Manitoba, Winnipeg. Her parents are Karl and Hellen Bueddefeld of Winnipeg.

Edward and *Kathryn Claasen*, First Church, Beatrice, Neb., are giving five months of service in Ephrata, Pa., to assist with Mennonite Central Committee's self-help program. Edward farms in Gage County, Neb.

Lowell Detweiler will begin a new half-time assignment as staff person for Mennonite Central Committee East Coast in summer of 1982. Detweiler has been secretary of personnel services for MCC since 1973. He and his family earlier served with MCC in Tanzania and Newfoundland.

Richard Epp, Niagara (Ont.) United Church, has accepted a one-year SALT assignment with Mennonite Central Committee in Recife, Brazil. SALT International stands for Serve and Learn Together and is a short-term MCC assignment for young people aged 18 to 22. He is the son of Jacob and Helen Epp of Virgil, Ont.

Tim Goertzen, Alexanderwohl Church, Goessel, Kans., is beginning a two-year term of service with Mennonite Central Committee in North Newton, Kan., as warehouse foreman at the MCC Material Aid Center for the Central States Region. He attended Bethel College, North Newton. His parents are Milton W. and Linda Goertzen of Newton, Kan.

Wallace Jantz, La Junta, Colo., has been elected chairman of the Mennonite Health Resources Board of Directors. He succeeds Calvin Hochstedler. MHR is a regional organization formed in mid-1981 under the auspices of Mennonite Board of Missions to provide management and consultation services to six Mennonite-related hospitals in Colorado and Kansas.

Jerry Keiper and *Susan J. Diehl* have begun three-year terms in Nigeria with Mennonite Central Committee. Jerry will be teaching, and Susan will be librarian and teacher at Advanced Teacher's College. Susan has a master's degree in library science from the University of Michigan, Ann Arbor. Jerry has a master's degree in applied mathematics from the University of Toledo, Ohio. He also has a master's degree in pure mathematics from Ohio State University, Columbus. Jerry is associated with the Ann Arbor Fellowship and the Neil Avenue Church, Columbus. Their parents are James A. and Jean L. Diehl of Westerville, Ohio, and Phillip and Theresa Keiper of Lexington, Ohio.

David M. Neufeld, Whitewater Church, Boissevain, Man., is beginning a three-year term of service in Muenyani, South Africa (Transkei). He works with Mennonite Central Committee in community development. He attended Conrad Grebel College, Waterloo, Ont. His parents are Werner and Elsie Neufeld of Boissevain.

Ruth Sawatzky, Peace Church, Richmond, B.C., has begun a two-year term of service as a day-care worker in Winnipeg under Mennonite Central Committee. She has a bachelor's degree in elementary education from the University of British Columbia, Vancouver. Her parents are John Sawatzky of Richmond and the late Irene Sawatzky.

Dave Worth has been appointed as Victim-Offender Ministries resource person for Mennonite Central Committee (Canada) on a quarter-time basis.

Your need is COE's assignment

Alice Suderman

Delegates at Estes Park General Conference (1980) had an opportunity to register needs in the area of Christian education publications. The Commission on Education was pleased at the good response but realized that the word hadn't always been getting out. In some instances, materials requested *were* already available. Since 1980 some new materials also have been developed. Listed below on the left is a representative list of needs delegates identified, and on the right are materials prepared and published by COE to meet those needs.

Needs

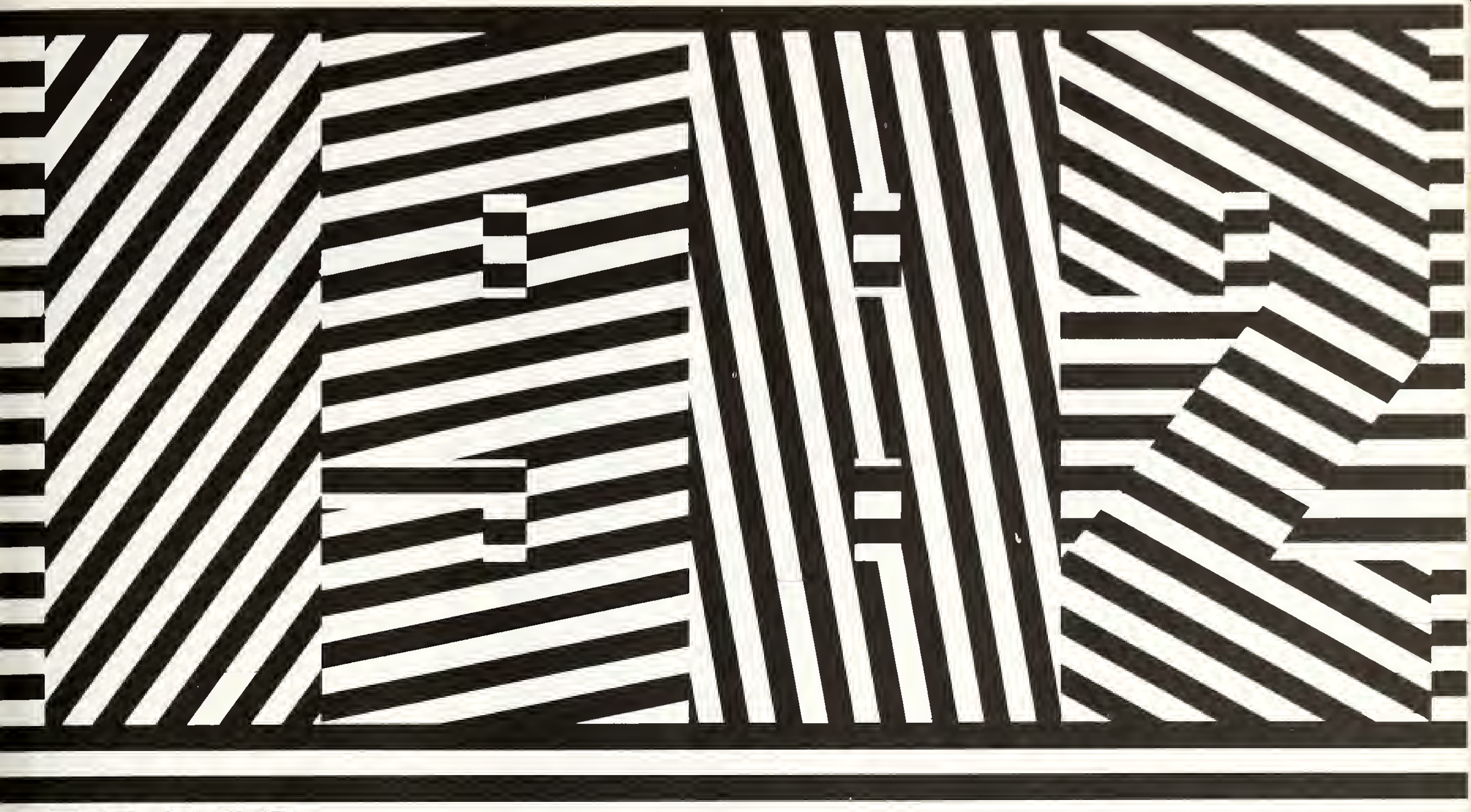
1. How to teach teachers—
   skills development,
   how to lead a discussion, etc.
2. Curriculum helps for the mentally handicapped
3. Aids in teaching non-resistance to youth and adults
4. Mennonite history for children
5. Resources for intergenerational learning
6. Stories for children
7. More electives for Sunday school and other study groups
8. Creative worship experiences
9. How to include children in Sunday morning worship
10. Materials on a more academic level
11. Materials for children in camp setting
12. Counseling for engaged couples
13. A lending library from central offices
14. How can families isolated from Mennonite churches keep in touch with good materials

Publications

Three *Foundation Series* Teacher Training Courses
  Guide to Teacher Training - Martin (Nursery-Grade 8)
  Called to Teach Youth - Cummings and Harder
  Called to Teach Adults - Lehman
Teaching Methods and Related Skills - Martin, Waybill
Upon These Doorposts - Kropf, Harder, Geiser
(How Children Grow in Faith) six sessions
Foundation Series *Supplement for Use with Mentally Handicapped Child* - Dirks, Grades 3 and 4
(Teacher-training awareness text and more to come in 1982 and 1983)
Lordship As Servanthood - Keeney
New Call for Peacemakers - Shelly
(Both courses have leader's guides)
Twelve Becoming - Dyck
Leader's Guide for Juniors - Harder
Helps for Teachers of Grades 9 and 10 - Geissinger
Parables of Jesus - Gaeddert and Toews
Three Supplements to *The Foundation Series.*
  O Worship the King - Harders
  One in Jesus Christ - Preheim
  The Law of Love - Dyck
Sara's Trek - Schloneger (children's novel based on fact)
Peace Be With You - Lehn (peace stories)
A book of missions/service stories for children 6-12 is in process - Lehn
Questions I'd Like to Ask God - Unruh
(for youth, 13 lessons)
For youth or adults:
  Life of Jesus - Friesen (40-session course)
  The Mennonite Story - Baergen (13 lessons)
  The Good News about Jesus Christ According to Mark - Harder (13 lessons)
  Amos and Jonah - Dick (13 lessons)
  Guide to Faith - Harder (13 lessons)
  Christian Service Training Series
  (Six 10-week courses with leader's guides)
Worship Series Pamphlets, especially No. 2, *Planning Congregational Worship* - Unruh
Celebrate! Ideas for Intergenerational Celebration of Advent/Christmas and Lent/Easter - Harder
Involving Children in Congregational Worship - Lehn (*Worship Series Pamphlet* No. 11)
The New Way of Jesus - Klassen, ed. Essays presented to Howard Charles by 10 colleagues
Nonresistance and Responsibility - Kaufman
Preach the Word - Mast
Worship As Celebration - Beachy
God/Man/Land - Paetkau
Pre-marriage manual in process of preparation

Central office has an audiovisual lending library. Order catalog:
Audiovisual Library
Multimedia Resources
Box 347, Newton, KS 67114
Canadians have a lending library:
Resource Centre
600 Shaftesbury Blvd.
Winnipeg, MB R3P 0M4
Order materials from *Ways and Means* catalogs.
Order *Faith and Life Press Catalog* and ask for *Books* newsletter from:
Faith and Life Press
Box 347
Newton, KS 67114

The list of Faith and Life publications above is not complete, but it may help to acquaint readers with some publications that are available in the named categories. For a more complete list see the *Faith and Life Catalog* at your church office or order a copy at the above address. And keep asking. The Commission on Education exists to serve the congregations' educational needs "for the equipment of the saints, for the work of ministry, for building up the body of Christ." As a small denomination we can't and perhaps shouldn't attempt to publish materials for every need. Many excellent publications already exist, prepared by other denominations. Reviews of such materials are sent to Sunday school superintendents and youth advisors about four times a year under the title CERI (Christian Education Resources Index). The red CERI binder containing the quarterly supplements may be found in your congregation's Sunday school office, the church library or the pastor's office.



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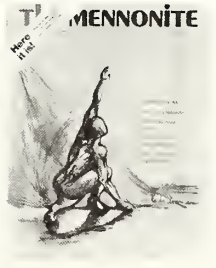
MENNONITE
Here it is!

Rejoice!
Rejoice!
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Rejoice!
Rejoice!

Rejoice!

Dennis and Nancy Becker of Fresno, Calif., have been appointed co-editors of *Rejoice*, the inter-Mennonite devotional magazine produced by the Mennonite Brethren Publishing House.

The Beckers are an active husband-wife writing team who have been especially involved in producing materials relating to Christian education and the family.

Dennis, former pastor of Mennonite Brethren churches in Cordell, Okla., and Chicago, Ill., is executive secretary of the U.S. Mennonite Brethren Board of Christian Education. He also serves as editorial representative for the youth and adult curriculum of the Foundation Series, and was recently appointed editor of the *Adult Quarterly*, the Mennonite Brethren Sunday school curriculum. He also served recently as coordinating editor of *Family Night at Home*, a family activities manual produced by the Family Commission of the Pacific District Conference.

Nancy has written widely for Christian periodicals, including a recent article on the Christian use of television in the *Journal of Christian Education*. She also wrote several of the lessons for the *Family Night at Home* manual.

The Beckers have written study guides to numerous books, both individually and together. Dennis wrote the study guide to *Hide or Seek* by James Dobson and *How Can I Understand My Kids?* by Herbert Wagemaker. Nancy produced a study guide for *The Art of Understanding Your Mate* by Cecil Osborne. Together they have written study guides for books such as *Found: God's Will* by John McArthur.

Both of the Beckers hold master's degrees from the Mennonite Brethren Biblical Seminary, Fresno, Calif. They are members of the Butler Avenue Mennonite Brethren Church in Fresno.

They succeed Wally Kroeker, who has edited *Rejoice* since 1978 and who earlier co-edited the magazine with Orlando Harms.

Rejoice, with a combined circulation of about 18,000, is published jointly by the Mennonite Church, General Conference Mennonite and Mennonite Brethren conferences. Writers of meditations are drawn equally from the three participating conferences. Each conference provides its own denominational emphasis through a special prayer request section in copies going to its own members.

REJOICE! is published quarterly through the direction of the Commission on Education. Subscriptions are available on the individual basis and a bulk shipping arrangement through the local Sunday school order plan. Individual subscription rate is $5.60 per year; bulk rate through the Sunday school literature order is $1.28 per quarter or $5.12 per year.

You may use this order blank for an individual order at $5.60 per year. Kansas subscribers add .17 Sales Tax.

Rejoice!

Name ____________________

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Send order and payment to Faith and Life Press, Box 347, Newton, KS 67114.

A proposal for pastoral assessment

John H. Neufeld

In recent years there has been considerable dissatisfaction with the questionnaires that have been suggested as tools for the evaluation of pastors. The document, *Guidelines for Congregations*, prepared for the Conference of Mennonites in Canada (1981) does refer to and suggest a "Pastor-Congregation Review." But this document does not go far enough. It does not provide any suggestions for the review process itself.

The following proposal is an attempt to meet that need. Hopefully, pastors and others in leadership positions will study and evaluate it.

It should also be stated at the outset that this proposal is not linked with a congregational vote. Rather, it should be used in the second year of a three-year term.

Step one: Pastors prepare detailed self-assessments including identification of their strengths and weaknesses, areas of ministry in which they feel they are making progress and areas in which they need to begin to develop some strengths. This written statement will be specific, in that it will illustrate the points made by providing "for instances" of involvement in ministry as supporting data. This statement can also include the pastor's perception of the strengths and needs of the congregation.

Step two: The pastor shares this self-assessment statement with a group of six to eight representative persons from the congregation who respond to it in detail, i.e. each point is discussed. Through this process the perceptions that the committee members have of the pastor will be checked against the self-perception of the pastor. The discussion in this committee can take two or three sessions.

Such a procedure gives pastors the first opportunity to identify areas in which they feel inadequate, ill-prepared, unsuited, or ungifted, as well as identifying areas in ministry about which they feel positive.

Step three: As a result of the committee procedure, the members write a profile of their pastor. The pastor is present during the writing of the profile, but not verbally involved. When the profile has been prepared, the pastor has an opportunity to respond to it and, if needed, ask for further discussion and possibly revision. When in its final form, the profile is jointly owned by the committee and the pastor.

Step four: The committee presents the profile statement to the congregation, affirming the gifts and strengths of the pastor, identifying areas that have been designated as areas for growth, and sharing with the congregation an assessment of the congregation's life and work that has been emerging in the process. The members of the congregation then have an opportunity to respond to the profile. Questions are referred to the committee members who have prepared and presented the profile.

Such a process will not place pastors on the defensive or exclude them from the congregational meeting. They know eight persons at the meeting have worked with them in depth and will assist in representing them to the congregation.

Step five: Since areas for continued growth and training have been identified in the process, the congregation under the leadership of the committee and the pastor can endorse a strategy for the continuing education of the pastor so that the envisioned growth can become a reality and the pastor's ministry in their midst be enriched.

Mutual aid in British Columbia

John Klassen

It sometimes rains a lot in the Fraser Valley, even in summer. This wet weather can mean farmers get behind in some of their tasks such as making hay. These conditions inspired the revival of an old Mennonite tradition in the Langley Mennonite Fellowship. When the sun finally shone after weeks of rain in July two years ago, the members of our church — men, women and children — converged on the farms of John and Hanna Neudorf and Dennis and Sherry Regier. In a few hours we cleared several fields of freshly baled hay and stored them in their barns.

Since then, workdays — in which we help one another with various jobs too big for one family to handle — have become an integral part of our fellowship. As a further expression of our sharing, we have drawn up an inventory of goods and services we are willing to put at one another's disposal.

Last summer Alice and I were recipients of mutual aid reminiscent of the sharing described in the Book of Acts. The remaining vestiges of daylight faded into darkness at 10:00 p.m. when the last friends from our church were departing.

After saying good-bye, we looked at our old-fashioned house with its seemingly endless number of corners, nooks and gables. It had just received a new coat of paint with the help of our church friends. We were deeply moved by the fact that people had taken time from their busy schedules to help us. Had we done it alone, it would have taken weeks if not months. We were also grateful to God for his protecting hand over us. At one point when David, our pastor — spraygun in hand — was putting the finishing touches to the highest peak of the house, the ladder and scaffold under him began to slip. His shouts for help were barely audible over the whistle of the passing train. Fortunately we did hear, and his footing was soon made secure.

As a church we are glad that the Holy Spirit is in our midst moving us to help one another.

Breaking bread together — at the Lord's table or in the Christian fellowship — can be just another experience or it can become a special visitation from God.

The Lord's Table manners

William W. McDermet III

A loaf on the table
is only some wheat,
but shaped with those hands that care.
So we take it and eat
a symbol so sweet,
that God's loving son would share.

But if we should gorge
while others have none,
and see nothing but juice in the cup.
We still missed it all
down to the last crumb,
and the meal is not holy we sup.

World Assembly on Aging

Bernie Wiebe

From July 26-Aug. 2, 1982, a World Assembly on Aging will convene in Vienna, Austria. Its purpose will be to launch an international action program to guarantee social and economic security to older people, and to provide opportunities for them to contribute to the growth of their societies.

In the last years a special "International Year" was declared by the United Nations on each of several global issues — family, child, disabled. This meant that UN staff prepared special materials for the whole world.

A 1982 emphasis on aging has been deliberately structured in a different manner. Instead of central UN staff preparing materials, regional consultations are being held in Latin America, the Middle East and the Mediterranean, Asia and the Pacific, Africa, North America and Europe.

Regional recommendations will be presented to regional policymakers. Then they will be taken up at the World Assembly.

A non-governmental forum is also being convened March 29-April 2 at Vienna for submission of concerns to the UN Secretariat for the World Assembly.

Christians need to be involved in this dialogue. We believe the commandment "Honor your father and your mother, that your days may be long which the Lord your God gives you" (Exodus 20:12). That is the first commandment with promise for the future. It also says our life depends on how we regard the aging/aged.

Several of the regional consultations have already been held. In January 1981 Asia and the Pacific met in Thailand.

During the next 20 years, the largest world population increase will be in the East and South Asia. The total population there is expected to grow 52 percent. But in the same time, the over-60 age group will increase 102 percent. By the year 2000 Asia will be home to nearly half the world's elderly — 280 million people.

This regional group stressed that care of the elderly must be community based rather than "segregating or removing them to an alien setting in which they feel a sense of isolation and lack of belongingness even though their physical needs are met." Deep concern was expressed about the faster mental and physical deterioration which often accompany institutionalization. Care of the elderly within extended families was strongly endorsed.

Will Wittkamper, who died at age 87, here sits under a chinaberry tree and discusses the Bible in today's world with youngsters over 60 years younger than he was. Here at age 80, Will is sharing his wisdom with more people and cocking his hearing aid toward more diverse opinions than he has at any time in his life.

He was an integral part of a community of Christians — mostly young people — at Koinonia Farm in southwest Georgia. What Will Wittkamper did best was communicate (see "Our Hearts Need to Give," Jan. 5 issue). At Koinonia he had a chance to come together with hundreds of young, on-the-road people who visited the farm in search of truth and life. When you saw him with his tattered, ancient Bible on his knee talking intently with a group of young people who were eagerly thumbing through dog-eared paperback New Testaments, you sensed the kind of "new" contribution many aged people could make among us.

Africa met in Nigeria in February 1981. Among their suggestions was payment of an older people's allowance to families below a certain income, providing tax relief for such families and issuing them with coupons to buy essential commodities. The younger generation should be educated to value the extended family system. Institutionalization should be a last resort.

Latin America predicted a total population growth of 65 percent by the year 2000. But those aged 60 and over will increase by 82 percent. They lamented the increase among younger families who accept little or no responsibility toward the aged. These experts advocated more training programs for older people who wish to remain in the labor market. Those able to work should be encouraged to do so.

Worldwide, the 60-and-over population will double from 1970-2000 — to over 580 million persons.

In our technological, individualistic society, it seems easiest to push the aged aside. But we are the losers.

The biblical promise is true. If we want to survive, we cannot afford to lose or neglect the wisdom among our aged sages.

Today we tend to think that "new" means unused — fresh from some factory. That is a total misunderstanding.

"New" — to you and me — is anything *or* anybody we have not known before. Some of the most significant "newness" waiting for today's younger generation is to learn to know our aged and to learn from their wisdom.

The apostle Paul obviously has this in mind when he writes, "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise), 'that it may be well with you and that you may live long on the earth' " (Ephesians 6:1-3).

Christians too easily have also begun to ignore the aged. We need to repent of this and change our ways. This could be one of our greatest resources for a more stable life and for spiritual renewal.

We have pushed the aged aside for so long, they will not speak up first. It is up to us — as God's people — to offer them the honor they deserve. Churches need to demonstrate leadership in this cause. I pray we won't fail.

Mind and spirit

"I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also" (1 Corinthians 14:15).

How often have Christians tried to separate differing things which, in God's purpose, are to be held together! Faith and works, body and spirit, worship and service, mind and feeling. One is good, the other is bad. Or, in a less extreme comparison, one is at least better or more necessary than the other. The end result is not greater purity but deeper impoverishment.

What is true of an individual Christian's stance can also be seen at work in the larger body of the church. As we move from one fad to another, we exchange the sides on which we tip the balance. And if time proves that too much emphasis has been placed on one side, then there is a mad rush to throw correcting weight on the other side — thus overthrowing the balance all over again.

Nowhere has the ecclesiastical see-saw operated more constantly than in the emphasis on mind *or* spirit. Already in the young church at Corinth, Paul saw the danger of an overemphasis on one at the expense of the other. As he must deal with an eager, spontaneous, alive church that is in danger of placing too much emphasis on the showy, exciting, emotional elements in their Christian faith, Paul attempts to make them see the "both/and" instead of the "either/or." The Corinthians need to understand that the mind is one of God's great gifts. Its proper use in the life of the church is mandatory if the church is to survive.

In the last two decades, the church has eagerly followed secular pacesetters in the emphasis on feeling and emotion. It needs to be called back again to a healthy wholeness. Paul's words to the Corinthians are as relevant to our church in 1982 as they were to the Corinthians in the first century. Worship (prayer and singing) must involve mind *and* spirit, not mind *or* spirit. Indeed, all of life must be so governed.

Everything must be of help to the church. Both mind and spirit come under this test. What God has joined together, let us hold together.

". . . the mind is one of God's great gifts. Its proper use in the life of the church is mandatory if the church is to survive."

Paul's words are important in their insistence on the rightful place of the intellect in the life of a faithful Christian. Yet this is not to be achieved by diminishing spiritual fervor. Paul was no more interested in a barren intellectualism with its accompanying pride and self-sufficiency than he was in a naive fanaticism with its emptiness and dogmatism.

D. Stuart Briscoe says, "If you are engaging in any activity without your mind, you are engaging in activity with the major part of you missing." Using the mind takes attention; it takes discipline; it even takes hard work. Two centuries ago Sir Joshua Reynolds said, "There is no expedient to which a man will not resort to avoid the real labor of thinking." Paul is the master example of a mind in the service of Christ — an incisive, clear, trained mind coupled with a deep spiritual dynamic.

As the church engages in education, as it must, it needs to remember several important facts peculiar to teaching in the church. First and foremost, the foundation of a healthy mind is opened by Scripture. Luke tells the beautiful story of the walk to Emmaus. When the two unnamed disciples realized that it was Jesus who had been their companion, they said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" Notice again the combining of mind *and* spirit. The Scriptures had been opened. The mind had grappled with eternal verity.

Another fact peculiar to teaching in the church is that both teaching and learning must happen with a spirit of true humility. Nothing destroys the effect of brilliant intelligence so much as the arrogant self-assurance that so often accompanies it. Paul closes in on this vice with insistent and passionate denouncement. But humility does not come easily. St. Augustine writes in his *Confessions*: "The Scripture is designed to help spiritual little ones to grow, but I couldn't stand the thought of being a 'little one.' Puffed up in arrogance as I was, I looked upon myself as one of the greats."

Several verses after Paul had indicated the necessity of both mind and spirit, he adds these words: "I would rather speak five words with my mind, in order to instruct others, than 100,000 words in a tongue." Here too is a requisite peculiar to teaching in the church. The final test is whether it has been used for the good of the church. "Everything must be of help to the church" is a theme which appears and reappears in chapter 14. Both mind and spirit come under this test. What God has joined together, let us hold together.

Alma Mast

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EDITORIAL

A simple moral issue?

Fred Enns

Several years ago a number of my friends and acquaintances refused to buy California table grapes in their neighborhood grocery stores because, they maintained, the growers were exploiting the workers. The boycott, they said, was to protest the injustice, and to help compel the growers to deal more fairly with their employees.

More recently, others have refused to deal with certain banks having business connections in South Africa, or to invest in mining companies having holdings in Chile, or to buy bananas or coffee produced in Central America. They point out that in each case there is exploitation by multinational companies, by oppressive governments, or by both. They justify their behavior on the moral ground of defending (or at least being on the side of) "the weak" against "the powerful."

I have little doubt that the protesters were, and are, right. These cases and many more demonstrate that there are grave injustices in the world. All the same, I have an uneasy feeling that not all the injustice is on one side in these examples, and that the question of justice is not so simple that it can be set right by a protesters' boycott.

All around us, if we take the trouble to become aware, are issues on which we are invited to take a moral position. How do we behave responsibly and morally in such a bewildering world? Are there standards, codes of ethics, moral imperatives to which we can turn? I tend to think not. Most of the issues are too large, too complex and too much a part of the whole fabric of living for anyone to devise programs and solutions that will be right and just for all.

But that is precisely what we are tempted to do. We are convinced that through modern communication media we are able to form the necessary understanding to make such judgments. Yet what real comprehension do we get from the nightly snippet of the day's events presented to us on TV? How representative of what really happened is what we read in the press each day and each week?

Moreover, it seems to me, we miss a great deal when we focus our attention on general systems, declaring them to be moral or immoral, just or unjust. By focusing on the system we may overlook significant details. We may respond to categories — to stereotypes — tarring all with the same brush, and lose sight of qualities and needs of individual people. We may be led to impersonalize and depersonalize the whole so that we can pronounce upon things, structures and events without taking notice of the persons involved. This is what happens when we conclude that all South African whites are oppressors, say that all multinational companies are exploiters of the weak and declare that Cubans are communists and therefore evil.

Christians do have resources available to them. First, they have that great teaching device, the Bible, which from cover to cover presents such an alternative view of moral issues and their consequences in the biographies of people like them. In the life and teaching of Jesus they have the culminating example. Jesus lived in a society characterized by theological ambivalence, the pagan oppressiveness of the Roman Empire, the rebelliousness of the Zealots and the social isolationism of the Essenes. But he did not get caught up in these issues. His thrust was not so much to debate the problems of the society as to heal the hurts of people in it. There was no impersonality or stereotyping or dealing at arm's length. And so Jesus was able to see Zacchaeus, Mary Magdalene, Judas Iscariot and the rich young man as individuals with unique needs.

To focus only on the personal dimension, however, leaves some of the implications of questions raised earlier without satisfactory resolution. Perhaps this is inevitable. The systems of the world do exist. The evil in them and in the world is real. These matters must be addressed. It is true that the church and the individual Christian have a reconciling mission. But the church and the individual Christian also have a prophetic mission. When, under what circumstances and in what measure is it appropriate to be prophetic, and when to attempt to heal? It is here that Christians can call on their second major resource, their reference group, the body of believers seeking to discern what is right, who place themselves under the discipline of the Word for prayerful searching and testing.

Christians are rediscovering this resource. Are they making enough use of it? How else can we learn to live morally in our time?

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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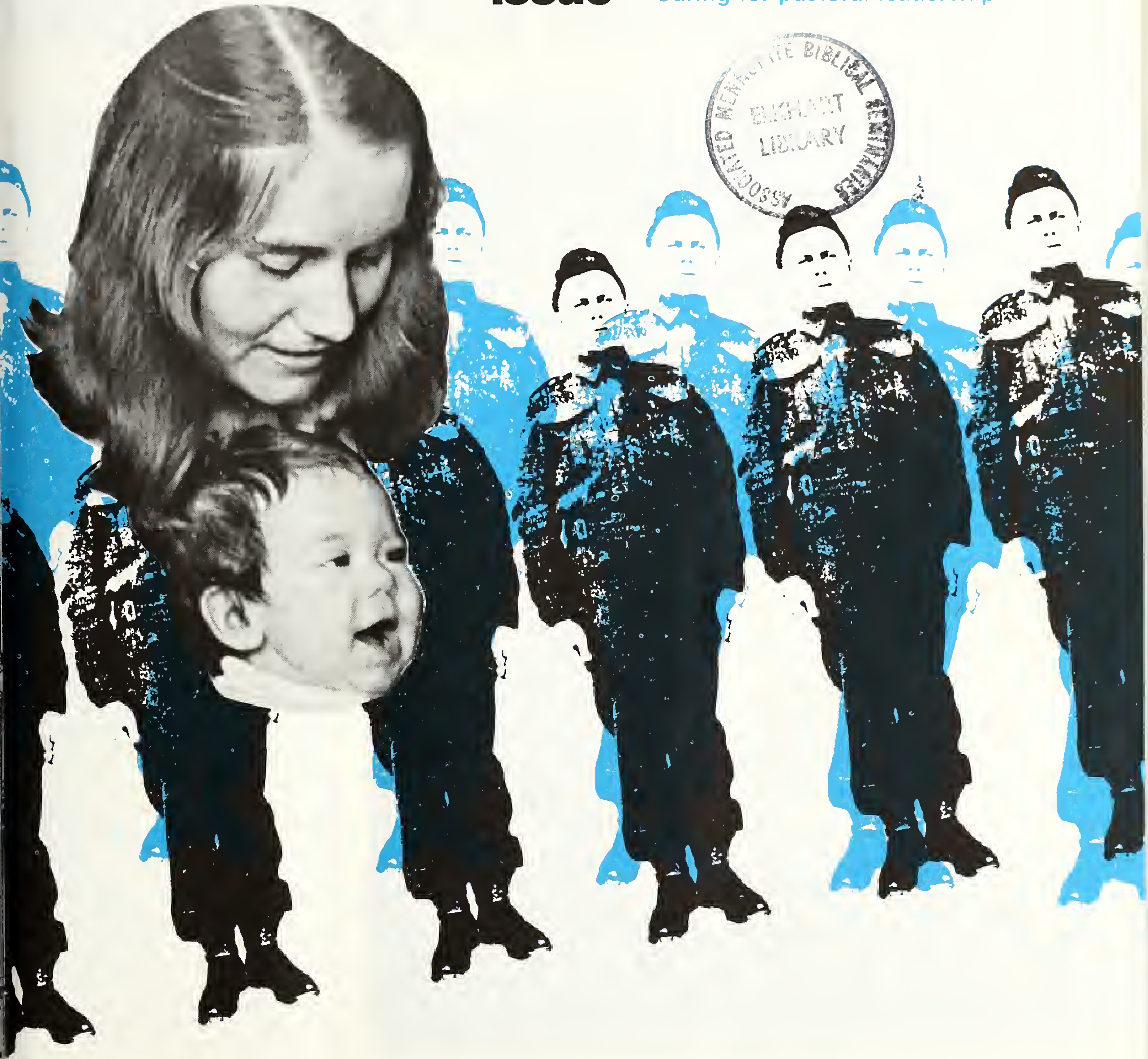

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Teaching peace to children

J. Lorne Peachey

The peacemaking we wa

". . . most parents want to educate for living with the absence of violence and war. But peace is more than this; it also has to do with positive, more active values."

The first day in an inner-city school in a new community had been a traumatic one for our 11-year-old son. He came home that evening almost in tears, telling my wife and me he hadn't met a single friend; everyone he met wanted to bully and fight. "I'm going back to fight those stupid kids," he said.

"But that's no way to make friends," we quickly replied. He didn't hear. Instead, he was off on a tale of how his teacher had come to him on the playground, standing all alone, and said, "You've got to stick up for your rights."

The next day Jon Alan did just that. In his words: "The kid beside me asked for a piece of paper, so I gave him one. When he asked for another, I told him to get his own. He said, 'You want to fight?' so I hauled off and belted him one. That stopped him." Later when Jon Alan left his desk to get a book off the shelf, he saw the boy slip a stick of gum on his desk. The two were friends from then on.

Our son had solved *his* problem. But *our* questions had just begun. How does Jesus' way of love, of being a peacemaker, apply to a situation like that? How much can we, as parents, expect our children to live by our peace values? More important, how do we pass on values about peace and non-violence to our son?

While a student recently at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., I had the opportunity to search for answers to those questions in a course on war, peace and revolution. I made that search by surveying what had been written on the subject of peace education in nine periodicals produced by the historic peace churches (Mennonite, Brethren and Friends) in the past 30 years (see box). I also consulted various periodical indices for what other publications had to say since 1948 on teaching peace to children.

What I found was somewhat predictable: the importance of the home in teaching peace, the need for the church to undergird the home, the crisis in peace education and awareness constantly confronting the church. But I also found something I hadn't expected — lots of practical suggestions for how parents and the church can pass on peace and non-violent values to their children. These came from many sources and had never been brought together in one place before.

t to teach

Peace education begins in the home. The family is the most important influence in the lives of children for their adopting peace values. On that, most everyone who writes on the subject of peace education agrees.

For example, Guy Hershberger, in what has become a classic on the Mennonite position, *War, Peace and Nonresistance*, says, "The foundations of the Christian and the nonresistant life must be laid in the home. . . . If that Christian home is a true Mennonite home, it will recognize nonresistance as an integral part of the Christian life; and it will strive with diligence, by precept and example, to instruct its children in the nonresistant way."

Helmut Harder, writing in *The Christian Leader*, a Mennonite Brethren publication, notes, "The value system of the parental generation is the single most influential factor in determining the ideas and lifestyle of the coming generation." Says a child educator from outside the peace church tradition, "Parents and others who are in a position to influence children probably have more impact than anyone else on whether the next generation will be peaceful or warlike."

This generalization can be documented with studies. Edith Graber reports a survey of 716 Mennonite young people at Bethel College, North Newton, Kan., in which 58.2 percent said they acquired their convictions about peace from their homes. A 1972 study showed that a high percentage of persons who turned in their draft cards during the Vietnam War came from "warm" homes which encouraged independent thinking. Another study of 453 University of California students found that "parents and family are generally seen as the primary source from which children learn social and religious values."

But what makes up these peace values which the home passes on to its children? We must first of all decide what we mean by peace. What values do we want our children to learn when we talk about peace education?

To put it negatively, most parents want to educate for living with the absence of violence and war. But peace is more than this; it also has to do with positive, more active values.

Peace, says one educator, "involves the appreciation of other people, regardless of differences in sex, race, ethnic origin, language, culture or mores." Peace is a lifestyle of encouraging and experiencing reconciliation where conflicts exist. Still another educator defines peace as action: adults and children solving problems and challenges around them without emotionally or physically damaging others.

For some, this more encompassing definition of peace — appreciation of others, a lifestyle of reconciliation, action to solve conflict problems — is best described by the word *shalom*. "Shalom is a broadly encompassing word to convey the heartbeat of the Bible and its vision of community, peace and justice," says Edward Powers in *Signs of Shalom*. This vision of peace is characterized as "wholeness, peace, justice, unity, community and well-being."

The peace to which we educate is more than a passive concept, the absence of conflict or war. It is learning the values of reconciliation and problem solving, of justice and love, of establishing proper relationships without as well as a sense of well-being within.

To know the importance of the home in passing on values to children, and to know something about the peace values we want to pass on, is not necessarily to know how to do it. In fact, for many of us, increased knowledge only means increased frustration. We want to do it, but we're not sure how. We identify readily with the father who finds himself swatting his 10-year-old son because he doesn't seem to be listening to a lecture about hitting not solving anything.

So how does a parent teach peace to children? What can the church do to help parents pass on the values of peace and a global community? *First in a series of three articles* •

Publications used for this study:
Mennonite Church: *Gospel Herald* (1948-1979); *Christian Living* (1954-1979)
General Conference Mennonite Church: *The Mennonite* (1950-1979)
Mennonite Brethren Church: *The Christian Leader* (1968-1979); *Mennonite Brethren Herald* (1962-1979)
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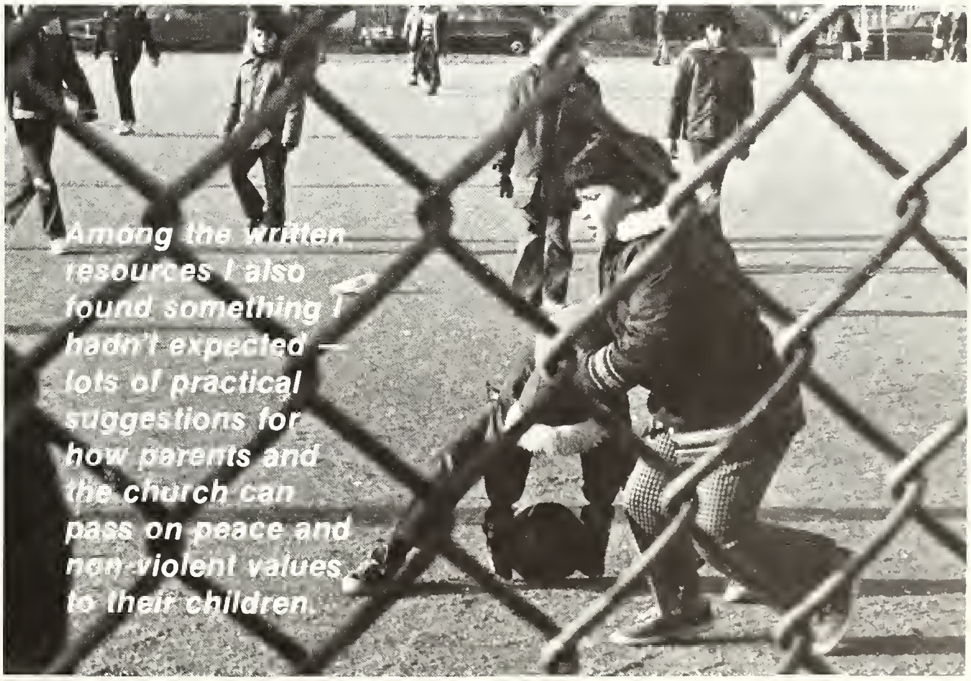

Among the written resources I also found something I hadn't expected — lots of practical suggestions for how parents and the church can pass on peace and non-violent values to their children.

No darkness can put it out

Paul Hiebert

What happens when the lights go out? Some of us remember July 13, 1977, when the lights in New York City went out after lightning struck. At 9:40 p.m. New York went dark.

Skyscrapers became great black monuments, thousands were trapped in elevators, streetlights stopped and there were massive traffic jams. The runway at John F. Kennedy went black just as a large 747 loaded with strawberries from California was about to touch down and the control tower said, "You can't land!" The pilot said, "What'll I do with my strawberries?" And the control tower replied, "Eat them."

People flooded out of the dark buildings because air conditioning was shut down. In 20 minutes, 2,000 businesses were looted; many went out of business permanently. Over $1 billion of damage was done. There were over 1,000 arson fires. The hail of bottles and rocks hurt 418 policemen, and 3,776 people were arrested. When the jails were full, they stopped arresting and only tried to keep down the holocaust.

Those who watched it on TV wondered, "How can ordinary people sitting and eating their suppers, watching their television, playing with their children, suddenly turn into this rampaging mass of violence and terror?"

Next day newspaper reporters asked Andrew Young at the United Nations, "How can this happen in a civilized country — in the US?" Andrew Young said, "Well, it all began a long time ago in the Garden of Eden, with Adam and Eve and the snake." They didn't really understand what he was saying. But we understand because we know what lies below the surface of humanity when the lights go out.

An age of darkness. Some have called this the age of darkness. The darkness of poverty and starvation is real for a half billion people — one out of eight on the face of the earth. Yet "a half billion" does not do justice to this. We would have to *name* each one. These are individuals like you and me.

And despite the green revolutions and the more recent blue revolutions, we are not catching up with the food supplies. We are only putting off for a short time what is increasingly going to become one of the leading problems in the world — the shortage of food and competition for resources.

The darkness of violence and war is seen in Iran, Iraq, Ireland, Egypt, Lebanon, Afghanistan, El Salvador and in the 2.5 million killed in Kampuchea. Our minds can't fathom that. This is the age of terrorism. There were two missionaries killed just over a year ago in Nepal. A missionary of the Wycliffe translators was killed in Colombia. The common news of Irish terrorism and Lebanese bombs no longer shocks us.

This is the age of urban violence. In Los Angeles there are three murders a day. In New York, five or six murders occur each day.

Some of you watched Carl Sagan in his program "Cosmos," in which he tried to weave a new science of religion, say that science is at the place where it can bring us heaven or hell. In one of his reflections he pensively said, "There is less than a 10 percent chance that our world . . . will last for another century."

There is darkness of injustice and oppression. We in the West, with 6 percent of the population, consume 40 percent of most major resources. The division between the rich nations and the poor, between rich people and poor, has increased. And throughout the world the injustices created by massive institutions and multinational corporations have accentuated the injustices that nations have often perpetuated against one another.

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POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.

There is the darkness of sin and eternal damnation. Let us not forget that sin still has its way here, that there are many who have yet to hear that Jesus Christ has come to bring salvation. We thought we had brought the gospel to all countries of the earth, but we're beginning to realize that geography isn't really what it's all about—we're talking about people. In south India we were able to reach the untouchables. But they are 20 percent of the people. We have almost no church among the "clean" castes or among the Muslims or among the gypsies or among the tribals. And though we have a church in one sector, we do not necessarily have churches nor have we effectively evangelized the whole area.

In Los Angeles we have many churches, but they are largely Anglo churches. We have few Hispanic churches, Japanese churches, Fijian churches, Vietnamese churches. An estimated 2 billion, or nearly half the world, does not know enough about Jesus to make an intelligent decision to be his disciple.

But darkness is not really our message, is it? Darkness has always been on the face of the earth. It is the backdrop against which we bring our message of light.

Light and life. I was standing one day in south India early one morning, and I watched the dawn. As I watched, that huge ball which measures 868,000 miles in diameter came up over the edge and turned the darkness into light.

Every second that sun converts 657 million short tons of hydrogen into 653 short tons of helium and turns 4 million tons of matter into energy that it radiates out into space. How much is that? The bomb at Hiroshima converted about one ounce of matter into energy. From the sun comes the light shining down across 92 million miles taking eight minutes and 20 seconds, and it floods the earth with energy, with light. And that is the light that makes this world live. Without it we would be an empty frozen planet in the void of space.

Suppose we took all of the water that goes over Niagara Falls and converted it into gasoline (5 billion gallons an hour) for 200 million years and we burned it all at one time. That is how much energy comes to us from the sun in one hour.

We are creatures of that light. Without light there is no life. This is our message. Isaiah said, "The people that lived in darkness have seen a great light." And John said, "God is light and in him is no darkness at all." And Jesus said, "I am the light and those who follow me shall not wander in darkness but shall have the light of life." And John said, "All that came to be alive was alive with his light. And that light was the light of men and the light shines on in the darkness and the darkness cannot put it out."

It was he who came and he who fed the poor and the starving. It was he who made peace between Jew and gentile, breaking down the barriers of religious discrimination and ethnic hatred. It was he who broke down the barrier between slave and free, the differences of class antagonism, who broke down the barrier between male and female and the barrier of sexual conflict.

It was he who brought liberation to the oppressed. To those oppressed with sickness, he gave sight and healing. To those psychologically ill, he gave wholeness and health. He made brothers of servants and masters. And above all, he broke the stranglehold of sin and damnation of death. He bore our sins that we might be forgiven, that we

"No darkness can put out our gospel. . . . Somehow when terrorism strikes, the gospel seems to grow. In Uganda, when oppression came, the gospel seemed to grow. When there is famine, the gospel seems to grow."

"An estimated 2 billion, or nearly half the world, does not know enough about Jesus to make an intelligent decision to be his disciple."

might be children of the light.

People of light. But Matthew 5:14-15 makes me uneasy. Jesus says, "You are the light of the world. A city that stands on a hill cannot be hidden. When a lamp is lit it is not put under a bushel basket, but on a lampstand, where it gives light to everyone in the house."

Jesus is saying, "You now are the people of light. You are followers of the Son of God. Go out into the world and change all that darkness."

We are not the sun, but we are the candle that has the stored light of the sun within us. We are the lantern. It takes the oil that is stored from God and converts it into the light. And I've seen it happen.

I think of missionaries who went into the highlands of Papua, New Guinea, as soon as it was opened to foreigners in 1955. As they trudged up into there, somebody said, "Oh, you should go see old so-and-so." And when they came to old so-and-so's house in the village, he said, "I've been expecting you." The old chief in the village said, "When I was young, God spoke to me in a vision and said, 'Throw away your idols. Some day I will bring you the message of the gospel.' " He said, "I did, and they all laughed at me."

But he said, "I knew the day would come when the light would be here." They didn't understand, but they told him about Jesus Christ. And the church began. He did not live many months after that, but today there are 55,000 Christians in Upper Papua, New Guinea, helping and caring for one another.

No darkness can put out our gospel. Terrorism is not the end of the gospel. Somehow when terrorism strikes, the gospel seems to grow. In Uganda, when oppression came, the gospel seemed to grow. When there is famine, the gospel seems to grow.

Did you ever notice that no matter how dark and big a gym may be, when you carry in *one little candle*, the darkness can't put out that candle?

Four bushel baskets. But in the passage there is a warning. Jesus warns that we can put our lights under bushel baskets. There are four bushel baskets that we face in our day which threaten to put out the light of which we are a part.

First, there is a growing concern for self-preservation in our churches. When times get tough and our self-preservation runs into conflict with our beliefs, the danger is that the beliefs will give way to personal interests. In a 1979 poll taken at the University of California at Los Angeles by the department of psychology, it was found that today students are 25 percent less interested in the world than they were in 1969; 35 percent less interested in developing a philosophy of life and finding meaning in life, but 52 percent more concerned with being financially well-off.

The United States is spending less than 1 percent of its federal budget for the poor in other countries. Some time ago, David Stockman, Reagan's budget director, recommended cutting $1.6 billion from what we are now giving. Half a billion of that is in food for the starving. What is more, he recommends that the aid which we do give should not be given to those who are the poorest but to those countries of key political importance. We are to politicize the aid that we give. Compassion has no place in the picture.

Tyrone Brown, speaking a year ago for the Federal Communications Commission at the Association of Religious Broadcasters, said that modern TV churches are reviving the provincial notion that people are to be divided into "them" and "us." The church is not breaking down the walls that divide us, he charges. It is helping to build them up. And I fear that in a time of crunch, it will be easy for the church to turn to self-preservation and to lose the sight of mission and concern.

A second bushel basket is institutionalization. As we carry on our task and the task grows long, there is a tendency for weariness. There's a tendency for us to increasingly turn our concern on the maintenance of the institution and to spend less on the witness. This is true of any institution. Look at any of our budgets. How much do we spend in our churches on maintenance of what's continuing? How little do we spend on the vision for which we began? Our committees need somebody who is from the lost, somebody from the poor, somebody who speaks up for those who are not here.

A third bushel basket is the danger of a civil religion. As we become part of the US and Canadian mainline cultures, it is easier and easier to blur the distinction between the people of the kingdom of God and the people who are the kingdom of the earth. It is easy to uncritically support the systems of which we are a part.

We are to be part of the world in which we live. But a child of God is always set apart because we realize that our primary citizenship is elsewhere. In times of terrorism and war, we are often seduced into thinking we should turn to our government for protection. There's a more subtle form of this when we begin to think that government should provide us with protection for our workers and our property abroad.

The fourth bushel basket is the danger that in the long haul we fail to renew the light within us.

Jesus told the parable of 10 virgins. All of them had light; five of their lights went out because they ran out of oil. We can sometimes so focus on ministry — on whom we are serving and what we are doing — that we fail to replenish the source of spiritual power within ourselves.

Church history teaches us a lesson here. The light of the sun will never go out; but our lights — the little lights derived from that sunlight — can grow dim. Jerusalem was the center of God's work in the first half of the first century. It reached out with a witness until it was torn by conflict. The church lost its vision for the world, its light was dimmed, and God moved on.

The last half of the first century, Paul and Barnabas and others went out from Antioch. But sensualism came there, and they lost their vision. Their light dimmed, and God moved on.

In the 20th century, some say the United States and Canada are the center of God's light. Have we gone to the uttermost parts of the earth? Are we living with the illusion that God will always be here? Let us not kid ourselves. When we lose our vision, we can stay as a church ingrown and turned on itself, but our light will dim and God will move on.

A light is there. It is a question whether we are going to be part of that light. It may be that God is readying the church in Korea, in Africa, in New Guinea, in preparation for when we begin to falter. •

Untangling our thinking

Pat and *Bill Bouchillon*

The Bible study was from Galatians, about standing firm — not becoming a slave to the law again. What we kept hearing was, "Don't get tangled up in your thinking. Don't let others think for you."

One lady volunteered that she was so often disappointed in people. She loved people; she trusted them. But, just as she began to feel comfortable, her friends let her down. She continued, "I want to trust people, but how can I, when they continue to fail me?"

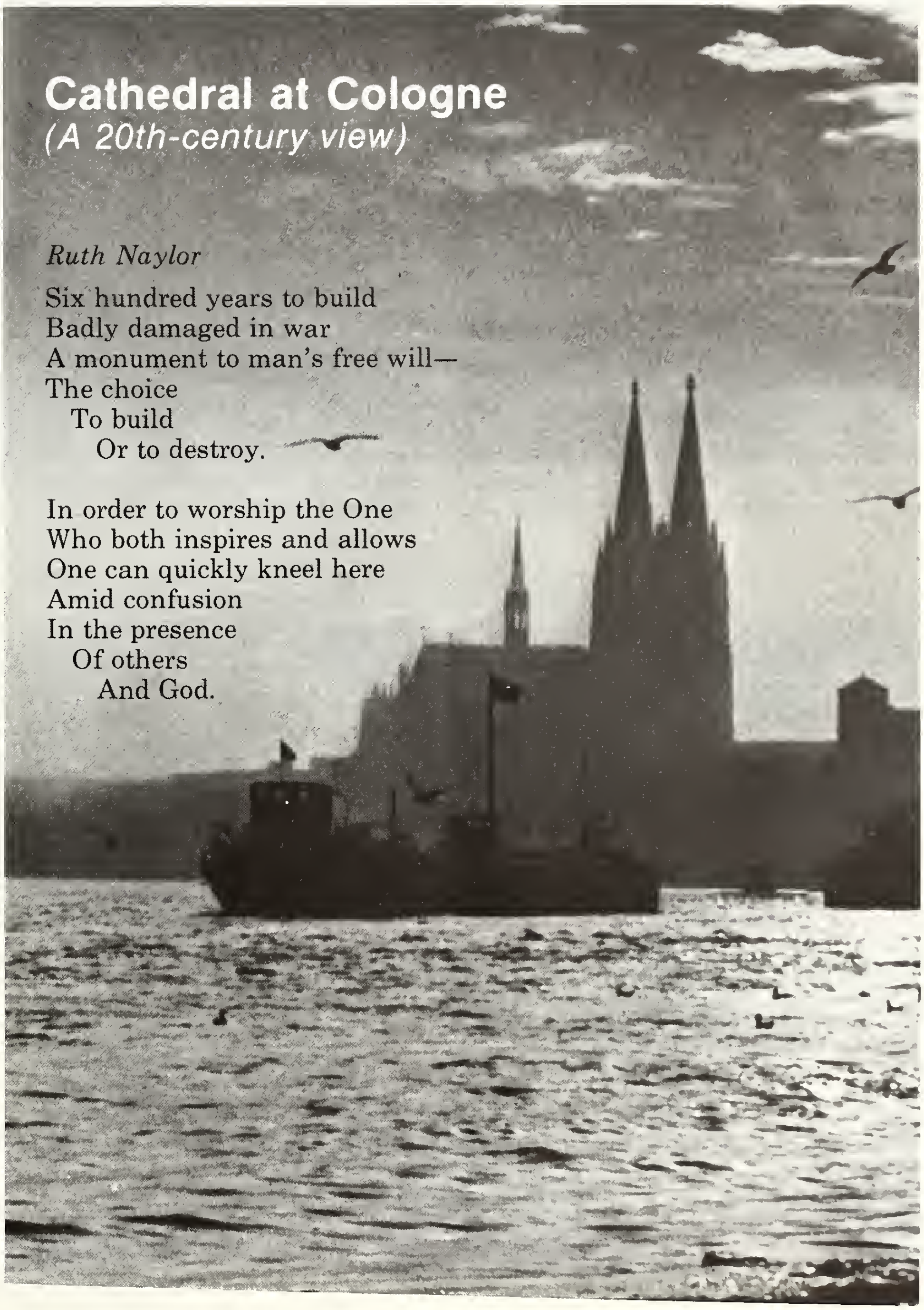
Then came the question "Your friends fail whom?" They may fail themselves, disappoint friends and family, sin against God, but fail? Where do we get the idea that our friends must live up to our expectations? Perhaps we expect too much. Or perhaps our expectations are unrealistic.

Is our thinking so tangled that we expect perfection from our friends? Or even from ourselves? Have we forgotten who is the perfect one? If so, we have missed the point. If we try to live according to the expectations of others, then we allow them to think for us. If we see as failures those who do not measure up to our expectations, we are tangled up in our thinking (Galatians 5:1-2).

Then came the part about love. "If we Christians love people long enough, will they love us in return?" Most agreed that people would return love. We found ourselves saying, "Most will, but not all people will return love if you love them very long." Again, what about our thinking? Real love asks nothing in return. Our task is *to love*, and to expect that love returned leads to disappointment in our relationships. It is true that many people will return love, but the hard part comes in loving those who do not. These are the people who really need our love, perhaps who do not know how to return love or even how to accept love. After all, look at our example, who loved without counting the cost.

The lesson was a blessing. The leader helped to clarify our thinking. The people who contributed allowed us to test our thoughts against their beliefs. We came away stronger. We came away grateful for those who shared.

We learned that we are responsible when we allow our thinking to be tangled. We learned to be supporting while questioning. We learned that others are imperfect, as we are, but that we can share together. We also learned that though times have changed, the eternal principles still hold. In short, this day we untangled some of our thinking.



Cathedral at Cologne

(A 20th-century view)

Ruth Naylor

Six hundred years to build
Badly damaged in war
A monument to man's free will—
The choice
To build
Or to destroy.

In order to worship the One
Who both inspires and allows
One can quickly kneel here
Amid confusion
In the presence
Of others
And God.

Who am I?

Juliana Lewis

I am Tom, Dick or Harry; or Jean, Betty or Susan from Altona or Berne or Chicago or Toronto. But what does it matter what the name of my city is or what my name is, other than that my name is a convenient handle by which the world can lift me, turn me around, write to me or call out to me?

For surely my name and my city do not tell you who I really am or why I am here. Only God can reveal who I really am and why I am here. He knows that I am his child, here to enjoy his gift of life — to enjoy reading, thinking, playing music or walking; to enjoy eating a meal, buying new clothes, taking a bath or cleaning up my desk after a day's work.

God would tell you I am here to learn — to learn science and literature and geography and algebra, to learn how to mend a broken object and how to get along with my neighbor.

He can tell you that I am here to love — to love my father and my mother, my friends and my co-workers, my sisters and brothers; to love flowers, leaves, animals and even blades of grass.

He can tell you that I am here to give — to give a cheerful face to the world, to give my time and talent in a way helpful to others, to give encouragement where it is needed — not to beat the socks off the other fellow, but to give him my socks (it's not likely that I will get down to my last pair in this age of technology).

He can tell you that I am here to achieve — to achieve a state of mind that can work in harmony with those about me, to achieve skills that can be transmitted, to achieve a degree of satisfaction in knowing that I am doing my best in all of my endeavors.

He can tell you that I'm here to be worthy — to be worthy of the beauty in nature and art, to be worthy of his love and to be worthy of being an extension of his power. For when I am that, I am not just Tom, Dick or Harry, or Jean, Betty or Susan of this time and of this place, but I am for all time and all places. I am at one with him, with myself and with the universe.

"God would tell you I am here to learn—to learn science and literature and geography and algebra, to learn how to mend a broken object and how to get along with my neighbor."

"Nurse"

Elvera Goering Johnson

There he lies,
Hair disheveled,
Sunken cheeks,
Foul smell
On dirty sheets.

"Nurse," he calls.
"Nurse, nurse!"
His voice
Uncanny loud
From thin lips
And shapeless form.

Mechanically
She turns him,
Changes sheets,
Wipes him clean,
Changes clothes
Without a word.

Efficiently
She washes hands,
Leaves the room.
"Nurse!" he cries,
Her footsteps
Quickly
Fading
Down
The
Hall.

"Nurse, nurse, nurse . . ."

College-related churches

Eleanor Loewen

Our Mennonite colleges have done a commendable job in defining their role in the meaning of church-relatedness, yet most of our churches have not begun the dialogue with the colleges on what it means to be college-related. The *Mennonite Reporter* (May 12, 1980) presented some data on Mennonites attending Mennonite and non-Mennonite Bible schools and colleges. What does it mean to be a college-related church when so many persons from our congregations are attending non-Mennonite schools?

Is education beyond high school important for young people in your congregation? What kind of education do they need in order to minister effectively in a changing world? Name the five General Conference, three Mennonite Church and three Mennonite Brethren colleges. (The latter two are mentioned for the benefit of congregations affiliated with several conferences.) What do you know about the teaching, administrative and service programs of our colleges? Who, from your congregation, attended one of these colleges within the past three years? How much of the congregation's budget is designated to any one of the Mennonite colleges? This is a beginning of some questions more persons in our congregations need to ask.

What, then, does it mean for a church to be college-related? Although colleges are referred to, application can also be made to our other schools and seminaries.

1. *Churches will know and care that Mennonite colleges exist and fulfill their unique educational mission.* The church must assist, challenge and support these colleges in defining that mission. In this basically anti-intellectual society (and church?), we need colleges that transmit and test vital beliefs and values through serious scholarship and teach future generations to do the same. A Sunday school education is not sufficient to cope with issues facing adults today or tomorrow.

2. *Churches will set education in a Mennonite context as a priority for young people whose developmental tasks require a setting for testing identity, belief and, generally, what it means to become an adult.* Mennonite college personnel are there to provide environments where testing, questioning and growth (spiritual and intellectual) can take place, with guidance in the process. We cannot afford to send our young people to institutions that do not permit questioning or provide black-and-white answers to complex issues in a changing technological society. We also cannot afford old-fashioned education because there are few old-fashioned issues.

3. *Churches will utilize our colleges' resources and services.* There are persons in our colleges who are dealing with and studying relevant, important, current issues who need to be asked by our congregations to share that knowledge and process with the congregations.

4. *Churches will support colleges financially.* The most common financial support is through sending money. Providing scholarships for persons attending Mennonite colleges is another. A number of congregations have these scholarship programs, which is a strong supportive statement to their young people, colleges and the conferences. We need many more congregations that are willing to invest in persons without seeing immediate returns.

"Only our Mennonite schools have the commitment and the ability to teach the beliefs, values, principles and traditions important for Mennonites of the present and future generations."

These ideas barely scratch the surface of the complex and important relationship between the church and college. The dialogue must begin for most congregations and continue for others. Each congregation must find its own way to build and maintain that link between teaching the truths of the kingdom of God today and transmitting the faith to future generations. Only our Mennonite schools have the commitment and the ability to teach the beliefs, values, principles and traditions important for Mennonites of present and future generations. It might be fair to say that as the commitment to education and our colleges goes in our churches, so too will the leadership availability and witness of the Mennonite churches go in the community, missions and other services. A strong relationship between church and college will result in a stronger sense of mission for both.

"**Abortion** is a matter that is morally problematic, pastorally delicate, legislatively thorny, constitutionally insecure, ecumenically divisive, medically normless, humanly anguishing, racially provocative, journalistically abused, personally biased and widely performed," says Richard McCormick in *Commonweal.* "It demands a most extraordinary discipline of moral thought, one that is penetrating without being impenetrable, humanly compassionate without being morally compromising, legally realistic without being legally positivistic, instructed by cognate disciplines without being determined by them. . . ."

"**The Christian as Victim:** Toward a Non-Violent Response to Crime" is a three-day conference sponsored by the Mennonite Central Committee Office of Criminal Justice, to be held April 1-3 at St. Paul's School of Theology, Kansas City, Mo. Topics to be discussed are "The Victim Experience," "A Biblical Perspective," "Toward Concrete Responses," "Alternatives to Calling the Police" and "Strategies for Carrying the Discussion to Our Communities." Send registration before March 1 to Ardis King, MCC Office of Criminal Justice, 220 W. High St., Elkhart, IN 46516.

NEWS

Canadian boards face financial realities

Winnipeg—When the 75 Conference of Mennonites in Canada board and staff members met here on Jan. 27-30, it was obvious at the start that these would be unique sessions.

Instead of chairman Jake Fransen leading in the usual "state of the CMC" address Thursday morning in the Canadian Mennonite Bible College chapel, CMC Women in Mission president Anita Froese spoke to the assembled body. She made three points: (1) service is love in working clothes; (2) real service is working with the Lord, not for him; and (3) there is no limit to the potential of our service in Christ. Froese translated this partly into the way women's groups in Canada ("at one time known for sewing and chatter") now total 213 WM groups contributing $474,000 in cash and $200,600 in material aid in 1981.

Chairman Jake Fransen then opened the business sessions with a hard-hitting, five-minute financial review. Because of curtailed spending, the CMC ended 1981 with a net income of $6,900. However, budgeted church giving fell $100,000 behind what CMC delegates had approved.

Furthermore, the 1981 CMC delegates approved a 1982 church giving budget that would require 16.9 percent more church giving in 1982 over what was given in 1981. To complicate matters even further, delegates to this year's Council of Boards came to Winnipeg asking that the 1982 budget be revised upward even higher (something they have authorization to do in the range of 5 percent).

Fransen warned that the pencils better be sharpened and budgets adjusted downward or the CMC could easily find itself in an embarrassing deficit position of $200,000 by year's end.

With those surprises as starters, the intensity of this year's Council of Boards grew to a point seldom surpassed. Serious discussions about future direction occurred in each board.

The CMBC board, faced with a capacity enrollment of 186 (full-time equivalent) students and pressed for more faculty and facilities, announced that they would seek another faculty member for the practical theology department and possibly one other person. Gerald Gerbrandt was appointed dean. Facility expansion was put on hold.

Native Ministries appointed John and Vera Funk to full-time executive secretary for the board. Malcolm Wenger will continue as one-day-per-week chaplain to NM workers. New programs were put on hold.

The Congregational Resources Board, with a large budget for subsidizing young or new churches, wanted to negotiate new agreements with provinces to share a greater portion of such subsidies. The formula's aim is 50/50 sharing. CRB showed its priorities by appointing Paul Boschman as director of evangelism, effective July 1.

After some initial resistance to their 1981 decision to invite Mennonite Voluntary Service to place a staff person in Canada, this year the board reaffirmed that decision. Again, discussion centered on how to "make" budget in 1982.

George K. Epp, CMBC president, and Jacob F. Pauls, CRB chairman, reflected that CMC seems to be "suffering from too much success." Young people want to come to CMBC. Church planting and Chinese as well as Hispanic ministries are bearing fruit in numerous places. Unique opportunities and challenges are presenting themselves.

After intense days of debating, evaluating, consulting, praying and prioritizing, the boards agreed to hold the 1982 budget at $1,381,700 as approved last July in Vancouver.

In the ensuing discussion, it was announced that less than inflationary salary increases to staff made this possible. Some board members expressed concern that conference employees were being asked to sacrifice more than what was fair.

The program committee, chaired by Albert Willms of Hamilton, Ont., announced that the 1982 CMC sessions will be at Brock University, St. Catharines, Ont., July 3-7, with the theme "Leadership: Christ our Model" and 1 Corinthians 3:11 as the theme text.

Larry Kehler, in his first round as

Nine Mennonite and Brethren in Christ bodies (including General Conference) will be included in the 1980 church membership study that is being conducted through the cooperative efforts of the major religious bodies in the United States. The study includes 112 denominations. The church data will be matched with the US census data according to region, state and county levels. In addition to the published volume, several color-coded maps illustrating the predominant religious body of each county will also be produced. Publication of the church membership study (book $18 and map $4) is slated for May 18, 1982.

Milan, Italy (RNS) — The apostles in Leonardo da Vinci's Last Supper were eating oranges and drinking from gold-rimmed glasses in a tapestried room. These details, unseen by the public for hundreds of years, have come to light as a result of painstaking restoration work on the fresco of Christ and his apostles that da Vinci painted on the wall of the refectory of the church of Santa Maria della Grazia in Milan, between 1494 and 1499. Another newly disclosed feature is that the apostle Peter (as depicted in the fresco) did not originally have a beard. The beard was added much later.

The Lutheran Peace Fellowship recently issued "A Call to Tax Resistance for Lutherans" statement committing members to tax resistance as a moral stand against the nuclear arms race. According to Dennis Jacobsen, fellowship coordinator, 23 Lutherans from 11 states endorsed the statement, which said, "We will no longer pay for war while praying for peace."

Conference of Mennonites in Canada General Board members together with the new general secretary (left to right): Henry Koop, finance; Abe Buhler, Native Ministries; Jake Wiebe, secretary; Henry Funk, vice chairman; Jake Fransen, chairman; Larry Kehler, general secretary; Gary Harder, CMBC; and Jacob F. Pauls, Congregational Resources Board

general secretary, proposed several bylaw changes to the General Board. Approved were motions (to be acted on in July) to extend executive officer terms from three one-year terms to three two-year terms, that CMC staff would be eligible to serve in conference-related committees and that two members be added to the CMC executive. A new committee on ministerial leadership (composed of three members elected by CMC and one from each provincial conference) was also approved.

Another move initiated by Kehler was that the executive officers should serve as members of a new personnel and polity committee, which will establish a conference policy handbook and hopefully call a 1983 study conference on church polity. The latter is partly in response to difficulties being encountered in the strong local autonomy of congregations when difficulties come up. At present there seems to be no way for CMC officers or staff to legitimately urge such congregations to engage in mutual dialogue over any differences.

Continuing agenda reported to the Council of Boards but not discussed were two big issues: (1) What to do on the question of a CMC publication. It was said this topic would be dealt with in May and a resolution brought to the July conference. (2) How does CMC relate to continuing talk of a Mennonite liberal arts college in Winnipeg? The CMC executive will share its concerns and hope to convene, as early as possible, a one-day consultation on the subject. *Bernie Wiebe*

Christian writers workshop arrangements are complete

Newton, Kan. — Final arrangements have been made for the Christian Writers Workshop to be held at Bluffton (Ohio) College on the weekend of April 16-18.

The three-day event, open to all interested persons, will include workshops on more than 20 different topics related to the craft of writing and will draw on resource persons from both the General Conference and the Mennonite Church.

Canada Council award-winning author Barbara Smucker of Waterloo, Ont., will present the keynote address on Friday evening. Other workshop leaders and resource persons include Dan Hertzler, J. Lorne Peachey, Elizabeth Yoder, Ruth Naylor, Richard Kauffman, Cornelia Lehn, Bernie Wiebe, John Bender, Levi Miller and others.

Many sessions will be repeated to allow flexibility on the part of registrants in choosing their workshops. The weekend's schedule allows for each participant to attend nine different discussions and makes provisions for more informal exchanges between prospective writers and resource persons.

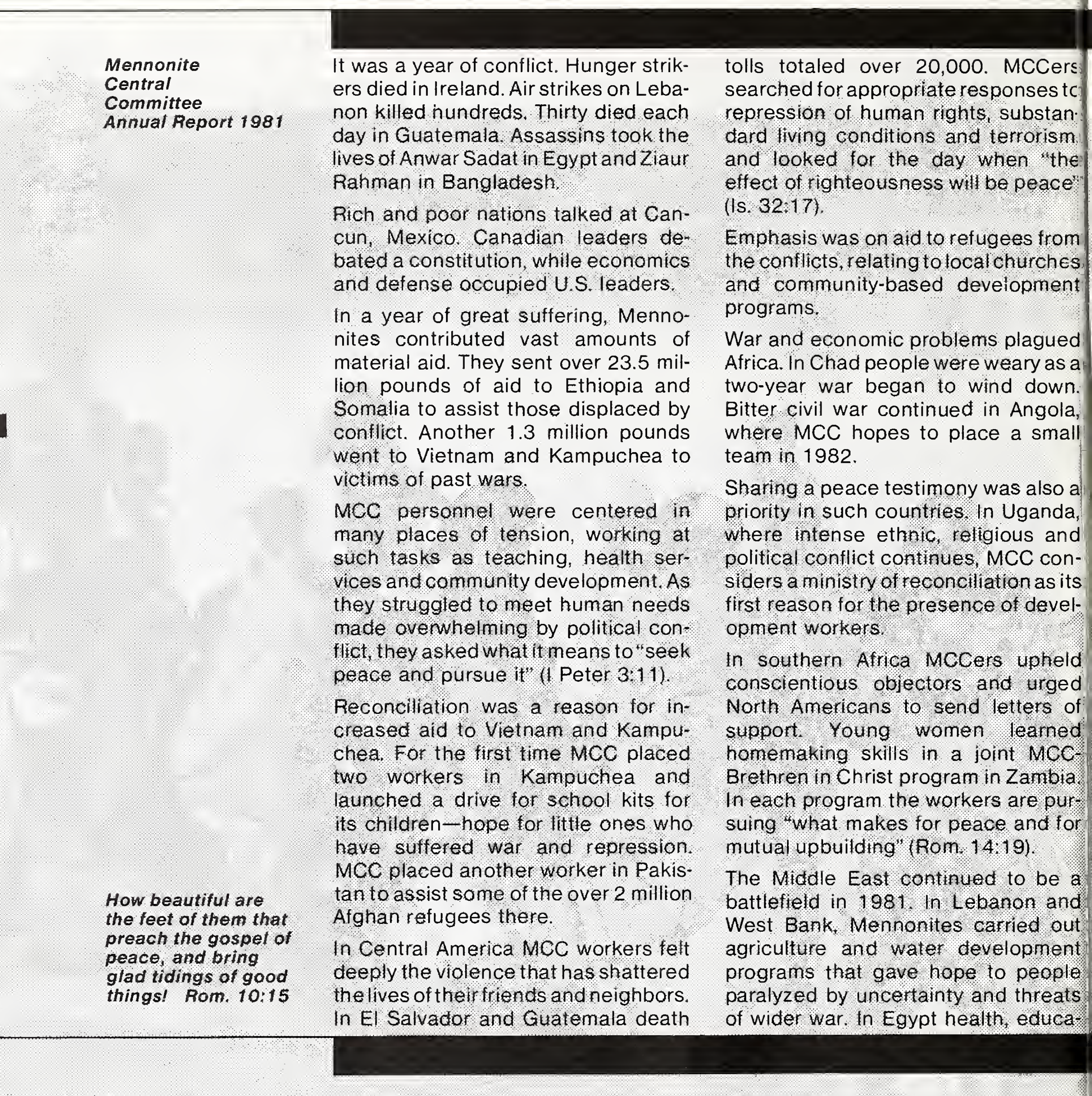
Registration fees are $13 for the entire weekend, or $2.25 per session. Special student rates are $5 for the weekend, or $1 per session. The remaining costs will be subsidized by the General Conference's Commission on Education and General Board.

Interested persons should contact Bernie Wiebe or Sylvia Ewert at *The Mennonite*, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, for registration materials or more information. Registration deadline is April 5. Lodging, meal and transportation arrangements should be made with James Mohr, Box 806, Marbeck Center, Bluffton College, Bluffton, OH 45817.

To seek peace

Mennonite
Central
Committee
Annual Report 1981

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom. 10:15



It was a year of conflict. Hunger strikers died in Ireland. Air strikes on Lebanon killed hundreds. Thirty died each day in Guatemala. Assassins took the lives of Anwar Sadat in Egypt and Ziaur Rahman in Bangladesh.

Rich and poor nations talked at Cancun, Mexico. Canadian leaders debated a constitution, while economics and defense occupied U.S. leaders.

In a year of great suffering, Mennonites contributed vast amounts of material aid. They sent over 23.5 million pounds of aid to Ethiopia and Somalia to assist those displaced by conflict. Another 1.3 million pounds went to Vietnam and Kampuchea to victims of past wars.

MCC personnel were centered in many places of tension, working at such tasks as teaching, health services and community development. As they struggled to meet human needs made overwhelming by political conflict, they asked what it means to "seek peace and pursue it" (I Peter 3:11).

Reconciliation was a reason for increased aid to Vietnam and Kampuchea. For the first time MCC placed two workers in Kampuchea and launched a drive for school kits for its children—hope for little ones who have suffered war and repression. MCC placed another worker in Pakistan to assist some of the over 2 million Afghan refugees there.

In Central America MCC workers felt deeply the violence that has shattered the lives of their friends and neighbors. In El Salvador and Guatemala death tolls totaled over 20,000. MCCers searched for appropriate responses to repression of human rights, substandard living conditions and terrorism and looked for the day when "the effect of righteousness will be peace" (Is. 32:17).

Emphasis was on aid to refugees from the conflicts, relating to local churches and community-based development programs.

War and economic problems plagued Africa. In Chad people were weary as a two-year war began to wind down. Bitter civil war continued in Angola, where MCC hopes to place a small team in 1982.

Sharing a peace testimony was also a priority in such countries. In Uganda, where intense ethnic, religious and political conflict continues, MCC considers a ministry of reconciliation as its first reason for the presence of development workers.

In southern Africa MCCers upheld conscientious objectors and urged North Americans to send letters of support. Young women learned homemaking skills in a joint MCC-Brethren in Christ program in Zambia. In each program the workers are pursuing "what makes for peace and for mutual upbuilding" (Rom. 14:19).

The Middle East continued to be a battlefield in 1981. In Lebanon and West Bank, Mennonites carried out agriculture and water development programs that gave hope to people paralyzed by uncertainty and threats of wider war. In Egypt health, educa-

TOTAL PERSONNEL IN SERVICE 851

Africa	Asia	Europe	Latin America	Middle East	North America	
48	21	1	51	3	26	**Agriculture/Nutrition**
25	6	4	8	1	10	**Economic & Technical**
75	7	2	26	14	17	**Education**
20	11	0	33	2	9	**Health**
7	3	10	10	0	87	**Religious/Social Services**
0	0	1*	0	0	6*	**Language Study**
36	24	5	28	10	204	**Administration/ Support Services**

*Study assistance program

MCC INCOME

Contributions	
U.S. constituency	$ 6,002,188
MCC (Canada)	1,607,993
Other	116,705
	7,726,886
Other income	
Grants—Canadian govt.	1,709,040
Grants—other	549,192
SELFHELP Crafts	1,535,195
Other revenue	1,748,995
	5,542,422
Material aid in kind	
U.S.	3,189,609
Canada	2,782,409
	5,972,018
Total income	**$ 19,241,326**

All amounts rounded off to nearest dollar

DISBURSEMENTS

International program	
Africa	$ 6,943,486
Asia	3,770,111
Europe	432,909
Latin America	2,517,720
Middle East	1,251,329
Other	1,005,446
	15,921,001
MCC U.S.	
U.S. Program	540,275
U.S. Peace Section	157,877
Mennonite Disaster Service	41,547
Mennonite Mental Health Services	51,985
SELFHELP Crafts	950,178
	1,741,862
Administration & constituency relations	1,801,519
Total expenses	**$ 19,464,382**
Excess of expenses over income	223,056
Funds applied to long term assets	317,837
Net decrease in operating fund balances	540,893

MATERIAL AID IN POUNDS 27,891,183

tion and agricultural personnel worked with church and community groups.

The presence of Christian workers in Moslem countries experiencing sectarian tensions was one sign that very different peoples can work together in serving human need.

A new book by MCC Europe Secretary Walter Sawatsky, *Soviet Evangelicals Since World War II*, provided new understandings of the church in a year of widening East/West tensions. MCC and Mennonite Board of Missions (Elkhart) workers in Ireland shared from their Anabaptist heritage of peace. A major Europe project was assisting European Mennonites in reconstruction after the 1980 Italy earthquake.

In such a world and such a year North American Mennonites opened their homes to a record number of international trainees. One trainee, Hans Joachim Wienss of Germany, had a special assignment through MCC Peace Section and European Mennonites to share with North Americans the rapidly growing vision for peace among European Christians. He urged the church to "make a service for peace in the name of Christ" by speaking against nuclear arms.

Peace Section joined with the Mennonite World Conference Peace Committee in focusing on the role of churches in their nations. The section expanded its role as a resource in areas of international tension.

At home constituents made MCC's reconciling work possible by sending volunteers and by supporting the work financially. Personnel placements were at a record high for the second consecutive year. Thousands of volunteers worked at home in 25 relief sales, 80 MCC shops and in grain drives.

In Canada volunteers carried on reconciliation activities not unlike those overseas—building bridges of understanding through projects in Native communities and ministries of hope to young people in trouble with the law.

In MCC U.S. there was growing interest in the Criminal Justice Program and in its focus on reconciliation between victims and offenders, as well as in community conciliation efforts led by Mennonite Conciliation Services. MCC took on full responsibility for Appalachia Mennonite Service Program, formerly a joint program with MBM.

MCC continues to face many questions in the new year. Should it grow larger in terms of personnel and finances? How can personnel bring hope in the face of large scale, systemic injustice?

Noting that MCC has worked at unheralded tasks in small ways, Southern Africa Secretary Nancy Heisey Longacre asked in a year-end report: "Are we doing enough? Is what we offer appropriate? Do we listen well enough to local people? Can our presence be a sign of Christian hope and liberation? The year ahead calls for rethinking and listening. May we have ears to hear."

For a detailed 1981 financial and program report write to

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

ICC (CANADA) INCOME	
ontributions	
onstituency contributions forwarded by provinces:	
itish Columbia	$ 372,854
lberta	229,316
askatchewan	294,644
anitoba	889,599
ntario	745,537
uebec	2,373
tlantic Provinces	4,876
ther	115,951
elief sales	529,798
	3,184,948
ood Bank contributions	694,926
	3,879.874
ther income	
overnment grants	4,548,346
oluntary Service	510,880
ELFHELP Crafts	439,621
ther (subscriptions, interest, orwardings, etc.)	889,734
otal income	**$ 10,268,455**

DISBURSEMENTS	
International program	**$ 4,697,852**
Food Bank	2,169,201
Canadian program	
Peace & Social Concerns	79,029
Native Concerns	76,604
Die Mennonitische Post	159,604
Kanadier	44,032
Voluntary Service	671,081
Ottawa Office	56,750
Offender Ministries	34,367
Mennonite Disaster Service	7,220
Mennonite Historical Society	6,500
Montreal House of Friendship	51,654
SELFHELP Crafts (Canada) inventory & operating	395,320
Other	138,490
	1,720,651
Administration	470,884
Total disbursements	**$ 9,058,588**
Excess of income over disbursements applied to 1982 program	$ 1,209,867

PERSONNEL IN 48 COUNTRIES			
Bangladesh	27	Nicaragua	2
Belgium	3	Nigeria	28
Belize	2	Paraguay	11
Bolivia	51	Philippines	3
Botswana	29	Poland	3
Brazil	34	Romania	2
China	1	Somalia	9
Egypt	22	Sudan	14
England	2	Swaziland	24
Ethiopia	5	Switzerland	2
Germany	7	Tanzania	7
Grenada	8	Thailand	4
Guatemala	14	Transkei	1
Haiti	12	Uganda	6
Honduras	2	Upper Volta	15
India	4	Pakistan	1
Indonesia	7	West Bank	6
Ireland	2	Zaire	20
Italy	2	Zambia	22
Jamaica	20	Zimbabwe	6
Kampuchea	2	Canada	
Kenya	11	volunteer	101
Laos	2	salaried	67
Lebanon	2	U.S.	
Lesotho	14	volunteer	99
Nepal	21	salaried	92

David Foxall, MCC (Canada) overseas assistant, shared this personal introduction at the annual meeting: "I'd like to share four connections I have with Mennonites. (1) My parents homesteaded in the Peace River area of northern Alberta. They were won to Christ by an itinerant Mennonite preacher. (2) In my school years, I went back to the Peace River area and worked with the Holdeman (Church of God in Christ) Mennonites and learned much from them. (3) I married Justine Friesen of Swift Current, Sask. (4) In growing up with missionary parents in Nigeria, I saw the great needs for development to go with preaching/education. I studied 109 non-government organizations and found MCC to rank among the highest. So I applied to MCC. For denomination I reported, 'charismatically protesting Catholic of evangelical persuasion.' When I discussed this with John Wieler, overseas director, he said, 'Oh, you're an Anabaptist!' "

MCC (Canada) sets larger food bank as goal

Winnipeg — Mennonite Central Committee (Canada) voted Jan. 21-23 to "initiate the establishment of a Canada-wide inter-church, inter-agency Food Bank for the purpose of forming an overall umbrella for all participating groups to provide a single point of contact and negotiations — with the Canadian International Development Agency (CIDA) for funding purposes, with the Canadian Wheat Board for purchasing, storing and shipping arrangements, and with Revenue Canada for tax deductible receipts for donations-in-kind purposes."

This was the major "new" front chosen at this year's meeting. After hesitation a year ago about enlarging MCC (Canada)'s Food Bank to include other churches (MCC [Canada] has the only such program in Canada), this year's body voted enthusiastically for this larger umbrella to its program.

John McCrae, representing CIDA at the meetings, almost "jumped up" following this decision (McCrae is an Anglican layman) and called it a "prophetic" move. He said there was no doubt that in years to come there would be many more times when the world's hungry would find help only through such agencies.

In a public meeting that same evening, a panel of former MCC workers in Asia — Art DeFehr, Winnipeg; Paul Myers, Akron, Pa.; and Dorothy Friesen, Chicago — debated the issue of a "food aid policy."

DeFehr challenged Mennonites to do more than debate. "At the present, our programs do not reflect our resources." He called Mennonites to grab hold of Jesus' kind of compassion.

Dorothy Friesen, formerly in the Philippines, urged that Canadian aid be less "tied" to national interests and more responsive to needs. "We need silence before God, and silence before our brothers and sisters in the Third World. Maybe silence can transform us."

Paul Myers, formerly in Bangladesh, challenged participants toward longer-term development thinking.

While the Food Bank and world hunger overshadowed the total MCC (Canada) board meetings, there were several other significant discussions: (1) The 1981 budget experience was unusually high (20 percent increase over 1980). But, because provinces probably depleted reserves further than usual, the 1982 giving-from-churches projection was cautiously set to be similar to 1981. A budget for 1982, however, was upped from $9.5 to $12.4 million because of expected grants from outside agencies. (2) An inter-church drive called "Corn for the Horn" met with excellent response, and shipment is under way or already in Somalia. (3) The China question received serious airing. Board member Stephen Lee requested direct aid for seminary library books, a hospital and scholarships in China. Atlee Beechy, part of the task force sent by MCC to study possibilities in China, reported on the Educational Exchange Program, which began with Goshen (Ind.) College but has now been opened to other Mennonite agencies who wish to participate. There was debate about choosing this

MCC (Canada) chairman Ross Nigh (left) and executive secretary J. M. Klassen

David Ringer, MCC (Canada) personnel recruiter for Manitoba, Ontario and the Atlantic provinces, said in his report: "Three highlights this past year were (1) visiting university campuses in the Atlantic provinces and getting enthusiastic responses to inviting students to consider service as part of their spiritual growth; (2) sitting at home in Deer Lake, Nfld., with my family (Pentecostal) and seeing an MCC TV spot come over the screen (it gave us something to talk about); and (3) attending Urbana '81 and sensing the profound openness to talk about repentance of our lifestyles and for the arms race."

Pat Robertson, Elisabeth Elliot and Charles Swindoll will headline the National Association of Evangelicals' 40th annual convention March 1-4 in Arlington Heights, Ill. Focusing on the theme "Save the Family," speakers and workshops will concentrate on crisis points within the family and offer viable, biblical solutions. The day after the convention, Christians will be called to reflect upon the family in prayer as part of NAE's World Day of Prayer observance. For information write NAE, Box 28, Wheaton, IL 60187, or call 312/665-0500.

Hearts Resolve: Experiences in Non-Violence, a CBC radio program, looked at alternatives to violence through such voices as World War II pacifists, anti-war activists Daniel and Philip Berrigan, and Edgar Epp, director of MCC Saskatchewan, who discussed his work in prisons. It was heard Dec. 20.

Dorothy Friesen speaks during a public debate on food aid policy.

larger approach to China versus personal efforts where such become possible. Nobody had a solution to the issue. (4) Abraham Wiebe was welcomed as the first official Sommerfelder Mennonite Church board member. (5) Notice was given and supported by MCC (Canada) to recognize and celebrate 1986 as the 200th anniversary of the Mennonites coming to Canada.

Helmut Harder, CMBC professor of theology, led the devotional exercises for the board on three themes: salvation — based on "thy will be done on earth as it is in heaven"; justice — based on "give us this day our daily bread"; and peace — based on "and lead us not into temptation, but deliver us from evil." Harder affirmed that forgiveness of sins and the way of peace go hand in hand. MCC belongs to Jesus' work of salvation. Romans never cuts down "good works" but reminds us that all works for Christians should be sure to keep Christ at the center. Justice pleas need to be heard both from the affluent ("keep us from gluttony") and from the poor ("keep us from famine"). Peace was won for us in Christ's suffering and death; hence, there is no salvation merit today in anyone dying for another person.

MCC (Canada) runs only one foreign program (working with the Kanadier in Mexico); otherwise such ministries are done through Akron. Currently MCC (Canada) has 105 voluntary service workers in Canada; 16 persons in SALT units; 16 others in local VS and four persons participating in Sabbatical Voluntary Sharing. *Bernie Wiebe*

Pastor wanted

Small, active congregation of people from various Mennonite and non-Mennonite backgrounds in northern Manitoba mining community requires a pastor. Applicant should be qualified and prepared for a teaching-worship ministry with young families and open to involvement in the needs of the community.

Contact:
Waldo Klassen
67 Westwood Dr.
Thompson, MB R8N 0E3
Telephone 204/778-8432.

You may pay more for medical care this year . . . especially if you are 65 or older.

U.S. Medicare has increased deductibles for 1982. Now Medicare enrollees must pay the first $260 for each hospital stay – twice as much as five years ago. And they must pay the first $75 of other expenses.

Mennonite Mutual Aid Association's supplement to Medicare helps share these increased costs. However, MMAA's premiums also must increase significantly as older members assist each other with these additional expenses.

As Mennonites, we believe in sharing each other's needs. This year sharing will be even more important as higher medical and insurance costs create added burdens for the elderly in our congregations and communities.

Mennonite Mutual Aid Association
1110 North Main Street Post Office Box 483 Goshen, IN 46526
800-348-7468 Toll Free (219) 533-9511 Collect within Indiana

"To receive the elderly into our inner self," says Henri Nouwen in an interview in *Church Leaders Bulletin/A.D. 1981*, ". . . is far from easy. Old age is hidden not just from our eyes, but much more from our feelings. In our deepest self we keep living with the illusion that we will always be the same. We not only tend to deny the real existence of old men and women living in their closed rooms and nursing homes, but also the old man or woman who is slowly awakening in our own center. . . . Care for the elderly means, first of all, to make ourselves available to the experiences of becoming old."

Approximately 300 people attended the annual MCC (Alberta) women's meeting on Nov. 27, which was hosted by the Salem congregation near Tofield, Alta. The meeting centered on the theme "Women in Developing Countries." For women in developing countries, it was pointed out, problems begin early in life. Women must often quit school at an early age to help with the work. Girls marry young and give birth to many children, raising only a few because of malnutrition and diseases. Programs in health, education, agriculture, girl's clubs, sharing the gospel and just listening are some of the ways MCC is helping.

Canadian moderators and secretaries discuss health care

Participants at a session on "Geriatric Care in the Future"

Winnipeg (Meetinghouse) — Leaders from Mennonite conferences and health-care institutions across Canada spent Jan. 21 together discussing the role of the church in questions of medical ethics and health care.

The 1982 gathering proved to be the largest since the annual consultations began in 1973. Over 200 people took in the day-long session at the Morrow Gospel Church on the outskirts of Winnipeg.

Jointly convened by the MCC (Canada) board and the Canadian Mennonite Health Assembly (CMHA), the meeting demonstrated the growing involvement of Canadian Mennonites in health-care services. Mennonite organizations operate about 60 health-related institutions in Canada, mainly mental health and senior citizens facilities, while countless Mennonite doctors, nurses and administrators serve the wider community.

Outgoing Canadian Mennonite Health Assembly part-time executive secretary Helmut Klassen, left (administrator of Donwood Manor, Winnipeg), together with CMHA president Helmut Epp (administrator of Bethania Home, Winnipeg) and Jake Auderman (administrator of Lions Manor, Winnipeg), look at the plaque of appreciation awarded to Klassen for his faithful services to CMHA.

Medical people made it clear they want more direction and support from the church in facing serious ethical issues.

"Christians working in all parts of the medical system are acting very much as individuals," one doctor observed.

H. Clair Amstutz, Goshen (Ind.) medical doctor, pointed out that Christian doctors daily face questions about life and death, human sexuality, drug use and abuse and health problems aggravated by family breakdown. In a paper on "Health Issues Facing the Mennonite Churches," he widened the circle of concern to include youth suicides (next to accidents the leading cause of death among teenagers) and the threat of nuclear war.

Bernie Wiebe, editor of *The Mennonite* and moderator of the Conference of Mennonites in Manitoba, outlined the history of Canadian Mennonite medical work, noting the rapid growth in the past three decades. He also edits the quarterly *Mennonite Medical Messenger*.

Wiebe concluded that he is "convinced that health care is a spiritual issue and will come much more into the spotlight in the next years."

Theologian David Schroeder picked up that thread in a paper titled, "What says the Lord?" He spoke about Jesus' work as a healer and underlined that "when Jesus heals people he is engaging at the same time the principalities and powers behind those sicknesses or possessions."

Schroeder argued that "our work in the health-care field needs to be integrally related to the total mission of the church."

The afternoon sessions revealed a genuine sense of rediscovery about the urgency of health-care issues. However, the discussion of just how the church should deal more fully with such matters led in too many directions to be helpful.

There were many suggestions. One person stated that "we should learn from Adventists and Mormons and speak out on the importance of a healthy lifestyle." Some urged the establishment of local and regional forums in which medical professionals, pastors and other church people could discuss ethical questions.

Clarification of the respective roles of the church and the state in health care was called for more than once.

Finally, it was agreed that a first step might be "an expanded and invigorated CMHA."

Later that day the CMHA executive worked out a plan with officials from Mennonite Central Committee (Canada) to work together on health issues. It is hoped that this will broaden the base and mandate of the CMHA. *Allan Siebert*

Four levels of tax witness

David E. Ortman

In 1977 the Stockholm International Peace Research Institute estimated that "over 400,000 scientists and engineers — half of the world's total scientists and technical manpower — are now involved in improving existing weapons and developing new ones."

Michael Maccoby explains this in his book *The Gamesman*: "The creating of most new technology in the US is determined by two market demands that are, to a certain degree, interrelated but are sometimes in conflict. They are the demands of the Federal Government (the national security state) and those of the large corporations."

These two ratholes of external and internal security drain billions of dollars of resources, tax dollars that could better be spent in solving common problems facing humanity.

President Reagan intends to spend $1.5 *trillion* of our tax dollars on US warmaking capacity (the euphemism of "defense" has long ago collapsed in shambles) in the next five years.

What comes after a trillion? Where (when) will it end? What can we do? The following is a suggested list that would allow *everyone* to participate in a protest of Reagan's budget priorities and military policies.

Level one—tax protest. Why is it that those who feel uncomfortable with tax resistance spend more time protesting civil disobedience than war taxes?

One way to economize. Legal tax avoidance — keeping one's income below taxable levels — is certainly in line with living more with less.

Persons filing and paying taxes each April 15 should attach a protest letter, outlining one's opposition to how 50 percent of the tax money will be spent. Most importantly, copies of this letter should go to your representative, senators, newspaper editor and should be posted in the church. Openness is critical. The IRS is fearful of those who publicize their tax protest — even if it is merely a letter — because it encourages others.

For those who feel exceptionally penitent, file back letters of protest and ask that they be attached to your previous returns.

Level two—tax resistance. This is a clear call to civil disobedience — organized tax resistance with acceptance of penalties. Having a support group to guide you in this decision is important. Hopefully, congregational affirmation of such a decision would be forthcoming. One should be prepared for the IRS to use its unchecked power to collect any income or other tax owed.

Level three—tax avoidance. Legal tax avoidance — keeping one's income below taxable levels — is certainly in line with living more with less. Perhaps we ought to have our MCC overseas workers explain to us how half the world can live in poverty on $100 a year, when we with abundance and waste all around us cannot seem to live on less than $10,000.

Legal tax avoidance has the additional blessing of insuring that no income tax is used for war. Minimum US income levels for 1981 are $3,300 for single people and $5,400 for married couples.

Level four—tax counseling. This level incorporates any of the three levels above, but commits one to a study into the IRS, military budget and federal tax policy. Just as draft counselors sprang up during the draft years, we need more tax counselors to aid us in responding to the draft on our money.

According to Sen. Pryor, D-Ark., the Pentagon spends more on military bands — close to $90 million — than we spend on arms control — about $20 million. When will we hear the music? Perhaps there is no single right answer for everyone, but surely silence is not an acceptable response.

LETTERS

Child abuse is serious

I was glad for the concern raised in "Abuse of Children" (Dec. 8 issue), but I wonder if more needs to be done than to simply reflect on the possible consequences of child abuse.

Are we aware that doctors, teachers and social workers are legally obligated to report any evidence of abuse (not only of children, but of anyone) to the police? The incident described does indeed sound serious, and I hope Norman Schmidt reported what he saw and heard. This needs to happen not only for the benefit of the victim of abuse, but for those who abuse as well. They need help.

Domestic violence is increasing at a sickening rate. Those suffering from such violence need our help. *Gordon Houser, 1027 N. Ash, Newton, KS 67114* Dec. 11

Feeding the sheep

Many times I have experienced questions about good pastors not "feeding the sheep" on Wednesday night or Sunday evening services because the "attendance" by even the important officers of the church is too miserable.

I have noticed pastors therefore quit and accept jobs where there happened to be less confusion and/or "shoulder rubbing." The pastors need to put bread on their own tables some way — by running a business of their own or helping others run their business, which may pay higher salaries.

Lay members need to examine their own lives and not blame pastors for all mistakes and sins of the Mennonite church in general, since they must preach the whole council of God and not drive out members thereby.

How well pastors can feed the sheep depends much on the college or seminary from which they received their Bible and theology training and how much they support the Moral Majority causes. *Joe P. Eck, Route 2, Inman, KS 67546* Dec. 11

Selective dogmatism

A few words on why many of us have difficulty relating to GC institutions.

I am troubled by the selective dogmatism I see and hear from GC leadership, e.g. on women's ordination. A 1975 Faith and Life Press publication, *Study Guide on Women*, and a 1978 Faith and Life publication, *Toward Understanding the Bible*, both view opposition to women's ordination as a culturally bound misinterpretation of the Scriptures. Herta Funk sketched the basic argument of P. K. Jewett's *The Ordination of Women* in a recent Adult Teacher. All of this is quite dogmatic for a consensus-oriented brotherhood.

It is not the dogmatism I object to (we have to be dogmatic, i.e. clear, definite, firm in our convictions), but the selectivity. There seems to be an official position on women's ordination coming out of Newton, yet when some try to raise issues like our position on abortion and homosexuality, the conference blossoms with statements like, "A consensus is impossible in our pluralistic conference."

Then there are the articles by seminary professors. Clarence Bauman's article about death (July 28 issue) was virtually impenetrable for those without the proper (Teilhardanese?) background, and Jake Enz's recent contribution (Dec. 8 issue) left me wondering whether Jews might not be exempt from the call to public faith in Jesus as the Messiah.

I write not in malice, but because I am sure that many in the conference feel the way I do, and because I know that both the professors involved are courteous and humble enough to consider such concerns, even as the rest of us must consider theirs. *Monty Ledford, pastor, Kempton Mennonite Fellowship, Route 2, Kempton, PA 19529* Dec. 14

Children and communion

The three articles in *The Mennonite* (Dec. 1, 8 and 15) by Lois Thieszen Preheim on children in worship awakened ambivalent feelings in my heart that troubled me greatly. Much of what she says I could affirm in a different context, but her essays appeared to build up to a climax in the last article centering in a rejection of the Anabaptist faith for our modern world, because in their view "children did not fit into the communion and worship patterns."

It is reminiscent of the old liberal approach in theology where the movement was not from Christ to the world, but from the world to Christ, with the same disastrous effects for theology. The more modern corrective is an about turn, from Christ to the world that has come of age. The movement represented by men like Bonhoeffer is no longer from human presuppositions to God, from anthropology to Christology, but the other way around.

This true orientation is reflected in Anabaptist theology of which the author's quotation from Peter Riedemann's *Confession of Faith* is representative. The children did fit into the worship patterns of the Anabaptists, but not into the communion and baptism practice, and our author is wrong in equating communion and worship and then suggesting that it is rude to exclude them from the former.

Riedemann says, "But we permit them not to go to other schools, since there they teach but the wisdom, art and practices of the world, and are silent about divine things. . . . Thus we teach our children from babyhood to seek not what is temporal but what is eternal" (pp. 130f).

Even though children were excluded from baptism and communion, it did not mean that they were excluded from God's salvation. Riedemann says, "Accordingly, we say that God also accepteth little children, as such, for indeed Christ is also their reconciler" (p. 58). "Therefore it is pure tomfoolery to baptize children before they have believed" (p. 174). "It is no answer when they reverse the word and say, we baptize children when we can, and teach them afterwards also when we can" (p. 70). For the Anabaptist, God's order was all important and that meant teaching first, then baptizing on the basis of faith in Christ, and continuing the teaching process as given in the great commission at the end of Matthew.

Let us not be deceived into giving up our faith on the basis of naturalistic or false New Testament arguments just when the faith of our forebears is receiving the support of theologians, scholars and church historians. If one admits children to communion, one no longer has a Believers' Church but a mass church, the same as with infant baptism. The two institutions hang together, with baptism always taking precedence to communion, and each becomes an empty, meaningless form without mature commitment in faith to Jesus Christ. *David Janzen, Box 594, Niagara-on-the-Lake, OT L0S 1J0* Dec. 26

Mennonites and El Salvador

On Dec. 5 I attended a service I think you might be interested to know about. It was an ecumenical prayer service held in the Church of the Immaculate Conception in Kansas City, Mo., for those who have been martyred in El Salvador. The service was planned by the Latin American Solidarity Committee of Greater Kansas City.

This was a meaningful service centering on the deaths of the three Maryknoll sisters and one lay missioner that occurred one year ago. However, all those who have died in that war-ravaged country were remembered, including the Mennonite missionary John Troyer.

Of particular interest at this service was the ecumenical response to the conditions in El Salvador and US participation in supplying military aid. There were at least 10 different churches — Catholic and Protestant — with representatives from each, reading official church statements that support the poor and oppressed of El Salvador and denouncing US military intervention. The Mennonite church was not one of those represented. Has any Mennonite group come out with a statement on El Salvador? It seems the plight of Latin American countries is becoming a cause for social justice among small groups in US churches.

I'm wondering if you might be able to pass along the news of this prayer service, especially to the family of John Troyer? *Peggy Stucky Stein, 1832 S. 32nd St., Kansas City, KS 66106* Jan. 1

Must look at abortion

"They are fat, they are sleek,
They also excel in deeds of wickedness;
They do not plead the cause,
The cause of the orphan, that they may prosper;
And they do not defend the rights of the poor.
. . .
An appalling and horrible thing
Has happened in the land:
The prophets prophesy falsely,
And the priests rule on their own authority;
And thy people love it so!
But what will you do at the end of it?"
(Jeremiah 5:28, 30)

In 1973 abortion was legalized in the United States. In the next eight years we have killed over eight million babies, though we lie to ourselves and call killing "termination of pregnancy" and refuse to recognize life before a baby comes out of the uterus. Child abuse has skyrocketed, and childless couples cry to God at the lack of infants to adopt.

The churches, even the GC Menonites and the American Baptists, pass resolutions favoring abortion and telling mothers they have the churches' blessing if they choose to murder their unborn children. *Connie Buller, 1458 Butler, Blair, NE 68008* Jan. 18

Editor's note: Connie, I don't believe GC Mennonites have passed any pro-abortion resolutions. At least not to my knowledge.

I agree with you that our easy and false use of abortion has not been strongly enough challenged by many denominations. We owe it to the unborn to be much more outspoken on their behalf. GC leaders, what is your word?

Make copy of cover

We are enjoying *The Mennonite* as always. We especially enjoyed the cover photo of the nativity scene by Reuel Detweiler (Dec. 15 issue).

I am wondering if you would be able to help us get in contact with Reuel Detweiler? My sons and I would like to make a scene like the one pictured. We would like Reuel's permission to do so, and a copy of the plan if he has one. We would be willing to pay for the above if he would put a price on it.

We would be pleased if you could help us in this matter. *Bill Siemens, 509 Ave. O North, Saskatoon, SK S7L 2V4* Jan. 4

Editor's note: I first saw it on the Mennonite Disaster Service newsletter and wrote to C. Nelson Hostetter, 21 S. 12th St., Akron, PA 17501, for permission to use the photo. He should be able to get you in touch with Reuel.

Response on sexuality

Mike Klassen (Letters, Jan. 5 issue) refers to Willard Krabill's article "What's Wrong with Premarital Sex" (Nov. 10 issue). I wonder why some people are always kicking when something positive has been said, even if the title of the mentioned article had a negative wording. I thought Dr. Krabill fully answered that question in his article. If Mr. Klassen is not satisfied, it is perhaps not that he does not know whether to engage in premarital sex or not, but there must be some other reasons. If he says that sexual relationship outside the bonds of marriage is an extremely private matter, he is dead wrong. It certainly is not for a Christian. If it is true, as Paul says, that "nobody lives to himself" (Romans 14:7), then there is no such a thing as a private matter.

It is hard to understand how people who call themselves Christians can ever consider sex outside the bonds of marriage. Even Joseph in the Old Testament knew it was wrong.

Krabill has given us a number of reasons in his article. If we need more, we should study the Bible. It seems that people who ask so many questions are not ready to accept the answers of the Bible. Why not read 1 Corinthians 6:15-19?

John Miller has written a book about Christian sexuality which could be helpful to Mike Klassen. I find it very good. He deals with all these questions, including homosexuality, in a Christian way, thereby not ignoring the facts of life, which only corroborate the teachings of the Bible.

I have a book called *The Complete Works of Josephus*. He records many rebellions of the Jews and other people. He blames them on the addiction to innovations. There are truths proven *right* through the ages, because they are the Word of God. But we are always tempted to ask the age-old question, "Did God really say that?" Yes, he did, and experience teaches that he was right.

How many broken marriages are the result of extramarital sex? And what about V.D.? For me it is obvious that God does not want us human beings to act like animals but to take the Son of Man as an example. *Henry Becker, 682 Spruce St., Winnipeg, MB R3G 2Z1* Jan. 18

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Caring for pastoral leadership

Jacob T. Friesen

(You are listening in on a telephone conversation with Jacob T. Friesen, director of Ministerial Leadership Services, on the question of how church members can take good care of their pastor.)

Ray: Hello, Jake, this is Ray Buller. You may remember me as chairman of our pastor search committee.

Jake: Yes, I remember.

Ray: That was nearly two years ago. We are getting along well, but I have some uneasy feelings. I am not certain why.

Jake: Sounds like the honeymoon is over.

Ray: Oh, is that it?

Jake: That is not a bad sign, Ray. It's just a fact. After two years, it is clear to most people which expectations were realistic and which were fantasy. Each of us has our own ideas of what a new pastor will be like and what he will do and will not do. Now the task of building genuine, intelligent and satisfying relations can begin.

Ray: I think our church is ready to begin building solid relationships. I have been working on some ideas. May I test a couple on you?

Jake: Go right ahead.

Ray: I want to think of my pastor as a human being with feelings, fears, frustrations, likes and dislikes, and all the humanness I have.

Jake: That sounds good to me.

Ray: I find my pastor's sermons coming through to me better and his pastoring calls are more helpful because I accept him as being like me rather than very different.

Jake: Along the same line, I see in my pastor a model that helps in many ways. I do this knowing that he is one model among many.

Ray: Also, I see my pastor as intelligent, but not all-knowing. When I have information that is more accurate or complete, I talk to him about it. I have always found him interested and appreciative. I know how I do this makes a big difference.

Jake: Ray, you should write an article sharing your ideas with others.

Ray: Hold on, I am not finished.

Jake: Sorry.

Ray: I think my pastor is encouraged by compliments, but even more by honest and upfront sharing I do with him.

Jake: That is showing trust, not only appreciation.

"I think my pastor is encouraged by compliments, but even more by honest and upfront sharing. . . .

"My pastor can't do everything equally well, nor is he always at his best. When I am disappointed, I remind myself of this."

Ray: One more. My pastor can't do everything equally well, nor is he always at his best. When I am disappointed, I remind myself of this. How do these ideas sound to you?

Jake: Right on. Have you shared these with your pastor? He may have some suggestions.

Ray: I will do that. I remember you suggesting at the time of our pastor's installation that we should create a pastor relations committee. We didn't pick up on this. Can you run that one by again?

Jake: Yes. This is a group of three to five persons including at least one or two from the pastor search committee and other well-informed, respected church members who have the gift of caring, with the ability to interpret feelings and relationships.

Ray: How is this different from a spiritual council or a board of deacons?

Jake: The main difference is agenda. The program of the church and the care of its members gets first attention by the deacons or the spiritual council, and the care of the pastor and his family is sometimes lost sight of.

Ray: Specifically, what would this pastor relations committee do?

Jake: This committee would meet with the pastor perhaps once a quarter to focus on his feelings of fulfillment, frustration, disappointments, unmet needs and what should be done about them. They would meet with the pastor's spouse to hear of her good feelings and also unmet needs. They would meet with each of the children if they are elementary age or older to hear their feelings about school, home, parents, dad's busyness, etc. The message from the children is often clearest and most easily understood. The committee would meet with the entire family or with certain members as seemed most helpful. The spirit is mutual helpfulness, trust and unquestionable confidentiality.

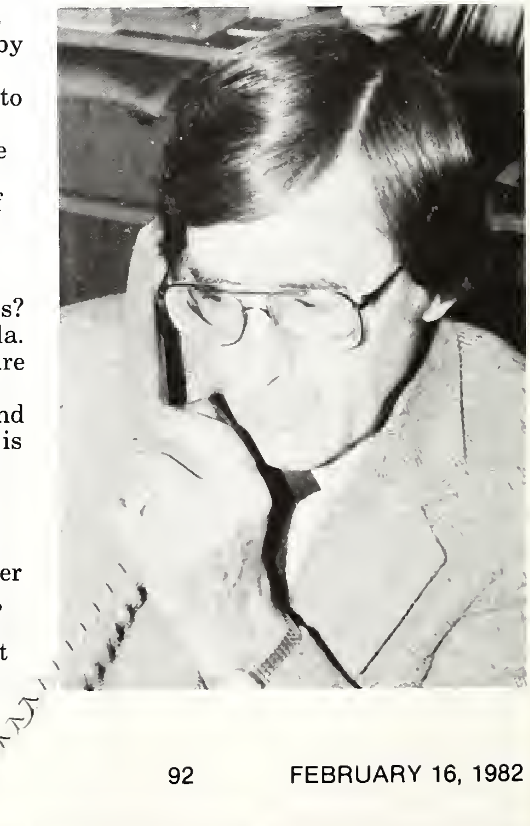
Ray: Listen, Jake, would you send this to me written out so I could share with the pastor and our council?

Jake: Yes, certainly. Just one more thing. The membership in this committee would be for the length of the pastor's stay unless changes seemed necessary and mutually agreeable.

Ray: Thanks for hearing me out, Jake, and I will be waiting to receive your letter spelling out the work of a pastor's church relations committee.

Jake: Let's keep in touch, Ray.

Jake's telephone number is 316-283-5100.



Christians and injustice

Luis Correa

Justice existed first. "So God created man in his own image, in the image of God he created him. . ." (Genesis 1:27). However, because of disobedience this image was distorted. This situation has worsened, and now we see sophisticated systems on national levels that have been invented to kill, exploit, oppress and enslave. Large economic and social differences among people have developed which correspond to the level of wealth or goods people have, not to the fact that they are all creations of God. People are categorized as high class, middle class and low class. Countries are labeled poor, rich, developed, developing and Third World.

In the small country of El Salvador, which has only 5 million inhabitants, 2 percent of the population owns 60 percent of the land.

In Colombia thousands of persons lost savings deposited in an investment fund that promised to double its investment in one year. When the government discovered the fund was based on inflation and speculation, it limited the fund's operation. The poor and common people lost their savings. The owner of the stock, one of the wealthiest men in Colombia, did not lose nor was he penalized.

The multinationals in Colombia invest $880 million (US) and receive $2.9 billion in profits.

Exxon will take up to three-fourths of the huge coal deposits that have recently been discovered on the north coast of Colombia.

Before Somoza fell in 1979, he exported from Nicaragua 2.5 million cattle to packing plants in Miami. He robbed $3.5 million (US) from what had been called the "Petty Cash Box" of the country. At the last minute before his fall, he wrote checks for $169,000 (US) and $33.2 million (US) which had been obtained from the International Monetary Fund as a loan to Nicaragua not long before.

In the last agreement with Canada, Mexico and Venezuela in Nassau, the United States wasn't really angling for the defense of Latin American countries from the Russians, but rather to defend its own economic interests and possessions in those countries.

Those of us who experience the reality of such injustices daily have no difficulty understanding that we need to start from *injustice* in the discussion of Christianity and economic justice.

The difficult question facing the Christian and the church is how to confront this injustice. Howard Habegger in his study paper "Toward Doing Justice in Christian Mission" quotes the Uruguayan theologian Santa Ana, "Today the problem of the challenge posed by the poor cannot be faced solely by alleviating the consequences of poverty . . . we must also attack the causes of evil. This implies the attempt to transform structures which institutionalize oppression. . . . We must not forget that, for the Christian, poverty and the existence of the poor in the world are a scandal. . . ."

To transform structures means to find answers with political implications. Economic injustice is the result of unjust political systems. Economic justice must be *demanded* from existing political systems.

According to the Bible, one of the main causes of poverty and economic injustice is the oppression of the poor and weak by the rich and powerful. According to Peter Stucky, the word "oppression" is mentioned in the Bible more than 300 times, and the cause of the poor is addressed over 100 times. We find many times in the Bible a direct command from God to the Old Testament prophets, "Go and say" to such and such a king:

At the annual meeting of the US National Conference of Catholic Bishops on Nov. 19, 1981, in Washington, the prelates called for an end to all military aid to El Salvador and for justice in Central America.

"I condemn the actions of the powerful who covet the property of the people, who take their inheritance and oppress them" (Micah 2:1-2).

"I condemn those who take economic advantage of others, those who 'trample on the head of the poor' and who turn 'justice to wormwood' " (Amos 2:6-7; 5:7, 10-12).

"I condemn that injustice that the leaders give out, judges who are like wolves and priests who 'do violence to the law' " (Zephaniah 3:1-5).

"Go and say to the king of Egypt, I condemn the oppression, the slavery and the poverty in which my people live. . . . I have heard their cries and their clamor" (Exodus 3:6-7).

Today God asks us to do the same: Go and say to President Turbay in Colombia, "Return the savings of the many poor who have been robbed by your friend." Go and say to the military junta in El Salvador, "Stop killing the poor and the farmers and establish a just government in which economic equality exists." Go and say to the military juntas in Uruguay, Argentina, Paraguay and Bolivia, "Killing and torturing people isn't the way to establish justice and equality." Go and say to the presidents of Mexico and Venezuela, "The oil that God has given to your countries must be used to benefit all the inhabitants of your countries, especially the poor."

Go and say to President Reagan, "Supplying arms throughout the entire world is not the way to establish just societies. Reducing the budget for social assistance and investing this money in arms is not supported by your people nor by God."

Finally go and say to President Brezhnev in the Soviet Union, "Pull back your soldiers from Afghanistan; this is not the way to create justice for the Afghan people."

Creating stories from her context

People know Mennonite writer Barbara Claassen Smucker best for her books written for readers 12 years and older. Her stories combine fiction with careful research into the historical background of her story.

Smucker wrote her first book, *Henry's Red Sea*, almost by accident. "I just happened to fall into it," she says. She had invited Peter and Elfrieda Dyck to her house one evening when she lived in Lombard, Ill. They told her family about their experience with Russian Mennonite refugees in Germany after World War II. Based on their story, Smucker wrote a fictional account which Herald Press published in 1955.

Her second book, *Cherokee Run*, published by the same organization two years later, came in a similar manner. She heard a story about people dashing across the Kansas-Oklahoma border to stake land claims. Mennonites were among them, and so the main characters in the book are Mennonite.

Smucker needs time to put down her roots in order to mine stories from her surroundings. She has written five books in the two areas in which she and her husband, Donovan, have lived for a longer period of time. For example, *Wigwams in the City*, published by Dutton in 1966, deals with her observation of Indians adjusting to Chicago city life.

In her present setting of Waterloo, Ont., she has written *Underground to Canada*, about slaves seeking freedom in Canada, and *Days of Terror*, about Mennonites caught in the Russian Revolution who eventually come to Canada.

Another of Smucker's characteristics is her humility. *Henry's Red Sea* could be described as a classic among Mennonites. In recent years her fame has spread beyond Mennonite circles. In 1980 she received a monetary prize for *Days of Terror* from the Canada Council, a government agency which gives yearly awards to encourage creativity by Canadians in the arts. She was invited to Japan in February 1981 for a round of appearances and interviews because so many copies of her translated book *Underground to Canada* were sold there.

The roots of her ability as a writer and quality of humility can be traced to her formative years. She cannot remember anyone in her family being a writer, but she mentions that her mother had a college degree in English language and literature.

Smucker's first interest in becoming a writer was in fifth grade at McKinley School in Newton. She remembers good English teachers in junior high and high school. "I was a shy person in high school," she recalls, reflecting the quiet, gentle nature which still shines through despite her successes.

After one year at Bethel College in North Newton, Kan., she transferred to Kansas State University in Manhattan, Kan., where she majored in journalism. In 1936 she taught English and journalism in Harper, Kan., at the high school level. She found that teaching did not suit her. "I could not keep order," she says.

Then an opening came in 1937 for her to work on her hometown paper, *The Newton Kansan*. An exciting part of that job was interviewing celebrities riding through Newton on the train. The Santa Fe Chief, in transit from California to New York City and back, had to stop at Newton for crew changes, servicing and more passengers. In only a few minutes each time, Smucker got material for articles from such notables as Mary Pickford, Charles Lawton, Douglas Fairbanks, Jr., and Herbert Hoover.

In the course of her work she also interviewed Donovan Smucker of Bluffton, Ohio, who was the new coordinator of the Kansas Institute of International Relations located on the Bethel College campus. A relationship began from that contact, and they were married in January 1939.

After her marriage she quit working for *The Newton Kansan*. Instead, she helped with the institute, including doing publicity for it. She interviewed well-known people who were invited in to speak, such as Muriel Lester.

Then followed a series of moves. Three children were born during those years. Smucker wrote articles and stories as the opportunities presented themselves. At one place, however, she was too involved with volunteer social work and peace activities to write.

During those years the foundations for her book writing were being laid. She read many children's books to her own children. That, coupled with her journalistic background and steady interest in writing, prepared her well for writing her books.

Smucker learned that a writer's life could be lonely. For example, when her children were older, she wrote Sunday school curricula and updates for the *American Educator Encyclopedia*, doing both at home.

She decided to go into library work, which would bring more contact with people. In Lake Forest she almost finished a degree at Rosary College, a school accredited in library science. In several subsequent moves she worked as a librarian, doing her writing "on the edges" of her time during evenings and weekends.

Today her husband, Don, serves as a good support person. He answers the phone when she is busy writing, and fixes his own meals if she needs the time elsewhere.

Smucker is not, however, narrowly restricted in her activities to her own and others' books. She takes in programs in the community, especially at Conrad Grebel College, a Mennonite school connected with the University of Waterloo, where Donovan is professor emeritus. She especially likes musical concerts. Just recently she began learning to cross-country ski, a widespread sport in her Canadian setting. Her three grandchildren are also a major interest.

She is asked to travel and do workshops because of her writing skill. The Children's Book Center, a national organization located in Toronto which promotes Canadian children's books, has had her travel to Alberta, British Columbia and Nova Scotia visiting schools and libraries. She serves at writers' workshops, such as the one to be held at Bluffton (Ohio) College April 16-18.

Smucker plans to end her career as a librarian in May, but not her writing. That career has culminated in a skill in fiction which can go on into her future years. *Marion Keeney Preheim*

MEDITATION

Recycled lifestyles

Coming home from work, I noticed a rather beaten-up, old yellow car with rusted fenders in the parking lot next to mine. I was amused by the sticker on the trunk: "Recycled Mercedes."

Since *recycle* has become a household word, I thought about its meaning to me. My dictionary says, ". . . to make into a new or fresh cycle."

Society today is constantly reminded to recycle its physical and natural resources. We are aware that the quality drops with each successive cycle.

Human resources also run down. We too need renewal (recycling). Significantly, when human resources are recycled, they improve with each cycle.

To obtain personal or spiritual recycling, I need to take periodic breaks. Be it a few minutes before I begin my day's work, my lunch hour or an evening by myself. Occasionally I need a longer period.

Sometimes a longer period of renewal takes me on an airplane flight somewhere. Gazing through the window at the fluffy white clouds below, I am able to lose myself completely (other times discover myself). I can accept the forgiveness where I think I've failed and find new communion with God. I can feel the wonder of surrendering myself completely to God and recognize his act of recycling his people.

Isaiah 40:31 conveys a new covenant to me, "but they who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

Elfrieda Tiessen

Silence

There's so little of it in my
life, I don't know what to do
with it.
It forces me to hear myself,
my spouse, my children, even
you God.
I'm afraid of it.

I am feeling a new calm, God.

Leann Toews

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EdITORIAL

This power goes on

You've seen the ads. In *cold* climates, the "DieHard" battery will keep your car going—even if you forget to turn off the lights. When the going gets rough, a nightrider will be safe with an "Eveready" battery in a spotlight. The "Energizer" outperforms other batteries in your calculators and radios. Put a "Duracell" in your toys, and they'll practically run forever.

So I bought a DieHard for my '68 Ford. In these days of self-service gas bars and maintenance-free gadgets, they didn't warn me to check its fluid levels. When I finally did, I had to add water to all the cells—on a cold 1981 Winnipeg January night. Next morning the DieHard was junk.

One of my sons has a camping lantern. It was equipped with an Eveready. The day I was to take him to camp, the Eveready wasn't ready.

I am learning something about batteries. Is it not to trust the ads? Or is it that, regardless of any ads, their effectiveness will always depend on how I handle them?

I write this editorial in a hospital waiting room in December 1981. It is the third time I have waited, in 1981, in one of these houses of mercy.

On June 10 my wife (Marge) and I sat at the St. Boniface Hospital waiting to go to the morgue. We had been told by police that our son Glen's body had been found the day before. But they urged us to wait till the next day to go for identification.

Of course we hoped and prayed it would not (could not) be him. Only 23 years young, he must live! But it was Glen. Our batteries sagged very low.

On Dec. 4 I sat at the Victoria Hospital. My wife (Marge) had been through 2½ months of tests and X-rays. They confirmed a foreign mass in the pelvic area, but no details.

Marge has always been pint-size—small but tough. Even that small size reduced drastically in these months. Now they removed a "mass" the size of a football (one doctor estimated 10 inches by eight inches by eight inches).

Our family doctor had urged a family vacation since last summer. He knew it was targeted for Dec. 17. It would be nip-and-tuck, if at all possible.

As of this writing, the test results are not in, and we don't know just where to set our hopes. Once again the batteries are weak.

On Dec. 8 I was at the Medical Arts Centre. Our daughter (Gayle) was having all four wisdom teeth removed—oral surgery. I sat with her for several hours until she became steady enough to walk again and to come home. She seemed to be in remarkable spirits one day later.

An old proverb says, "When it rains, it pours." When I met a brother in Christ on the street and told him of our latest experiences, he said, "It's really raining at your place this year, isn't it?"

That comment started this editorial. It flashed a commercial into my mind about facing a severe storm, secure with Eveready batteries.

We have not gone into the storm of life with only human technology. God's Word gives us full assurance that we can count on his Holy Spirit. His power is greater than any battery invented to date. In spite of human weaknesses—doubt, self-blame, fear, anxiety, frustration, even anger—his Spirit does not leave or forsake us.

For I am persuaded that nothing can separate us from the love of God in Christ Jesus. Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depth, nor anything else in all creation will ever stop the power of the Holy Spirit (See Romans 8:28-39). This power goes on.

Now, if God's Holy Spirit sees fit, we will be back from our family vacation (Dec. 17-Jan. 10 at Hawaii) by the time you read this. Needless to say, we're all praying that his will be done, hopefully in Hawaii.

Much as we'd hate to give up that vacation at this time, we know that his power goes on. It may go low, in our humanness, but it does not go out.

In any case, we believe he will *em-power* our lives again in a special way. *Bernie Wiebe*

Note: Marge Wiebe's test results showed the growth to be benign, and the family did make their vacation in the sun on schedule. The mid-winter respite was a "recharging" experience for all of them. *Larry Cornies*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:05 MARCH 2, 1982

When believers disagree

Ronald S. Kraybill

A family business partnership goes sour. Several members leave the partnership. Others remain and struggle to prevent bankruptcy and foreclosure. With creditors clamoring for money, the remaining members press those who left, now successful in other pursuits, to share responsibility for the old debts. Those who left refuse on the grounds that they never received compensation for equipment left in the business, nor for a reputation of good craftsmanship built up over many years. The parties prepare to file suit — and countersuit — in court.

A Christian landlord is charged with inadequate housing maintenance. A group of social workers, many also Christians, publicly call him irresponsible and release a list of grievances. The landlord denies the charges, points out that many of the grievances are petty and insists he has no option if he is to serve the community by remodeling houses. Both sides begin lining up political and legal force to strengthen their cases.

Two Christian farmers own adjoining properties. One farmer decides to sell housing lots and consequently changes the path of water drainage. Water now runs with considerable velocity into the second farmer's field, eroding his soil. The second farmer complains to friends and makes a few feeble attempts to discuss the situation with his neighbor. When he receives defensive replies, he

Whenever objects (or people) want to work together, we must assume that each one has a unique contribution. Each one also has unique weaknesses. It will not always be possible to work without failure. But failures can be overcome.

concludes his neighbor is determined to avoid changing the situation. He badgers the county agent to compel his neighbor to adjust the water flow and begins consulting lawyers.

How to respond when Christians disagree? The problem is as old as the church. Jesus and Paul faced contention among early believers. Paul was not above a bit of interpersonal strife, as evidenced by his sharp disagreement with Barnabas (Acts 15).

Jesus and Paul addressed churchly conflicts. They pointed to *one* answer with differing applications: *Take up disagreements openly and directly with another believer, and if you can't agree, draw on the resources of other believers to help you resolve things* (Matthew 18; 1 Corinthians 6; Philippians 4).

Problem is, How do you involve other believers? Who will mediate? Who initiates the process? Who has competence to deal with conflicts in specialized areas? Often Christians have found it easier to ignore conflict or, when desperate, to proceed through the secular adversary court system.

Recent years have seen growing interest in Mennonite circles and other denominations in applying the teachings of Jesus and Paul in ways relevant to practical realities of congregational life. The incidents above are drawn from the experience of the Mennonite Conciliation Service, established by MCC-US Peace Section in 1979 to support "ministry of reconciliation" in conflicts of a variety of kinds.

Models of perfect reconciliations, those cases cited above? No, but they provide a useful overview of practical options available to any congregation faced with conflict between individuals, yet committed to resolving them in the spirit of Matthew 18 and 1 Corinthians 6, within the fellowship of believers. Mediation and arbitration have proven their effectiveness in disputes such as these, and increasingly Mennonites and other Christians are using a "third-party" approach to resolving conflicts.

Mediation between individuals. In the case of the farmers, a local mediator met with each party on separate occasions. He arranged for a soil conservation agent to be present at the mediation session in order to provide perspective on fair expectations from each side and to suggest possible solutions.

Both parties were reluctant to meet face-to-face; both were convinced that discussion would be futile. The mediator worked hard to remind both sides that despite appearances, neither intended to harm the other.

By the time the mediation session occurred, the mediator had a sense where some of the misunderstandings had developed and helped to highlight those incidents. With the air beginning to clear at last, the two neighbors agreed that a solution would require only minor adjustments. They decided to ask the soil conservation agent to examine the situation and jointly recommend a solution — which the owner of the development promised to implement.

A mediation panel for more complex issues. In the dispute involving the landlord and social workers, an initial mediation session was set up involving three mediators acceptable to both sides. After each side had presented its case, it became clear that the issues were complex and not easily negotiable. It was agreed to appoint an advisory mediation panel which would meet periodically with the landlord and the social workers to ensure that the social workers could air their concerns directly, and to allow the landlord opportunity for discussing remodeling priorities on an ongoing basis with tenants and social workers.

The MCS central office received the initial request for assistance in this case. Both sides agreed in phone calls to meet with mediators, if provided. The MCS central office located mediators in the area and provided counsel before the first mediation session. From that point, the local mediators continued the process.

Arbitration — different than mediation. In the Christian enterprise case the mediator and the parties decided that arbitration would be the best solution.

In *mediation* the parties themselves hammer out a solution, with the mediator serving as a facilitator. The parties

We can either insist on our own ways — and escalate tensions — or we can recognize that in the body of Christ we need each other's help from time to time — and de-escalate the animosity in the community or congregation.

continually modify the proposals under discussion until everyone is satisfied the best solution has been reached.

In *arbitration*, a third party makes a decision which both parties have agreed in advance to accept. Both sides make presentations supporting their case. The arbitrators listen and ask questions until they feel satisfied they can make an informed decision. That decision becomes binding upon both sides.

Usually it is best to attempt mediation first; both will be happier if they themselves have a hand in the resolution. The only advantage of arbitration is that it guarantees a solution where mediation may fail.

There is an option combining the two alternatives. *Mediation/arbitration* begins by attempting mediation. It is agreed, however, that after a specified number of hours or mediation sessions — if a solution has not been reached — the mediator will become an arbitrator. At that time, the arbitrator proposes a fair solution which becomes binding upon both parties.

A variation on arbitration is *final offer arbitration*. Here each side presents the case to agreed-upon arbitrators as in a normal arbitration procedure. However, instead of the arbitrators producing the solution, each party prepares in writing what is believed to be a fair solution. The arbitrators select the proposal they feel to be the fairest. This forces each side to be reasonable and balanced; otherwise the opponent's proposal may be selected.

In this particular business dispute among Christians, mediation was first attempted. It bogged down after several sessions, and one party began preparing for a lawsuit. After discussing the situation at length with the mediator, and being reminded of the tremendous psychological, spiritual and economic costs of a court battle, the parties agreed to commit themselves to arbitration. Two local business people were selected to join the mediator in forming a three-person arbitration panel.

Each side was asked to summarize its position on paper. The arbitrators studied the papers in advance and met once with each side to ask additional questions. In addition to proposing a compromise solution, now binding on both parties, the arbitrators overcame a major obstacle to long-term reconciliation by assisting the family members still running the partnership in consolidating their outstanding debts.

Resources for conflicts — a part of church life. Individuals with mediation skills exist in virtually every church community. Business people, administrators, ministers and many lay people possess the communication and organizing skills essential to peacemaking. In several Mennonite communities, small local "conciliation service" groups are forming. These consist of committed lay and professional people who form a network available as mediators to others. When a dispute arises, the disputing parties either contact the local CS group or a CS office. We in turn help set up a mediation session drawing on members of our network from in or near the community concerned.

"Take up disagreements openly and directly with another believer, and if you can't agree, draw on the resources of other believers to help you resolve things (Matthew 18; 1 Corinthians 6; Philippians 4)."

Dealing with conflict — key to God's presence. It is not wrong to disagree. Scripture and church history suggest that some of the best of God's good gifts occur in conflict. In Acts, only strong disagreement in the early church about the presence of gentiles brought the elders of Jerusalem to accept gentiles into the church on the basis of Jesus' saving grace instead of conformity to Jewish custom and law.

The doctrines of the trinity, the meaning of Christ, human nature and others developed only after intense and even bitter disagreement. Conflict provides an arena particularly suited for guidance from God.

Precisely because conflict can bring God's good gifts, however, it can also bring alienation and evil. Every example of revelation following conflict can be matched with a counter example in which conflict brought lasting chaos. What determines the outcome of conflict?

Scripture holds the key for Christians. It is not wrong to disagree, but it is wrong to conduct conflict outside a Christian framework which involves other believers in a peacemaking role if the disputing parties cannot agree. "Appoint yokefellows," Paul urged in Philippians 4 when two women were at odds. "Isn't there one brother among you wise enough to (mediate)?" he inquired insistently in 1 Corinthians 6.

Matthew 18 is the well-known foundation for the ministry of mediation among believers. What Christians have long overlooked in this chapter, however, is the clear promise of Jesus' presence in conflicts where Christian mediators work in his name. "Where two or three are gathered in my name, there am I in the midst of them." This assurance is not a blank check promising anything a little band of faithful may desire. The chapter in which this sentence occurs deals with conflicts and human relationships, not with gratifying saintly wishes. Further, the phrase "two or three gathered" is a phrase familiar from Old Testament usage, where it indicates an acceptable quorum of witnesses for adjudicating a dispute (Deuteronomy 17:6; 19:15; Hebrews 10:28).

The promise is where believers commit themselves to resolving disagreement with the help of other Christians, God is present in a special way. The church that takes seriously the task of providing a forum for resolving disputes in a faith setting will experience the presence of Christ. Look for a renewal of congregational life in those places where Christians are rediscovering the ministry of reconciliation. •

3426

2

Teaching peace to children

J. *Lorne Peachey*

Twenty

"Toy soldiers, whether marching or fighting, do the same thing for a child that beer does for the legionnaire — they cast a romantic glow over the thud of lead in the flesh, and make war a harmless little game of epaulets, salutes, gold-striped trousers and pleasant jeep rides."

Leland Miles,* The Mennonite, *Dec. 12, 1961

If, as most educators agree, home is the most important place where peace values are taught, how does the home go about doing this? Where do I, a parent, go for help when I see my son solving a problem by what looks to me like violent methods? How do I teach peace to my children?

My survey of the literature on peace education of the historic peace churches — Mennonite, Brethren, Friends — and from other sources in the past 30 years unearthed a surprising number of practical suggestions on teaching peace to children. These, however, have never before been brought together in one place and were not readily available to parents and other adults when we needed them most.

The suggestions I found in these sources on how to teach the values of peace and non-violence to children can be grouped into four divisions. The first have to do with the atmosphere of the home:

1. **Cultivate a good home life.** Stephanie Judson, in *A Manual on Nonviolence and Children*, lists five elements that must be cultivated in a home where children will learn to be peacemakers: (a) affirmation of each other, (b) sharing of feelings, information and experience in order to learn to understand others, (c) a supportive community that allows people to work together on problems, (d) practical experience for children on different ways to solve problems and (e) a sense of enjoying life together. A home where these are experienced develops in children a sense of well-being and wholeness which contradicts the feelings of

Getting to know people from various cultures is one of the best ways to teach peace. The better we learn to know different people all created by God, the less likely we are to want to do violence to any of them. This holds true in our own family relationships, congregations, communities, countries and the larger world.

tips for peacemaking

helplessness and powerlessness that pervade the modern world.

2. **Join a parent support group.** If parents would provide the proper kind of environment for their children, they themselves must have resources available to help them work through problems and deal with frustrations. A support group of other parents can be one of the best such resources.

"This support approach creates an atmopshere which nurtures an individual's ability to work creatively on problems," says *A Manual on Nonviolence and Children.* "Being appreciated and affirmed, whether at home, in a meeting, or in a classroom, encourages people to discuss problems openly; it also provides an empowering sense that the problems *can* be solved without permanent physical or emotional damage to anybody involved in the conflict. When parents have an opportunity to draw on this nonviolent atmosphere themselves, they are far more likely to create and model it for their children."

3. **Provide a good example.** Adults need to *be* the kind of persons they want their children to become. Unless parents believe an ideal important enough to incorporate into their own lives, it is doubtful whether they will be able to teach it to their children.

Much of the literature on teaching peace values to children emphasizes the need for parents to be good role models. How they handle conflict in the home, how they react to it in the community, and how they relate to a violent world, have a tremendous teaching influence on the children.

One study of conscientious objectors in World War II found that encounters with a dynamic role model — minister, teacher or community figure — often in early teens, was the most critical influence in having a young man become a CO.

4. **Help children experience forgiveness.** To be encouraged to become peacemakers, children need to experience forgiveness when they make mistakes. They must also be helped to forgive others who wrong them. It is only as they learn to exercise and accept forgiveness that children can acquire the knowledge they need to become reconcilers in the conflict situations they meet later in life.

Another group of suggestions on how to teach peace values to children has to do with things parents should avoid bringing into the home:

5. **Don't buy war toys.** Much literature of the past 30 years with regard to peace education has been concerned with the effect of war toys in peacemakers' homes.

"Although war games may be normal for growing youngsters and should not be forcibly prohibited, they should be discouraged through the encouraging of more constructive games and activities which are more creative and exciting," wrote Edith Graber in *The Mennonite* soon after World War II. "Special war toys, such as tanks, toy soldiers, etc., do not appear to be justifiable for any reason."

Leland Miles, writing in the Dec. 12, 1961, issue of *The Mennonite*, said, "Toy soldiers, whether marching or fighting, do the same thing for a child that beer does for the legionnaire — they cast a romantic glow over the thud of lead in flesh, and make war a harmless little game of epaulets, salutes, gold-striped trousers, and pleasant jeep rides. In an age which features the most hideous weapons of all time, any parent who does not make every conceivable effort to dispel such a glow assumes a dreadful responsibility for the future."

Other writers mention the danger of war toys establishing behavior patterns and values children will follow as adults, and of making war more acceptable as a pattern of life for the child.

In short, with reference to parents in peace churches buying war toys for their children, the sources agree: *don't.*

6. **Avoid entertainment glorifying violence.** Whether it be movies, TV or radio programs, the peace-loving family will shun entertainment based on violence or accepting violent solutions as a way of life. "For most children it's got to be difficult to interpret why Mom and Dad react so emotionally to a local shooting but sit and watch the same thing on TV with no show of emotion," says one writer.

7. **Curb backyard fighting.** A way to teach peace values to children is to work with them on handling the conflicts that erupt during their play. One mother offered this solution for the fighting and bullying that occurred in her neighborhood. She outlawed fighting in her backyard and made it a rule that whoever tried to start one had to leave. If fights had to occur, they were to be outside her yard and without her children.

Other parents may not want to adopt such a legalistic approach. But they must at least be interested in helping their children solve conflicts in nonviolent ways.

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8. **De-emphasize possessions.** Much conflict in the world is about who owns what. Toning down the need for possessions will take away much of this source of conflict. Eberhard Arnold of the Society of Brothers suggests that children without an attachment to possessions will have less to want to defend and fight for. To parents he says, "(Children) should see that we are completely detached from the things people usually own and that all rights of disposal mean nothing to us." With such an example children will be less inclined to stick up for their own "property rights."

9. **Tone down war expectancy.** Worries and doom predictions can be self-fulfilling. So can expectations about war. One writer believes that wars occur more readily when people expect them to happen. Parents help their children to be peacemakers by not teaching them that war is inevitable in the future.

Other practical suggestions for teaching peace values to children detail more positive things parents can do in the home:

10. **Talk about war and peace.** Parents should not only act. They should talk about peace and what it means, war and what it does, and what is happening both in the world of their children and on the international scene that involves conflict. Not only does this defuse the subject for children, but it also gives them a perspective on what attitudes to take toward these situations.

11. **Stress cooperative play.** "In our western world, we have overstressed competitive activities vocationally and many other ways," says a Church of the Brethren leader. "Our competitive sports probably do not make for peace-mindedness — there is too much feeling about winning. Cooperative players in an orchestra make better music than competitive players."

12. **Tell stories.** For children to become peacemakers, they need to have a sense of belonging to a history of peacemakers. Parents can give them this sense by telling them stories, both from the Bible and from their heritage.

One young Mennonite parent recalls, "When I was eight, World War II ended, so bombing drills are only a dim memory for me. I do recall hearing graphic stories of wartime suffering told by Mennonite and Brethren in Christ conscientious objectors. I doubted my ability to die for my non-resistant beliefs but never questioned that true faith in Christ demanded this if put to that test."

Hearing stories about peace heroes can help them see that often peacemaking takes more moral courage than waging war. These stories can also help them realize that peace can be just as much a cause for which to live — and die — as is war.

While books are invaluable in teaching peace to children, they can never supplant the actual hearing of peace stories from parents and other adults who have "been there."

13. **Cultivate imagination.** Children have a wealth of imagination that needs to be directed. That imagination can help them identify with other people and what life must be like for them. Other persons are hard to classify as "enemies" when one is able to put oneself into their shoes.

Imagination should also be encouraged for solving conflict situations. Children should be taught to handle conflict in their lives through attempting various solutions. One writer even suggests setting up a court in the backyard.

Families need to talk freely about peace and what it means, war and what it does, and what is happening in today's world — both in our own neighborhoods and in the global arena.

14. **Encourage autonomy.** The willingness of parents to stand back and let their children experiment on their own and think for themselves appears to be equally important with warmth in the development of creative peacemakers. This autonomy gives a child not only a sense of competency but also one of social responsibility.

15. **Emphasize what creates violence.** Not only must children be taught not to use violence; they must also be led to see that sometimes they can create violence in others while they apparently remain non-violent.

If conflict is not handled creatively, it can develop into violence in others. Children are adept at this; they will not fight themselves but they will provoke a playmate to fighting so that he or she gets punished.

"To be prepared to be peaceful citizens of the world of the 20th century, children are going to have to be taught to recognize when they are provoking another person or nation to violence," writes Barbara Stanford in *Peacemaking: a Guide to Conflict Resolution for Individuals, Groups, and Nations.* "They will have to learn to take responsibility not only for fighting first or shooting the first missile, but also for creating the conflict which led to violence, or refusing to deal with the conflict before it became so desperate that it led to violence."

16. **Have an abundance of peace materials in the home.** Peace-oriented art, photos and literature of all types say something to a child when it is readily available in a home. When a child wants something to do or something to read, one of the options should be a source that deals with peace.

Still other things parents can do to cultivate peace values are to involve our families with individuals and organizations outside the home:

17. **Cultivate friendships with other peacemakers.** Parents need to seek out other families who believe in peace as a way of life and cultivate friendships with them. As children learn to know and become friends with the children of other peacemakers, these primary group relationships help them to develop their own peacemaking behavior.

18. **Provide international experiences.** An appreciation for the way of peace comes as children are acquainted with others from a variety of cultures. Parents can invite visitors from various nationalities into their homes to interact with the family. As children learn to know people with a variety of customs and cultures, violence becomes less an alternative for settling problems.

19. **Support projects that express concern.** Families seriously committed to peace should make it a point to work with Mennonite Central Committee, the American Friends Service Committee or other organizations in special projects to help others.

20. **Send peace cards and letters.** Peacemaking parents should write their concerns to their legislators, both locally and nationally. At the same time that it reminds politicians of non-violence as an option, children also see their parents acting on a belief that means a great deal to them, one of the most effective ways that peace education takes place. *Second article in a series of three* •

Signs of prophecy

Ken Peterson

In a Peanuts cartoon, Linus says to Charlie Brown, "The way I see it, 'The cow jumped over the moon,' indicates a rise in farm prices. . . . The part about the dish running away with the spoon must refer to the consumer. . . . Do you agree with me, Charlie Brown?" Charlie replies, "I can't say. . . . I don't pretend to be a student of prophetic literature!" There are many modern prophets (like Linus) who try to influence others (like Charlie Brown) with their "deep insights" into biblical prophecies. But what if their prophetic charts are forcing the Bible to say what it never originally intended? What if prophecy is not as mysterious as these persons say?

I am skeptical of today's popular approach to interpreting prophecy. Church history is filled with such persons, and they have always in time been shown to be wrong, Anabaptist history included. Hans Hut, Melchior Hoffman and Jan van Leiden brought serious disappointment to many Anabaptist followers.

I remember from when I was in the fourth grade, hearing about a group of people declaring Christ would appear on a specific day. They put on white robes and went up on a high mountain to wait. The day came and went, and Christ did not appear.

Every generation has believed Christ would return in their lifetime, for the signs always seem to point to his coming. Now our generation has popular enthusiasm for the signs of Christ's return. The book *The Late Great Planet Earth* is a prime example of relating present-day current events to the signs of Christ's second coming.

What are we to think of the signs Jesus mentions in Matthew 24, Mark 13 and Luke 21? Certainly we take Jesus' words seriously.

There is an approach to biblical prophecy that is both committed to the Scriptures as being true and free of mysterious kinds of interpretation. The method is "prophecy and historical fulfillment." On the one hand, the words of prophecy are read and studied. On the other hand, the record of history is studied to see if there has already been a corresponding fulfillment of the prophecy.

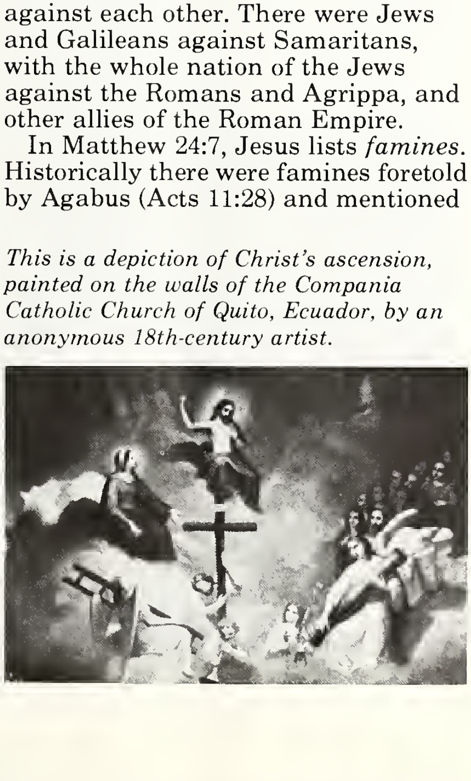
When we come to the signs of Jesus in Matthew 24, Mark 13 and Luke 21, it is quite obvious that there is an exact correspondence of his prophetic signs with the historical events surrounding and leading up to the destruction of Jersualem in A.D. 70 by Titus, the Roman general.

In Matthew 24:5, Jesus said many *false Christs* would appear. The ancient Jewish historian Josephus says, "There were many who, pretending to divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty, meaning redemption from the Roman power, and that an Egyptian false prophet led 30,000 men into the desert, who were almost all cut off by Felix" (*War*, b. ii. c. 13, in *Clark's Commentary*). History records many false prophets and messiahs who appeared as a sign leading up to the destruction of Jerusalem in A.D. 70.

In Matthew 24:6, 7, Jesus lists *wars and rumors of wars* as one of the signs. Again, Josephus refers to dissensions, insurrections, mutual slaughter of the Jews and other nations, open wars of different tetrarchies and provinces against each other. There were Jews and Galileans against Samaritans, with the whole nation of the Jews against the Romans and Agrippa, and other allies of the Roman Empire.

In Matthew 24:7, Jesus lists *famines*. Historically there were famines foretold by Agabus (Acts 11:28) and mentioned by Tacitus, Suetonius and Eusebius as having occurred — which were so severe in Jerusalem that Josephus says many people perished for want of food. Four times in the reign of Claudius (A.D. 41-54) famine prevailed in Rome, Palestine and Greece.

This is a depiction of Christ's ascension, painted on the walls of the Compania Catholic Church of Quito, Ecuador, by an anonymous 18th-century artist.



Also in Matthew 24:7, Jesus lists *earthquakes* as a prophetic sign. Ancient history records several earthquakes surrounding the time of the destruction of Jerusalem. There was one at Crete in the reign of Claudius, one at Smyrna, Miletus, Chios and Samos. Tacitus mentions one at Rome and one at Laodicea in the reign of Nero. Seneca mentions one at Campania. Suetonius records one at Rome in the reign of Galba. A dreadful one, cited by Josephus, occurred in Judea.

Jesus said, "When you see the abomination of desolation which was spoken of through the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains . . . for there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall" (Matthew 24:15, 16, 21). The temple precincts were occupied by the idolatrous Romans under Titus, with their standards and ensigns, and sacrifices offered to them. When the early Christians saw the Roman armies standing in the holy city or encamped around the temple, they took warning from the words of Jesus and fled from the city to Pella and other places beyond Jordan. Because of Jesus' prophetic warning, there is no evidence that a single Christian perished in Jerusalem (Eusebius, *Ecclesiastical History*, lib. 3, ch. 6).

These signs lead up to the great tribulation (Matthew 24:21), and the destruction of Jerusalem in A.D. 70 (Matthew 24:2). Josephus describes the calamities which had befallen any nation from the beginning of the world as but small in comparison with those of the Jews. The whole city ran with blood, so that many things burning were extinguished by the blood. Crowded into the period of the Jewish war was an amount and complication of suffering that is perhaps unparalleled.

continued on next page

Caesar gave orders to demolish the whole city and temple, and it was laid completely even with the ground.

The records of history show the fulfillment of these signs. This in no way discredits the words of Jesus. History has rather established his words. Jesus is a true prophet, for his words actually took place. This fulfillment of the signs and the foretold destruction is reason for us to have confidence in the unfulfilled promise of his final coming in reward and judgment. There are some 300 references to Christ's second coming in the New Testament. The fact that Jesus was right in predicting the details of history surrounding the destruction of Jerusalem should cause us to responsibly commit ourselves to following his teachings here and now. If Jesus can be trusted with prophecy, then so can he be trusted with the present in directing our living. The final accountability for our lives rests upon what we now do with our lives. The second coming of Christ is a reminder that our lives — as well as history — come to an end. And all of us will be judged in the light of our commitment to Christ.

PERSONAL

The stranger in the ballpark

Karren Boehr

The scorching summer air, hovering above the stadium, gave no relief to my perspiring body, and I shifted my position to keep from sticking to the hard wooden seat.

It had been my idea to take a four-day weekend in the middle of all the summer busyness — a "refresher" I had called it. Enthusiastically, the family chose a city in a neighboring state, complete with its popular, fast-growing amusement park, large zoo and, most important to my husband and son, a major league ballpark.

The second evening, I had been hustled out of a lovely air-conditioned hotel room many hours before game time and carted off to a stifling stadium. "Watching the field being prepared is half the fun," I was told. Everyone but me was absolutely certain this would be the game of the century.

I looked around and took a deep breath. The ballpark was almost new; its brightly painted yellow, blue and orange seats, still shiny and unscratched, were actually pleasant to the eye. The grounds crew soon began filtering out of nowhere. Like a swarm of energetic ants, they began chalking, raking and sweeping on the sea of green turf. My husband and our two children had gone below to round up some hot dogs and cold drinks and were actually missing the entire production. "It figures," I thought smugly to myself.

Disappointingly, for the moment, the upper section where I sat was still empty. Months before I had made a pledge with the Lord — sort of a covenant — that wherever I went, he would place individuals close to me that needed real prayer intervention in their lives. I found it exciting to pray for people I did not know and would probably never see again; to urge the Lord to somehow bless them through me. It looked like the Lord had placed me in a holding pattern. Reaching into my purse for a book I had been wanting to get at for some time, I idly leafed through the first several chapters. It looked good. Very good.

"Uh hum." Someone behind me cleared his throat. "Mind if I see what you are reading?"

Startled, I glanced toward the voice. One row back and several seats to my left lounged a nice-looking gentleman, his eyes trained intently upon my face. Dressed in the latest sportswear and giving me a "let's get acquainted" smile, he gestured toward the open pages. "Is that a stimulating piece of work?"

I was obviously alone . . . and so was he. Somewhere deep within a sea of unrest began to ripple. Instinctively, buying some time and without a word, I extended the book in his direction and turned it so he could read the title. The white letters stood out boldly on the red background, *What Happens When Women Pray*.

The surprise on his face couldn't have been more evident. "Well," he joked nervously, "what happens?"

"Everything . . . absolutely everything . . . praying women can move mountains. . . . I've seen it happen." The words rushed out like a torrent.

"Oh." The stranger's reaction was flat and abrupt. Propping his knees on the empty seat in front of him, he promptly buried his face in a baseball program. The conversation was obviously over.

I watched the visiting team begin their warmups. I thought of all the things I should have said, could have said. What a strange opportunity to share Christ. Such a small tidbit. . . . Yet, in God's hands, a ticking time bomb. "You're sure full of surprises, Lord," I reflected silently.

Sitting down beside me, my husband handed me a cold Pepsi and a hot dog. "The hot dogs aren't exactly hot, and they were out of mustard. Hope that's OK."

I nodded feebly. The stadium was now filling up fast, and when I looked back, the stranger had all but vanished in the sea of faces.

"This is really a great night, isn't it." My husband's face was aglow with delight and excitement. "Absolutely perfect."

"Uh huh," I responded, taking a large bite of my definitely cold hot dog. "An absolutely perfect night." And I meant it.

Peacemaker quiz

Kathryn M. Wilson

The Bible states, "Happy are those who work for peace; they shall be called the children of God." Life is full of situations, both minor and major, which can either promote or deter peace in living.

Would you call yourself a peacemaker?

Place either "yes" or "no" after the questions below. No "maybe."

1. Do you agree with the US president's call for registration of youth?
   Yes ___ No ___
2. When your religion is criticized or challenged, do you defend your belief aggressively?
   Yes ___ No ___
3. Do you enjoy a rough fight among others, encouraging one or the other?
   Yes ___ No ___
4. Dogs and cats often have fur-flying battles. Do you try to stop them?
   Yes ___ No ___
5. Do you like to watch violence or war on television or at a movie?
   Yes ___ No ___
6. When a friend insults or harms you, do you stay aloof until that person apologizes?
   Yes ___ No ___
7. Do you take sides during a family quarrel — relatives, or spouse and children?
   Yes ___ No ___
8. If you hear a bit of unfavorable gossip, do you pass it on?
   Yes ___ No ___
9. Can you easily make excuses to avoid trouble at work or at home?
   Yes ___ No ___
10. Would you fuss and grumble and threaten if someone's dog got into your garden?
    Yes ___ No ___
11. Do you raise a lot of sand — and your voice — when you've been cheated at a store or elsewhere?
    Yes ___ No ___
12. Do you believe: "An eye for an eye, a tooth for a tooth"?
    Yes ___ No ___

See below for rating and evaluation.

Count your "Yes" answers. Ignore the rest. If you score from 1 to 4, congratulations! *You* are "a child of God." You have learned how much better it is to give a soft answer to calm wrath, to live daily life as a peacemaker. You realize how important serenity is, both physically and mentally. Your influence is felt among those you come in contact with.

* * * *

From 5 to 8 "yes" answers indicate a person with normal, average drives of anger and impatience, no more and no less. You are easy to know and get along with, but only in certain moods which your friends and family have learned to recognize. Allow a little more harmony to touch your life, and don't be too quick on the draw.

* * * *

Here we are. You with 9 to 12 "yes" answers are definitely *not* peacemakers. No doubt you are quick-tempered, also usually on the defensive with a thin shell around your emotions and reasoning. You enjoy excitement. There's a chip on your shoulder, maybe just a splinter, but it does lead to dissension . . . and not peace. Slow down and *think* twice before you act.

Reports on Council of Commissions 1982

Conference budget exceeds the $5-million mark

"Miracle" Decembers: How many of them can there be?

Newton, Kan. — "Can we always count on a 'miracle' December?" This was a recurring question at the General Conference's General Board sessions held during the 1982 Council of Commissions. The reference was to the fact that for the last two years, 1980 and 1981, the final quarter of the budget came in during the month of December.

During its sessions, GB heard reports from the three program commissions, Mennonite Biblical Seminary, the Division of Administration, communications committee, Ministerial Leadership Services and Mennonite Central Committee.

The actions that the GB took included the review and approval of the proposed budgets, budget hearings with commissions and the final establishment of the 1982 budget.

GB also took action on constitution and bylaw changes, a number of appointments, a report on the 1983 triennial sessions planned for Bethlehem, Pa., and did some follow-up work relating to the Minneapolis consultation on conference relationships.

In the discussion of the report from the Commission on Overseas Mission, outgoing executive secretary Howard Habegger raised the question of General Board time allotment to commission program. To give 15 minutes of time to a program on which the conference spent over $3 million seemed somehow incongruous.

"Is the General Conference a building stone or a stumbling stone?" asks Jake Tilitzky, conference president.

Habegger said he would like to see less time given by GB to issues such as war taxes and abortion and more spent on establishing priority and strategy in the various mission fields and endeavors.

In its report to GB, Mennonite Central Committee chairman Elmer Neufeld asked the question about MCC's continuing overseas work, "Can we stay together overseas?" Neufeld's question was raised in view of such Canadian efforts as cooperation with the Canadian International Development Agency (CIDA) and the Food Bank. The development of a specific MCC US appeared to have much validity in view of a growing US agenda.

In response to a question from GB as to whether MCC was doing work which really belonged to the realm of the churches, the response was that MCC deliberately kept out of programs which should more properly be administered by churches. The translation of Barclay's commentary into Russian for Russian evangelicals had been undertaken by MCC simply because no other organization had taken it on.

In their reports to the GB executive, the district presidents spoke of both problems and progress. Al Heer of the Pacific District spoke enthusiastically about church planting in both Chinese and Hispanic communities. The Western District was represented by Erwin Goering, who mentioned increased cooperation in joint ventures with the Mennonite Church. Willis Busenitz of the Northern District reported the appointment of a conference minister, Ernie Neufeld, on a 60- to 80-percent-time basis. There is excitement in Northern District as well about church planting. Eastern District, represented by conference president David Hillegas, is becoming more and more preoccupied with the joint sessions, to be held in 1983, of the General Conference and the Mennonite Church. Conference chairperson Jake Fransen reported briefly for the Conference of Mennonites in Canada.

The communications committee report spoke about work on guidelines for news releases and reported hefty increases in postage rates which had seriously affected an earlier budget for both *The Mennonite* and *Der Bote*.

On the Tuesday session after the commission sessions had concluded, the GB acted positively on the proposed constitution and bylaw changes as printed earlier in *The Mennonite*. It was proposed that the conference fiscal year be changed from Dec. 31 to Jan. 31. Furthermore, John Fretz, Ray Linberger and Andrew Shelly were appointed to the Germantown corporation. Donovan Smucker was appointed as the official observer at the World Council of Churches in Vancouver in the summer of 1983.

GB also heard a brief report by its general secretary, Vern Preheim, on the progress of the judicial action on the tax withholding issue. Progress seems to be slow, as witnesses and a co-plaintiff have to be found. Employees of the conference who are taking action of their own on the war tax issue were assured of adequate and appropriate conference support.

The consultation findings in connection with district and Canadian conference relationships were viewed positively by GB, as they were by the district conferences. A US caucus will meet for a day at the 1983 sessions in Bethlehem, Pa., and a CHM US may result from this step.

It was noted at the close of the GB sessions that these sessions of the Council of Commissions were the last to be attended by Howard Habegger as executive secretary of COM. The session ended with a vote of thanks for the dedicated leadership he has given to the cause of overseas missions. *Gerhard Ens*

DA recommends 9.9 percent budget increase for '82

Newton, Kan. — Faced with national economies in Canada and the United States that are less than heartening, members of the General Conference's Division of Administration managed the courage to recommend a 9.9 percent increase above the 1981 budget as the guideline for 1982 at the Council of Commissions held here Feb. 5-8.

The DA recommendation, later accepted by the conference's General Board, stretched the GC budget to over the $5-million mark, and represents an increase of 12 percent over 1981 receipts.

The prorated share of the 1982 budget among commissions will remain the same as in 1981: Commission on Overseas Mission, $3,291,944 or 65.0 percent; Commission on Home Ministries, $926,809 or 18.3 percent; Commission on Education, $410,227 or 8.1 percent; and Mennonite Biblical Seminary, $435,550 or 8.6 percent. The total 1982 budget amounts to $5,064,530.

As part of their 12 percent recommendation, DA members had included a 7 percent salary increase and an extra 2.5 percent for additional benefits for conference employees. After some strong encouragement from commissions, especially COE, that the salary and benefit package be raised closer to the rate of inflation, General Board overruled the DA proposal and adopted a 9 percent in salary (11.5 percent with benefits) increase for the coming fiscal year.

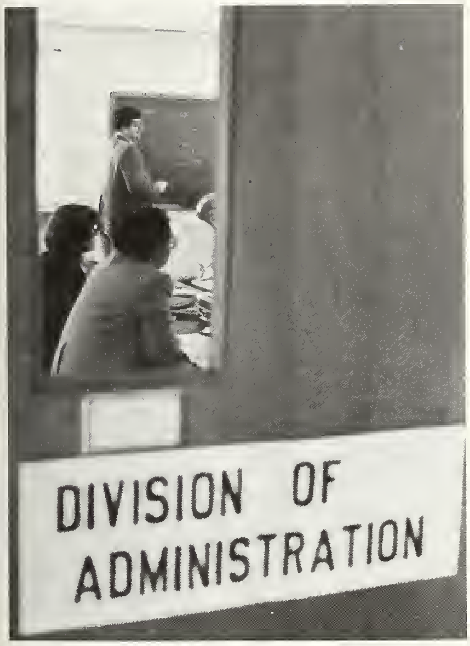
DA members were quick to point out that, despite the fact that the GC budget has grown by 138 percent in the past 10 years, that same budget, in terms of purchasing power or constant dollars, has risen only 4 percent.

The very nature and existence of the DA was high on their agenda during the February meetings. Members asked difficult questions about the role of the board in conference affairs, and discussion on the matter ran the gamut between disbanding the nine-member body altogether to strengthening its participation in conference activity.

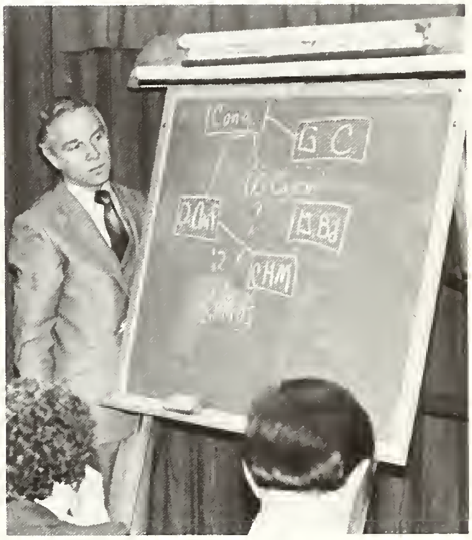
In the end, the consensus was for the latter. DA members resolved to become more than advisors in the financial affairs of the conference; they agreed to join in the fund-raising efforts undertaken in local churches and to increase their visibility in the areas they represent.

Special attention was given to the possibility of introducing word processing to General Conference central offices, and the creation of an every home mailing list for direct contact with constituents. Despite the many possibilities which such a system would provide for direct solicitation, DA members did, however, reaffirm the fact that the congregation must remain the primary channel for benevolent giving within the conference.

Finally, in discussions on Church Extension Services, it was agreed to loan an additional $25,000 to the Washington Mennonite Fellowship for remodeling their church building. CES previously authorized a $50,000 loan for the group last October. *Larry Cornies*



General secretary Vern Preheim outlines GC structures the way they would look with the inclusion of a CHM US.



Marvin and Jeannie Zehr (left) look at a map with Vern Preheim, General Conference general secretary, and Joan Wiebe, coordinator of Women in Mission. Marvin, pastor of Maplewood Mennonite Church, Fort Wayne, Ind., and Jeannie, editor of Window to Mission, *are being sponsored by the GB and WM, respectively, to visit GC churches in the US and Canada during June and July, giving priority to more isolated congregations.*

Sometimes the meetings got just a little too long. . . .

Missions "on target" as Habegger delivers last report

Newton, Kan. — The General Conference's overseas mission program was declared to be "on target" toward the goal of realizing its "Visions for the '80s" as Commission on Overseas Mission members met here Feb. 5-8 during the annual Council of Commissions.

One of the most dramatic moments during the weekend meetings came early on Saturday morning. In his last report to the commission as its executive secretary, Howard Habegger spoke of the need to keep the flaming vision of world missions lit within the General Conference constituency.

Toward the end of an emotionally laden analysis of his own term as COM's chief administrator, Habegger declared, "For me, the missionary vision recorded in Revelation 7 has often kept me going through the highs and lows, through moments of satisfaction and frustration, through criticism and affirmation. . . ."

One of Habegger's final challenges was directed at the conference's General Board: "The thing that has occupied the time of the GB over the years has clearly not been world missions. There has been an overwhelming preoccupation with issues." Repeating to COM what he had said to the GB a day earlier, he went on to suggest that the GB give much more of its time to careful consideration of current conference programming, rather than become mired in a host of issues and projects which crowd out comprehensive reporting and discussion about the progress of the commissions from year to year.

Personnel secretary John Sommer emphasized that in 1981 25 persons began new assignments with COM, including two couples who served with COM in former years. Twenty-one of these were classified as missionaries, while four were Overseas Mission Volunteers. There were only 17 terminations last year, enabling COM to realize a net gain of eight persons.

Reporting on mission efforts in Asia, Peter Kehler presented a recommendation that COM participate in a China educational exchange program under the auspices of the Council of International Ministries. CIM will work out further details at its next meeting. COM approved Kehler's proposal.

Also regarding China, commissioners heard an update on plans for a special visit to that country by Robert and Alice Ruth Ramseyer, Hugh and Janet Sprunger, Roland and Sophie Brown and others in June. The hope was expressed that the group will be allowed access to the GC church and mission area of decades ago.

The issue of how to use China reparations payments became volatile later in the weekend, when the Commission on Home Ministries, meeting across the hallway, made a request that COM reconsider an executive committee decision not to grant or loan $40,000 of those monies for a church building for the San Francisco Chinese Mennonite Church. COM's executive committee had denied CHM's request on Friday evening on the basis of a commission decision made five years ago that the funds be returned to the people of the People's Republic of China for some worthwhile cause. The executive committee action was affirmed by the entire commission at a closed session on Saturday night.

After hearing Kehler's explanation of the decision not to release funds for the North American project, CHM decided to press the matter further and ask for a reconsideration by the entire commission. COM members discussed the proposal again on Monday morning, considering whether even a token amount of $5,000 might be possible, but in the end came down on the side of the earlier decision by a vote of 12 "yes" and two abstentions. After Habegger read a statement to the CHM gathering in which he restated his commission's rationale in the matter, the home ministries commission accepted the decision.

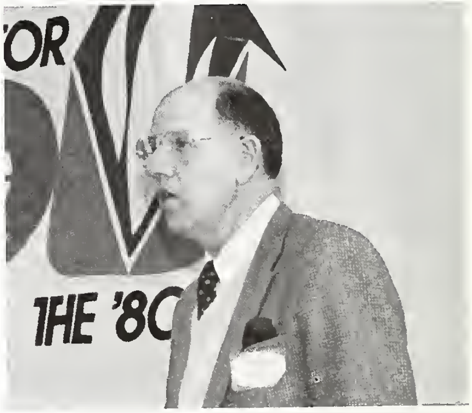
Latin America agenda included a recommendation that Glendon Klaassen participate in a strategy conference on Brazil to be held there March 12-14, with participation from a wide range of church groups and agencies involved in work in that country. Klaassen's attendance was approved.

In a more difficult move, COM approved the withdrawal of LaVerne and Harriet Rutschman from their work at the Latin American Biblical Seminary in San Jose, Costa Rica. Because of a swing to a more radical form of liberation theology at the seminary, the Rutschmans have expressed "frustration in the present context . . . yet they also express considerable satisfaction in their work." COM approved their reassignment, possibly to Colombia, based on the counsel of other mission agencies and staff.

Peter Sawatsky and Jim Bertsche reported on Africa Inter-Mennonite Mission efforts in Africa, where the prime concerns are church leadership training and political unrest. The violence and politicization of students in Lesotho where Titus and Karen Guenther work, and where Virgil and Mary Kay Gerig are scheduled to begin work in March, was cited as an example of the difficult challenges facing church workers in that continent. "How quiescent dare we be as mission agencies in those kinds of situations?" asked Bertsche. "There is no more difficult a question."

Reporting for the Overseas Mission Training Center, Elkhart, Ind., Roelf Kuitse spoke of the possibility of initiating a Supervised Experience in Mission program, whereby students would be exposed to work on the mission field for several months and keep a journal of their experiences and impressions for submission to the seminary at Elkhart.

COM members dealt with a wide range of policy issues during their meetings, including the nature of North American assignments, the employment of nationals as COM missionaries, the splitting of missionary salaries for social security purposes, COM money exchange policy and divorce policy.



Howard Habegger delivers his last report as COM's executive secretary.

The latter two generated the most discussion. Regarding the policy on the exchange of monies by missionaries in foreign countries, the commission granted "all missionaries the option of deciding how they wish to procure local currency for their personal use," by a vote of nine "yes" and three "no."

Commissioners also broke with tradition in the passage of a new policy on whether divorced persons can be considered for overseas service. By a vote of 12 "yes" and two "no," COM approved a recommendation that the commission "adopt a case-by-case approach to the candidacy of persons who have experienced divorce. When they are otherwise qualified for service, we agree to ask the Lord's guidance concerning their appointment by interviews with staff and candidate committee, discernment with their home congregation and with the receiving church/institution."

In other actions, COM members approved a total of 15 missionary candidates for overseas service; they will be processed in the coming year in terms of their assignments or study plans. *Encompass*, a COM publication published 29 times since its inception in 1973, will be discontinued in favor of closer consultation with editors of denominational periodicals.

Finally, at a closed session on Friday evening, executive committee members reviewed the position of missions consultant as created a year ago and which Tina Block Ediger has held over the past six months. The review reflected "some ambivalence" about the position on the part of all parties concerned and, in the light of some other staff developments, the decision was made to discontinue that portfolio. *Larry Cornies*

Students spice discussions; Fretz, Koontzes appointed

Mennonite Biblical Seminary board members discuss items related to their "side" of AMBS.

Newton, Kan. — The boards of Mennonite Biblical Seminary and Goshen Biblical Seminary met here Feb. 6-8 in joint and separate sessions. Discussions with student representatives spiced an agenda that included faculty and administrative appointments and budget discussions.

The MBS board recommended the appointment of Ted and Gayle Koontz to the Associated Mennonite Biblical Seminaries (Elkhart, Ind.) faculty in historical theology and ethics. The appointment is for a one- to 1½-time load for the couple, who have been teaching at Goshen (Ind.) College, and guarantees a two-year service leave within the first five years of their term.

J. Winfield Fretz, former board president, was recommended to replace MBS president Henry Poettcker during the 1982-83 fiscal year while Poettcker is on sabbatical. The recommendations were later approved by the joint MBS-GBS board. Both Fretz and the Koontzes have accepted their appointments.

Virgil Claassen, AMBS business manager, expressed cautious optimism about the flow of revenues and expenditures. However, since 62 percent of the budget goes for salaries, expansion of program is difficult in such times of inflation.

In the joint sessions, reports on enrollment figures and trends in enrollment, faculty availability and curricula were heard. Enrollment (according to first semester figures) has increased in the past year from 212 to 240 students, 148.4 to 172.8 full-time equivalent, and women now make up 39 percent of the total. Ten years ago, 14 women were enrolled; this year the total is 94.

Increasing enrollment brings with it the need for more faculty, and this need is accentuated by upcoming retirements and sabbaticals among faculty.

Curricular trends show that more and more students are enrolling in church/ministry courses, while Bible-related courses show a decrease in enrollment. One board member expressed the concern he hears from constituents that "there isn't enough Bible taught at the seminary." The trend was in part explained by the increased need of students for counseling skills.

On Sunday evening, four student representatives, two from each seminary, reported on what is happening on campus among students. Kathy Bergen said that Canadian students have met to share concerns and will offer an informative forum at AMBS on Canadian issues. She also expressed concerns of single students and asked, "How does singleness become a recognized vocation?"

Bergen and Paula Diller Lehman next reported that the first week in March has been designated Women's History Week, and that this would be observed at AMBS, with an emphasis on giving information. Some students, they said, wished for a greater exposure to women's concerns, including required courses on women's issues. A discussion followed on women in ministry. Board members responded to a survey that showed little openness among pastors to women pastors who aren't part of a team. GBS president Marlin Miller told about a student whose congregation acknowledged her pastoral gifts but could not accept a woman pastor. The student, Miller said, will likely choose to return to her Methodist background because no opportunities exist for her in the Mennonite Church.

Another student, Dave Meyers, was disconcerted about missiology (study of missions) at the Overseas Mission Training Center. He said the term "overseas" is considered out of date. "There is one church and one mission, which must be interpreted in each locale," he said. Another concern was that OMTC is only an appendage of AMBS and not an integral part of its program.

J. Herbert Fretz, coordinator of church and seminary relations, raised the concern of many constituents that evangelism be stressed more at the seminary.

MDiv Seminars, for second- and third-year master of divinity students, were discussed. A recent development, the seminars have been favorably received as a means of working with faculty and other students at reviewing one's progress in ministry and spiritual formation, discerning one's gifts and preparing for graduation.

The board also discussed a retreat/meditation center, the need for a field education director and the age limit in the sabbatical policy. *Gordon Houser*

Program director needed

The Sunshine Day-Care Center is accepting resumes for program director. Skills include administration, supervision and development. Deadline is March 12, 1982.

Write c/o Personnel Director, 502 N. New York, Liberal, KS 67901.

Questions? Call 316/624-2902.

CHM means voluntary service, church planting, evangelism

Newton, Kan. — During the Council of Commission sessions held here Feb. 4-9, the Commission on Home Ministries held a Mennonite Voluntary Service review, heard reports from the other CHM departments and discussed a new structure to handle US issues.

For the MVS review, staffers David Orr, Lynn Keenan and Chuck Neufeld gave detailed, moving profiles of units in Arizona, Kansas and Illinois. The board wrestled with questions such as, "How do we keep volunteers acting as servants instead of dominating those they serve?"

The MVS review ended with a vision for the future. Orr wondered if MVS could have enough volunteers to provide for churches who ask, "How about a VS unit in our community?" Paul Boschman said, "It should read in every catechism book that anyone who wants to be an Anabaptist has to give service somewhere, sometime."

At the review's conclusion, 87-year-old H. A. Fast commented that this was the most inspiring report on MVS that he had ever heard in his years with CHM.

The commission experienced further inspiration when Al Heer, president of the Pacific District Conference, told about Chinese and Hispanic church planting on the West Coast. The district has increased its budget by 49 percent to meet the new churches' needs. Heer expressed appreciation for the aid of CHM church planters Ernst Harder and Don Yoder and for funds given by the commission.

In reference to all the church planting occurring in North America, Boschman said, "CHM is experiencing a sharpened cutting edge. We are winning people to Christ. We have new churches in the United States and Canada wanting to come in. This brings new excitement to the whole movement of the General Conference. We know the Lord is pleased with this."

Ed Enns, executive secretary for the Congregational Resources Board in Canada, also highlighted church planting in his report, especially among the Chinese.

A discussion on the use of the Commission on Overseas Mission's China reparations funds for church planting came up during a routine check by Marian Franz as process observer for the commission (see COM report, p. 108).

Barth Hague of Faith and Life Radio and Television reported the progress on the responsible living TV special. It will be based partly on the late Doris Janzen Longacre's book *Living More With Less.* A script has already been written. The board encouraged further work on the project even though all of the funding is not yet pledged.

In his peace and justice report, Robert Hull indicated something should be done about El Salvador. He called on visitor Edgar Stoesz, Mennonite Central Committee associate secretary, to give background information.

In the discussion the board was for speaking out as effectively as possible. Menno Wiebe summed it up by saying, "We declare ourselves opposed to US military intervention in El Salvador." A committee of Eldon Graber, Stoesz and Hull was appointed to work out details and test them with COM.

The commission also discussed Hull's idea of helping congregations deal with hard issues such as the nuclear arms race, war taxes, non-registration and abortion. He has been developing resources for how churches can handle issues on which they may not agree.

Floyd Bartel told about happenings in the area of congregational mission. Congregations are being encouraged in outreach, and the promotion of Friendship Evangelism seminars continues.

In a closed session, CHM discussed a replacement for Bartel, who terminates at the end of July. They debated between using several people as a team or one person.

The group present for the CHM meetings took an afternoon to explore ideas about evangelism. Most of the time was spent on Scripture study. Plans were talked about holding an evangelism conference, perhaps in cooperation with other Mennonites. Chairperson Don Steelberg said he would see that this concern is picked up.

It was announced that Alberto Quintela of St. Paul, Minn., will join the CHM staff as a one-fourth-time associate in Hispanic ministries. He will work with Ernst Harder, who will phase out his position in 1982. Harder gave a review of last year's work. He indicated that a Spanish Sunday school curriculum is being written. It was suggested that the Hispanic churches move towards unity something like the Indians have in the Mennonite Indian Leaders Council.

MILC continues to have annual meetings that become more meaningful as the years go by, Lawrence Hart reported. Dave Graber, compiler of the new Cheyenne songbook sponsored by MILC, was present. He said he has not seen any other hymnbook using indigenous Indian melodies. Elmer Myron told about work among the Indians in Arizona.

Women in Mission representative Kay Ann Fransen indicated WM's continuing interest in CHM's work. One of their goals for the '80s is caring for the needy.

Setting up a CHM US to handle US programs was discussed in preparation for a General Board decision on the issue. "I think over the past number of years there hasn't been a forum in the US for addressing national issues," Menno Wiebe observed.

Plans for the new structure will be presented to district conferences in the United States and Canada during 1982. A caucus of US delegates planned by the district presidents and US representatives to the General Board will then be held at the 1983 triennium to make a decision on whether to initiate CHM US. *Marion Keeney Preheim*

(Left to right) Leonard Wiebe, Ray Linberger, Ted Pankratz and Lynn Liechty listen to discussion on North American ministries.

Commission on Education: small budget, large influence

Newton, Kan. — Quick, what comes to mind when you think of General Conference? Is it missionaries to Japan, India, Taiwan, Colombia or Mexico? The peace witness, voluntary service, radio and TV or church growth?

Many GC's seldom stop to think about what *all* in our congregations relates to General Conference.

In many of our churches, we sing from books prepared by the Commission on Education, study in Sunday school from COE curricula, use COE alternative studies in our prayer groups, follow COE worship aids for marriage and other special services, use COE books for children's worship, depend on COE to help our Christian education workers and participate in Mennonite Marriage Encounter to help "good marriages grow."

At the Feb. 5-8 annual meeting, vice chairperson Ben Sprunger said on Sunday afternoon, "This morning as I walked through the halls of First Church [at Newton, Kan.], I realized that COE affects by far the greatest square footage of this building. Yet, COE takes the smallest portion (8.1 percent) of the GC budget. We are in a vital ministry with relatively little money."

The commission, which perennially receives only a small portion of its tiny budget in designated contributions from congregations (the rest comes out of "where most needed" giving), has a large program impact in GC congregations.

In 1981, over 240 couples participated in Mennonite Marriage Encounter. Added to its growing GC impact, MME has now entered a cooperative agreement with the Mennonite Church and predicts rapid expansion in the future.

Family Clustering, a program for families, also continues as a source of family enrichment.

While Faith and Life Press ran into difficulty and sold out its share in the Winnipeg bookstore, the remaining two stores (Newton, Kan., and Berne, Ind.) operated in the black in 1981. FLP was encouraged to expand its total publications market. A target of $1 million was set for sales of FLP products in 1982. Plans were put in motion to do more aggressive advertising and eventually engage a marketing person.

COE's literature department proudly displayed *Sara's Trek* by Florence Schloneger, FLP's first children's book. It sold 500 copies in its first two weeks and was given enthusiastic commendation. This book is evidence of some new, aggressive goals for more publications in areas not covered by other publishers.

Now that the children's *Foundation Series (FS)* has been used several years, revisions are being made to "enrich" the series and "make it easier to teach." The "new improved" version is to be ready in 1984.

There have been some negative reactions to the "different and seemingly more difficult" nature of the Adult *FS*. Attempts will be made in 1982 to give more aid in interpreting its nature and purpose. A pleasant bonus benefit of the area visits to promote the new Youth and Adult *FS* is that it has increased use of the children's *FS*.

In cooperation with Mennonite Central Committee and the Mennonite Church, the *FS* is also being adapted into a special curriculum for the developmentally handicapped.

The German version of *FS* is in place and being used in Canada and South America.

Project: Teach, an intensive Christian educator training program in use for about 10 years, will be run twice in 1982 — Ontario, March 7-12, and British Columbia, Aug. 15-20.

Thayne Balzer, Portland, Ore., takes notes during a COE session.

Probably the most far-reaching new decision made by COE Feb. 5-8 was to work toward a young adult conference in 1983. Together with the rest of the Council of Commissions, this idea for a conference-wide assembly of young adults (approximately aged 18-25) was unanimously approved.

The most surprising thing to many COE members was to hear that use of the Harold Moyer version of "Balm in Gilead" in *The Youth Hymnary* (published 1956) was challenged as a copyright infringement. COE reached an out-of-court settlement of $250. This is another reflection of the growing sensitivity among copyright holders of all kinds of materials about the ways their rights are allegedly abused.

An ambitious program to develop Bible survey materials for study purposes in congregations is still in process and was encouraged. People in charge were reminded that it needs to be kept at a level our constituency will be able to read and understand.

After the departure of Lois Bergen (November 1981) from the youth office, some COE members were anxious to seek an immediate replacement. With the explanation that COE will be doing a self-study in 1982, hopefully the major agenda for its April meeting, there seemed to be no consensus on the future of this position.

The 1982 income budget approved for COE was $410,227. *Bernie Wiebe*

Worship Series

"In Christian communities we feel drawn together to rejoice, share, and pray, as we respond to God's love in our generation." (from foreword)

11 booklets are now available on worship planning, baptism, weddings, Lord's Supper, funerals, Mennonite Hymnal essays, prayer.

Just published:
Worship in Youth and Children's Groups by Bernie and Marjorie Neufeld
Involving Children and Youth in Congregational Worship by Cornelia Lehn

The Series is planned and sponsored by

COE

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Women in Mission hears reports on overseas travels

Newton, Kan. — Women in Mission sessions of the Council of Commissions, which met here on Feb. 5-8, focused on reports of trips to Asia, Africa and South America by WM leaders. " 'To strengthen relationships with women abroad by receiving and sending,' one of WM's goals for the 1980s, was highlighted in 1981," said WM president Lora Oyer in her opening message.

Oyer had visited churches in Zaire and was a WM delegate to the Mennonite World Conference Planning Meeting in Nairobi, Kenya, in July. WM also helped finance travel of Indian, Taiwanese and Japanese women delegates to the MWC Nairobi sessions.

Another trip commissioned by WM allowed Canadian vice president Elsie Flaming and coordinator Joan Wiebe to visit missionaries and national women in General Conference churches in Japan, Taiwan and Hong Kong.

Jeanne Zook, WM representative to Africa Inter-Mennonite Mission, traveled to Zaire, where she assisted her husband, who performed surgeries in AIMM hospitals. They also visited Lesotho, Botswana, South Africa, and Colombia, South America.

WM funding also helped Dimuka Mbonza (Mazemba) to accompany her husband, a church leader from Zaire, on a trip to North America to visit churches. A grant to Leah Sonwani of India is assisting with her expenses at Associated Mennonite Biblical Seminaries, where she is a student. Other WM scholarships assisted a woman from Hong Kong to study in a Taiwan seminary and two Indian women and an African woman to attend seminnaries in their home countries.

Women in Mission's executive committee and staff include (standing, from left): Jeannie Zehr, Jeannette Schmidt, Joan Wiebe and Phyllis Baumgartner; (sitting, from left): Geneva Stoesz, Lois Deckert, Lora Oyer and Elsie Flaming.

In planning for 1982, meeting representatives gave high priority to sabbatical plans of *Window to Mission* editor Jeannie Zehr, who will be itinerating with her husband in the Northern and Eastern districts and parts of Canada during June and July, visiting outlying and fringe churches.

High priority was also given to a decision to prepare two peace kits, one for children and one for adults. The kits will contain material that deals with effects of nuclear armaments. They will be available for examination by congregations interested in developing collections of peace resources. Lois Schrag and Gloria Miller were assigned to work with Joan Wiebe to prepare the kits and facilitate a covenanting process for support groups in the area of peace.

WM gave continued support for the television special on responsible living being planned by the Inter-Mennonite Media Group. In addition to voting $2,500 to the project for 1982, WM committed its members to provide "time and person involvement."

Despite increased costs, *Window to Mission* will continue its present format and method of distribution. A second booklet in the "Bright Ideas" series will follow the successful 1981 publication *Bright Ideas for Program Planning*, also by Zehr. The 1982 booklet will deal with ideas for mission workers with children and youth.

In a budget that represented slightly more than an 8 percent overall increase from last year, WM pledged substantial support for the work of the other commissions: COM will receive $122,000; CHM, $35,000; COE, $17,500; and MBS, $10,500. *LaVonne Platt*

Women in Mission representatives at Council of Commissions

Pastor wanted

Small, active congregation of people from various Mennonite and non-Mennonite backgrounds in northern Manitoba mining community requires a pastor. Applicant should be qualified and prepared for a teaching-worship ministry with young families and open to involvement in the needs of the community.

Contact:
Waldo Klassen
67 Westwood Dr.
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Telephone 204/778-8432.

Pastor required

Altona Mennonite Church, Altona, Man., is seeking a pastor. Duties commence July 1, 1982, or later and include normal pastoral functions. Full-time is preferred, though less than full-time is an option.

Salaries and benefits, as per schedule: Conference of Mennonites in Canada, or according to agreement.

Applications or inquiries to be directed to:
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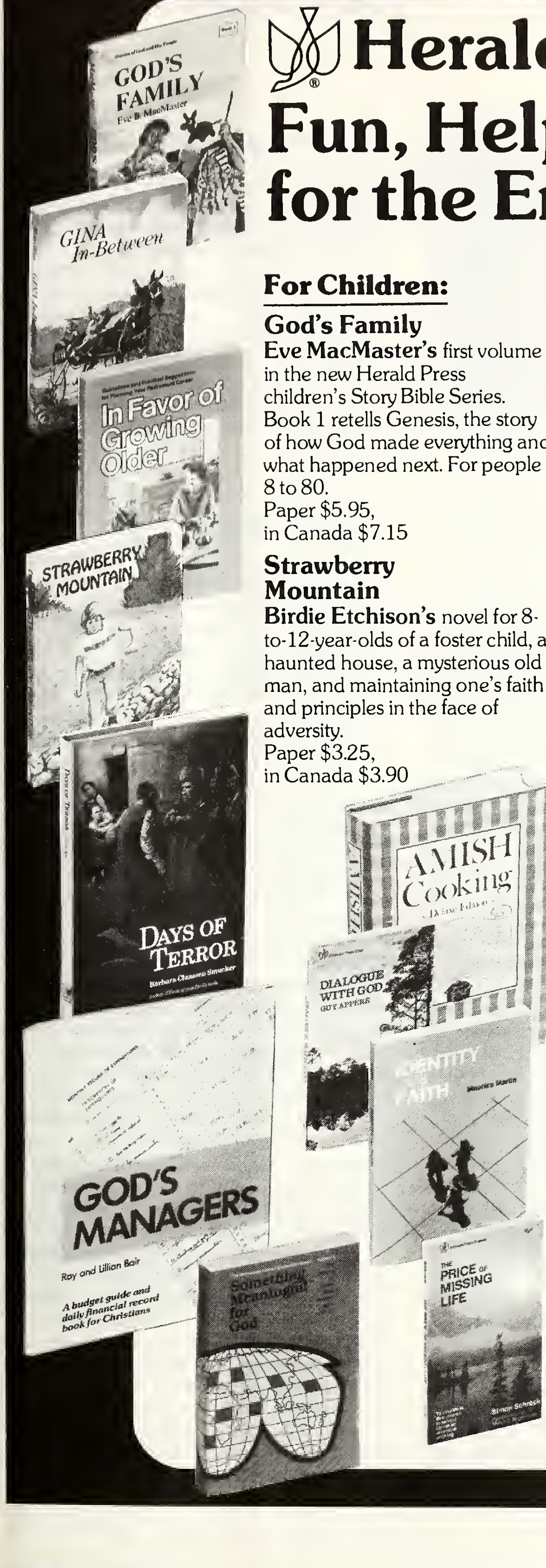
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For Children:

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Eve MacMaster's first volume in the new Herald Press children's Story Bible Series. Book 1 retells Genesis, the story of how God made everything and what happened next. For people 8 to 80.
Paper $5.95,
in Canada $7.15

Strawberry Mountain

Birdie Etchison's novel for 8-to-12-year-olds of a foster child, a haunted house, a mysterious old man, and maintaining one's faith and principles in the face of adversity.
Paper $3.25,
in Canada $3.90

Gina In-Between

Dorothy Hamilton's 27th children's book for 9-to-14-year-olds tells of a girl who has lost her father in an auto accident and how she and her brother come to accept the loss of a parent.
Paper $3.25,
in Canada $3.90

Days of Terror

Barbara Smucker tells how days of peace turned to days of terror for a young boy caught in the tensions of the Russian Revolution. Winner of the Canada Council Award for Best Children's Book.
Hardcover, $7.95

For Adults:

Amish Cooking

Over 800 old-time recipes and hints from Amish country kitchens as well as helpful ideas for preserving fruits and vegetables, making cheese, curing meat, and using leftovers.
Hardcover, $14.95

God's Managers

Ray and Lillian Bair provide motivation and complete instructions for Christians to create budgets and to keep accurate financial records. Practical help on practicing good stewardship.
Paper $2.95, in Canada $3.55

The Price of Missing Life

Simon Schrock writes that life is worth living and that life at its best includes a commitment to the lordship of Jesus Christ. He sincerely believes that to miss the Christian life, and consequently heaven, is a high price to pay.
Paper $2.95,
in Canada $3.55

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Tilman R. Smith's guidelines and practical suggestions for planning your retirement career. Maturing should mean continued growth and joyful living.
Paper $8.95,
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Identity and Faith: Youth in a Believers' Church

Maurice Martin explores the place of youth in the life of the church as well as related concerns of conversion and church membership. He traces how youth mature and gain the capability of making a "conscious decision" of lifelong commitment to Christ and the church.
Paper $3.95,
in Canada $4.75

Something Meaningful for God

C. J. Dyck edited this collection of stories of 15 individuals and couples who have served "in the name of Christ" through MCC at home and around the world.
Paper $7.95,
in Canada $9.55

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LETTERS

Identifying art

Certainly you are wise not to give interpretive captions to graphics and paintings in *The Mennonite* (Letters, Jan. 5 issue). However, I have wondered why these works of art are sometimes completely unidentified. For example, in the Dec. 22 issue you published a fascinating painting of the adoration of the magi by an oriental artist. I searched in vain for an indication of the approximate date and place of composition. If you published an anonymous poem or essay by a person of another time or another culture, you would, I am sure, give a few words of identification. It seems to me that works in the visual arts deserve the same treatment. *Ann Hilty, 51 Woodlawn Ave. W., Toronto, OT* Jan. 18

Associate editor's note: Our policy is always to identify such paintings and other works of art. We too searched in vain for an identification for this piece. Because of its appropriateness, we decided to use it anyway.

On sexist language

I am grateful to David Ewert for "Reflections on Sexist Language" (Jan. 5 issue) for having responded to the challenge women have given the church regarding sexist language. I am disappointed to hear in one more way what the church has said to women in a million ways for centuries — "your concerns (YOU) just aren't important enough to take up too much of our time."

A lack of sensitivity to the issue of sexist language, and the exclusion women feel when masculine terms are used as generic, reveals an age-old insensitivity to women and their exclusion from certain areas of church life.

The issue certainly is power and control, not whether language influences behavior or vice versa. Refusing to take seriously what women are saying is one way to deny them influence.

Ewert's reason for believing that sexist language is not such an important problem is that the language is controlled by "what we agree to denote by the words we use," not by their original use. But we don't all agree on what certain words denote. To me, a chairman is a man who chairs a meeting. (The "chairman" usually is a man.)

Masculine terms are understood by many women (and men) as exclusive of women and therefore should not be used if inclusion of women is the spirit to be conveyed by the language. *Marcia Regier Stoesz, 205 Martin Hall, Southern Methodist University, Dallas, TX 75275*

Jan. 22

Family ready to relocate

My husband and I and our two children currently reside in northeastern Oklahoma in a small rural town and are active in the American Lutheran church here. My husband is a family practice physician currently practicing in a nearby community.

We are increasingly concerned about the decline in the social, moral and religious values of our society — especially when we consider what our children will have to face as they grow up and as adults. We have made the decision to try to find a better place to raise our family and are in the process of searching for a new location. We would like to find a community of people with similar spiritual values as our own and desiring to lead Christian lives in accordance with the Scriptures. We have corresponded with several Mennonite pastors and visited in person with other Mennonite pastors and lay people and feel that although we would not be accepted in or be able to accept all Mennonite communities, certainly some Mennonite communities would be exactly what we are looking for.

We would like to investigate other possibilities in the northern United States and in Canada. The purpose of this letter is to ask if you could be of any help in locating small, rural towns in need of a doctor, who would accept a family which at the present time is not Mennonite. *Sue Reppert, Route 1, Box 41, Kansas, OK 74347* Jan. 26

Thanks for MVS issue

I express appreciation for the recent MVS issue of *The Mennonite* (Jan. 19) and particularly for your editorial expressing affirmation for MVS.

Your words of encouragement and support mean much to us as MVS staff and all of us engaged in the MVS quest. *Peter Ediger, 5927 Miller Ave., Arvada, CO 80004* Jan. 27

Miscarriage is deep issue

Thank you to Shelley Frey Crider for "Miscarriage — the Silent Death" (Jan. 19 issue). A subject rarely talked about but one with deep feelings. Even after 23 years one does not completely forget. Like she says, the hurt is gone, but the memory is not.

Thank you, Shelley, for putting into words what a lot of us have felt, and for giving courage to help others in a similar situation. *Verna Nickel, 28 Murphy Crescent, Saskatoon, SK S7J 2T4*

Jan. 27

Who is a Mennonite?

The 3 November 1981 issue prompted me to send in something I read from a meditation by Kosuke Koyama, a Japanese theologian who wrote some thoughts about what it means to be a Methodist. I have substituted the word "Mennonite" for "Methodist" and submit it without comment.

"Surely a Mennonite is, in the first place, in the most fundamental sense, a Christian, a 'Christ-alone truster.' Liberated by Christ (Galatians 3:13)! The Christian faith is emphasis on Jesus Christ. Who he was and who he is, what he did and what he does (Colossians 1:15-20), must precede who we are and what we are. 'But God shows his love for us in that while we were yet sinners Christ died for us' (Romans 5:8).

"Basically a Mennonite is a person who is a 'Christ-alone truster' since he alone is the Liberator. This must be the essential thing to be said about a Mennonite, since it is exactly the essential thing to be said about a Christian. The fundamental mark of a Mennonite and a Christian must be identical, otherwise there arises the dangerous possibility of a person's being Mennonite and not Christian.

"All Christians are, in this most basic sense, Mennonite. All Mennonites are Mennonite secondarily, not primarily. Would you agree that if being a Mennonite becomes a matter of primary importance, then an 'I belong to Menno' will take place? Paul's rebuke sings out: 'Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? (1 Corinthians 1:13). I belong to Menno?" *Verney Unruh, Hualien, Taiwan*

Jan. 27

books

Families and peace

Parenting for Peace and Justice, *by James and Kathleen McGinnis (Orbis, 1981, 142 pages), is reviewed by William Keeney, 826 Mae St., Kent, OH 44240.*

Would you like to know what to do when children want to be a soldier? "Can a person be a patriot and still refuse to fight?" How do you deal with racism in institutions that affect the family? Do you want a checklist to decide how children's reading material affects their thinking about sex roles? Can we get our children involved in social action? How should you relate family prayer to social action?

If you want suggestions on any of these questions, and many others as well, you should consider this book. It arises out of the authors' work as staff members at the Institute for Peace and Justice in St. Louis and their experiences in raising three children. They also consulted a broad network of people whom they have learned to know in holding workshops across the country and publishing materials on parenting and teaching for peace and justice.

Parenting deals with a wide variety of topics. The first chapter is on stewardship and simplicity, including sections on goals and practical suggestions on strategies. Chapters two and three move from non-violence to how to help children cope with violence in the world. Chapter four looks at multiculturalizing in family life. (The McGinnis family is an integrated family.) The sixth chapter relates closely to the previous chapter by treating sex-role stereotyping. The next two chapters are on social action, the first on family involvement and the second on prayer and parenting for peace and justice.

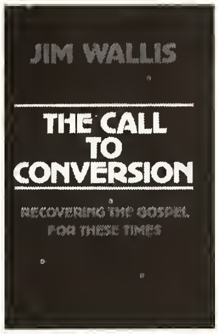
The final chapter is less than two pages long but ties things together. One appendix has suggestions on how the church can encourage families in their social mission. Another gives a listing of resources chapter by chapter.

For parents like myself who wish they had had the book when their children were growing up, they might find it a good gift for a young family when they begin to have children.

Following Jesus today

The Call to Conversion, *by Jim Wallis (Harper & Row, 1981, 190 pages), is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

Parenting for Peace and Justice
Kathleen and James McGinnis



"The times in which we live cry out for conversion," Wallis begins his book, subtitled "Recovering the Gospel for These Times."

He goes on to describe the need of Americans, particularly the American church, for conversion, for changing its direction in thinking and acting. Using anecdotes from his own experience, examples from our culture and the ideas of well-known authors, Wallis outlines an approach to such questions as: "How is the mind of Christ formed in us and in our history? . . . Will we follow Jesus? Is the church to be the presence of Jesus in the world? If so, what would Jesus' presence look like?" (page xviii).

Wallis' context strengthens what he says about the shape of the church. He is a pastor in Sojourners Fellowship, an intentional community in Washington's inner city. When he calls for the church to stand on the side of the poor, he can describe the struggles of his neighborhood. When he calls for the church to stand against the powers that produce nuclear weapons, he can mention his experiences in jail from actions of civil disobedience protesting such production. When he calls the church to a deeper, more authentic worship, he can speak from his own church's worship life.

Those who have read Wallis' editorials in *Sojourners* magazine will find a similar style here, one that drags at times but is spiced with insights and charged with intensity. Yet his voice, though clear and unabashed, is not condescending. He writes, more noticeably than in his earlier book, *Agenda for Biblical People*, with compassion. His message is forceful and intelligent, but also from the heart.

Regardless of the criticisms we may muster, Wallis has issued a lucid call that needs to be heard and urgently needs to be heeded. And as he makes clear, we cannot do it alone. The church must heed it together.

World refugees depicted for children

A 1981 packet called "Refugees — Friends Without a Home," written for Mennonite Central Committee by five different writers, is reviewed by Marion Keeney Preheim, General Conference News Service writer.

Mennonite Central Committee has produced this special packet to teach children about world refugees. Included in it are six different filmslips, narration for each on a soundsheet record, scripts for each, a teacher's guide, a student activity book, a world map and six poster pictures.

One of the strengths of the material is how it blends the audiovisual materials, stories about children of other lands, and activities in each session. Thus the students learn about refugees.

The filmslips are especially well done with either photos or drawing, depending on the story characters.

The activities add much life to this curriculum. The real life "eating" experiences seemed to especially reinforce the learnings. For example, the children are to eat soup like a refugee in one session and make zwieback in another. Other foods to be eaten are Vietnamese fried rice and African mealie meal.

Although each lesson is written by a different person, the series conserves its unity. One activity, that of making a mobile, runs throughout all five sessions. One criticism is that sometimes it gives the exact drawing children should make rather than allowing them to use their imagination.

These materials seem adaptable to several settings, such as Sunday school, vacation Bible school, boys' and girls' clubs and children's churches.

The cost is $10 for the teaching packet, 50¢ for additional student activity books and 25¢ for additional teacher's guides.

To obtain the materials send your request to MCC, 21 S. 12th St., Akron, PA 17501; MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

Should I consider missions?

John Sommer

(You are listening in to the kind of calls which come to John Sommer, Commission on Overseas Mission personnel secretary.)

John: Good morning, Frank. I wanted to follow up our brief conversation last week in Winnipeg. I sensed you were hoping to talk over a few things in more detail.

Frank: Thanks for your call, John. This gives me an opportunity to raise some of the questions I have had about General Conference.

John: Go right ahead, I'm listening.

Frank: Sometimes I wonder why General Conference puts so much emphasis on our overseas mission program.

John: Is it the budget that concerns you?

Frank: Yes, I am concerned that two-thirds of every dollar given to General Conference goes to our overseas mission work. Don't we need to have a strong base at home?

John: Of course. And we in COM are delighted to see the new evangelistic thrusts all over the United States and Canada and the new congregations that are being started. The General Conference budget is somewhat deceiving in that none of the local programs of congregations or districts are included. Our colleges and hospitals are also outside of the regular General Conference budget. Actually a very small part of the Mennonite dollar goes overseas.

Frank: I'm not implying that we should have no overseas witness, but basically I feel that we have a lot of work to do at home.

John: I hear you, Frank. But what about the magnitude of global need? Are you saying US and Canadian Christians have no role to play in the rest of the world as long as we have less than perfect conditions in our own countries?

Frank: Not really, John. But in reading our church periodicals, I get the idea that the church is planted in almost every country of the world. Isn't it our duty to recognize those resources as valid and look to *them* to give leadership to evangelism and social ministries in those countries?

John: You're right . . . partially. It is true that virtually every country in the world has a fellowship of Christian believers. It is also true that these persons should play a key role in evangelizing their own people and discerning where and how Christian witness can best be made. But it is precisely these Christians who are issuing invitations for us to come and join them in a variety of ministries. COM alone could place 20-30 persons right now in overseas settings if qualified and committed people were available. MCC also has a long listing of service opportunities.

"COM alone could place 20-30 persons right now . . . if qualified and committed people were available."

Frank: Well, it sort of depends on the *kind* of people we send. I can see the value of sending persons who model humility and the servanthood stance of Jesus.

John: I agree. Sometimes missionaries have been part of the problem rather than a solution. We have to find people who have the cross-cultural gift.

Frank: Is there any interest from our GC congregations in having overseas Christians come and assist us in *our* ministry? Isn't mission two-way?

John: At least, Frank. I would say it is multidirectional. There are some congregations who have had overseas leaders come for a short time. Some of the new evangelistic thrusts here at home are being led by Christians from other countries.

Frank: That's exciting.

John: Frank, COM has new ministries in a number of countries . . . Upper Volta, Hong Kong, Brazil, and Hiroshima, Japan. Maybe you would be interested to consider service in some of these places.

Frank: I want to be open to the Lord's guidance whether it is to serve at home or overseas. Send me some of the brochures and information you have, then we can continue our dialogue.

John: I'll send further information this week.

John Sommer calls to follow up a contact made earlier in Winnipeg.

Faith under the mushroom cloud

Ted Koontz

The real dangers of nuclear war are pressing in upon our minds with mounting insistence. Hundreds of thousands march in Europe to protest new weapons. Many experts claim we are unlikely to reach the year 2000 without a nuclear war. We could be living in the last days of human history.

What are the theological meanings of our lives, lived as they now are under the mushroom cloud? How can we make theological sense of the fact that it is clearly possible that *none* of us may ever see another Christmas, or the year 2000, or our children or grandchildren become adults with children of their own? What does this fact imply for the possibility of hope, joy, normal healthy relationships and a variety of theological affirmations?

We have thought about the ethical questions. Most of us are clear that nuclear weapons are a terrible evil — although there is less agreement about what we can or should do about them. But *theological* reflection on these matters — reflection on the implications of the mushroom cloud for the meaning of structures which we need to sustain our lives — has been conspicuous by its absence. I am not a theologian, but several things stand out in my own wrestling with these issues.

First, the predicament we find ourselves in is the result of *our* doing. It cannot be blamed on God, as much as we (I) sometimes wish he had set narrower limits on our freedom. (If we humans act like spoiled brats and bullies, wouldn't a good parent keep the really dangerous toys out of reach?) The essence of our humanity is our freedom — and it is this which distinguishes adults from children. God is like a parent to us more in the sense that a parent still loves an adult child whom the parent has set free to make or ruin his or her own life than in the sense that a parent protects and restrains a minor child. We are free to choose life or death. For God to have made us incapable of choosing death would have been to make us less than fully human. Our freedom is a treasured gift; our misuse of it cannot be blamed on the giver.

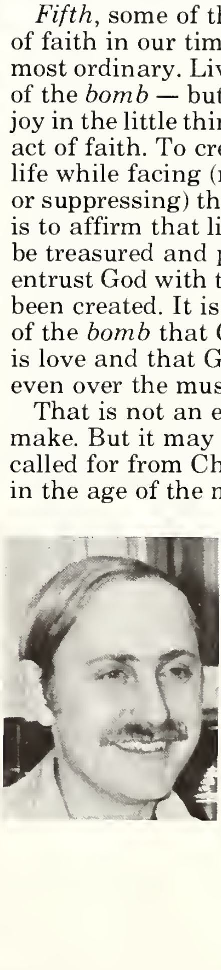
Second, perhaps the only thing more amazing than the fact that we may blow ourselves up is that we have not done so yet. I can't help but feel this is powerful evidence of God's providence. Every day is a gift we have no right or reason to expect. In a way, of course, this has always been true, but it is more dramatically true now. In this light, the natural and proper response to the nuclear danger is gratitude and praise, thankfulness for that which has been given, not cursing or fearing because of what may be taken away. And it is possible that God's providence may indefinitely hold back nuclear catastrophe, despite our foolishness and evil.

Third, should the mushroom cloud engulf us, we may still remember that while God respects our freedom enough to allow us to destroy his creation, he also cares enough about us in our sin to suffer with us. Incarnation means God is with us in our human predicament. He is not aloof. He is here. In the cross we see both the full extent of the freedom which God gives us (not even protecting his own son from our evil) and the extent of his participation in our human agony. Even under the mushroom cloud, we are not alone.

Fourth, should the mushroom cloud engulf us, we may still remember that God can work victory out of what to our eyes appears to be total and absolute disaster. Was that not how the disciples saw the crucifixion? How else can we see nuclear annihilation? But resurrection followed crucifixion. While that doesn't surprise us now in hindsight, it surely surprised the disciples. I have no idea how God might make victory out of nuclear war nor do I know if he would. But a central fact of the Christian message is that things happened in ways which most (or all) did not expect. The Messiah, instead of being a king, was a servant. The crucifixion, instead of being the end, was really the beginning of God's impact on history through Jesus. God's ability to surprise us by turning disaster into victory can't be ruled out even in the face of nuclear war. Together with God's providence, this provides powerful ground for hope in face of a seemingly hopeless future. While some may search for hope in growing protest movements, and others in better weapons of terror, hope finally lies only in God's loving care. And while we are to be agents of that care for the world, and must therefore seek to discern and work for ways of averting nuclear annihilation, we simply do not know how God may act to demonstrate his care for us in our time. This means we need not carry the burden of saving the world on our shoulders. We are agents, not authors, of salvation.

Fifth, some of the most powerful acts of faith in our time may be among the most ordinary. Living in full awareness of the *bomb* — but living with hope and joy in the little things — is a most potent act of faith. To create and nurture new life while facing (rather than ignoring or suppressing) the dangers of the bomb is to affirm that life is good, that it is to be treasured and passed on — and to entrust God with the new life which has been created. It is to confess in the face of the *bomb* that God is good, that God is love and that God is Lord over all, even over the mushroom cloud.

That is not an easy confession to make. But it may be the confession called for from Christians fated to live in the age of the mushroom cloud.



Ted Koontz is assistant professor of political science and peace studies at Goshen College, Goshen, IN 46526.

This Mennonite chair teaches

Betty Dyck

Harry Loewen is excited about the new consciousness among young Mennonites to trace their roots. Not only that, he says, "but Mennonites have begun to write, and there is much activity in the Mennonite literary field."

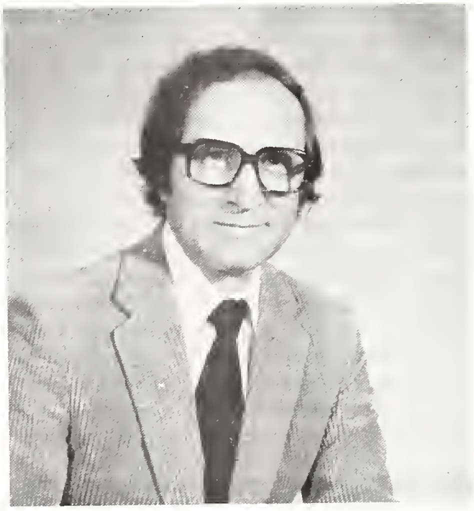
Speaking of Mennonites as traditionally known for their service ethic evidenced in MCC and MDS, plus their historical pacifism, Loewen believes the two-pronged influence should not be weakened in our world (and there are still, small voices advocating this). Society needs the Anabaptist principles kept alive and exemplified.

An emerging awareness of Mennonite ancestry and Loewen's desire to be a part of the development of Mennonite heritage led him to accept the appointment to the Chair in Mennonite Studies at the University of Winnipeg in the fall of 1978. (The only other Mennonite chair in the world is at the University of Amsterdam in the Netherlands.) Loewen agreed that Winnipeg was the logical location in Canada for such a chair since one half of the "baptized" Canadian Mennonite population lives in Manitoba.

The Winnipeg "Mennonite chair" was created "for the purpose of teaching and research in the areas of Mennonite history, culture and literature." Loewen brings to the chair a wide background in both German literature and German history.

Born in the Ukraine, Harry Loewen emigrated to Canada with his family in 1948. He was 17. To qualify for university entrance in his new country, he took grades 11 and 12 by correspondence, learning English and subject matter simultaneously. He earned his bachelor's degree at the University of Western Ontario, his master's degree in history at the University of Manitoba, and his doctorate in German language and literature at the University of Waterloo in 1970.

Happily settled in Waterloo, Ont., with his wife, Gertrude, and three sons, Loewen enjoyed being chairman of the German department at Wilfrid Laurier University. When the invitation came to head the Chair in Mennonite Studies in Winnipeg, he accepted it as a challenge "to create a niche in this particular field, to avoid duplication of what is being done in seminaries and colleges — trying not to compete but to offer something unique."



"He believes Mennonites have a distinct contribution to make — since no other Christian group offers the tenets of service and peace as forcefully — and that Mennonites must wrestle with their Christian witness and reapply it in new ways in today's world."

Having published numerous articles in German history and literature, plus two books, *Goethe's Response to Protestantism* and *Luther and the Radicals*, Loewen proceeded to compile and edit *Mennonite Images* — a series of historical, cultural and literary essays dealing with Mennonite issues.

In class he reiterates the importance for Mennonites to identify their role as part of the Canadian multicultural mosaic. He believes Mennonites have a distinct contribution to make — since no other Christian group offers the tenets of service and peace as forcefully — and that Mennonites must wrestle with their Christian witness and reapply it in new ways in today's world. He added that he is under no illusion as to Mennonite world importance. "It is merely what Mennonites should be doing under God."

Loewen has contributed to many magazines, including the *Mennonite Reporter*, *Gospel Herald*, *Christian Teacher* and *Der Bote* — in both English and German. When he arrived in Winnipeg, the *Mennonite Mirror* (a monthly publication of the Mennonite Literary Society, Inc.) quickly added him to their staff as German editor and regular contributor. He feels it is part of his calling to deliver semipopular and non-academic articles to a general readership.

He has taken his concerns to churches upon invitation. Last February (1981) he conducted four lectures at Elmwood Mennonite Brethren Church, titled "The Mennonite Story," delivered in a Sunday school setting on Sunday mornings with the adult class as the core of his audience, but people of all ages made up the 70 who attended. The congregation requested a fifth session for discussion, finishing with a friendly faspa.

Portage Avenue Mennonite Brethren Church issued the next invitation. His addresses here were announced as extra sessions. The first Sunday 35 people attended, on the second, 100, and by the third, 200.

Enrollment in Mennonite studies at the University of Winnipeg has almost tripled in the three years since the chair began. Visiting with Harry Loewen in his university office, it is evident why students often come to chat outside of class. He makes you feel welcome and important and eagerly shares his extensive knowledge.

Poetry is a hobby with Loewen. It is also a relaxation. After 10 years of teaching, he is taking a half-term sabbatical beginning in January 1982. Deadlines for articles, a few papers to prepare and working on another book will occupy much of his spare time. On Feb. 8-10 he delivered three papers on Mennonite history, Mennonites in Canada and German literature at Goshen (Ind.) College. While there, he discussed the Mennonite chair with US people.

With people like Harry Loewen in charge, the search for Mennonite roots will undoubtedly be resurrected and strengthened. Loewen's mission to instill pride in young Mennonites in their heritage will encourage them to carry on tradition and act as leaven for service and peace in a disturbed world.

MEDITATION

Worship

Sunday school dispersed, and the halls of the church exploded with noise and activity. Friends latched onto friends, exchanging the latest news. Officers of various organizations rushed up to other officers to talk business. Choir members hastened to don their robes. And even as people entered the sanctuary, they talked.

As the organist played the prelude, few of us prepared our hearts to worship the Lord. Instead, we recalled something a friend had said, pondered some new organizational matter, planned the rest of the week or daydreamed about an upcoming activity. Instead of reverently bowing our hearts in humble adoration and worship to the Lord, our brains whirled with activity.

"What do I really come to church for?" I finally asked myself one Sunday. Glancing at the young woman sitting next to me, I saw she was reading a psalm from her Bible. What a good idea — I thought.

I turned to the Book of Psalms. As I read, I realized I was preparing my heart for worship. Reading the Psalms lifted my soul to the Lord in praise and thanksgiving and gave me a new sense of joy at being in God's house.

"Praise him for his majestic glory, the glory of his name. Come before him clothed in sacred garments" (Psalm 29:2, *LB*). Who could add anything to that in describing the way to worship the Lord?

After reading Psalm 122 I rejoiced for the privilege of being able to worship in God's house. "I was glad for the suggestion of going to Jerusalem, to the temple of the Lord" (Psalm 122:1, *LB*). Many Christians don't have that privilege.

I then read Psalm 119 and prayed that I would receive from the pastor's message what God had for me. "Accept my grateful thanks and teach me your desires" (Psalm 119:108, *LB*). The psalmist was eager to hear God's Word and apply it to his life.

The Book of Psalms is full of chapters which can thrill our soul and fill our heart with the spirit of worship toward God. Before a worship service, we can join each other spiritually by reading psalms which prepare us to worship our beloved God and Savior.

Muriel Larson

You're trying me, Lord

It's 10:30 on Saturday evening, and I don't have my Sunday school lesson ready. The topic is on doubts we have as Christians. Right now I doubt if anything I say or do tomorrow will have any effect on the high school students I am teaching.

We could talk about Friday's basketball game and they would have no problem understanding that. But what does basketball have to do with Matthew 11? Let's face it, God, many of us doubt that studying a Sunday school lesson or even attending Sunday school will help us in our everyday living.

Help us, God, to see through that fallacy. Help us, God, to know your words are there for us to understand. And help us, God, to be willing to turn to you for guidance, understanding, peace of mind and love in all of life's situations.

Here I come, Matthew!

June Krehbiel

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EDITORIAL

Will we grow in 1982?

Many people would never believe it. Our General Conference is seen by many as the most "liberal" Mennonite conference.

In spite of those perceptions, the GC Council of Commissions, Feb. 4-9, got caught up for the second year in a row in a lengthy hassle from being too conservative.

By late 1980, the Division of Administration was warning of a potentially severe budget shortage. Program commissions were told to reckon with deficits as they set budgets.

Then came a "miracle" December. The conference received more money in that month than ever before. Final budget income was over 100 percent. Too late to be reflected in plans already submitted to commission members, the news forced the February 1981 Council of Commissions to include extra programs and budget.

Along came "Reaganized" and "MacEachenized" 1981. By September, the GC budget showed its lowest percentage income in 10 years. Economic indicators were all negative according to the DA. An early warning went to all program heads: "Try to hold spending to within 95 percent of budget. Our best indicators are we'll get 93 percent. We are predicting a deficit year."

If December 1980 was a miracle, December 1981 was an even bigger miracle. Dollars showed up in record amounts.

New program budgets had been set conservatively, and even those budgets were presented apologetically in the 1982 report books. When the commissions and staff from the over 330 churches assembled Feb. 4-9 at Newton, reports showed an overall income of 98.1 percent of the 1981 budget. Spending had been held very close to 95 percent.

Again, our conservative financiers encouraged 1982 GC programs to be raised by at least an extra 2 percent. In many ways it's a pleasant problem, but not as simple as it may seem. How does one find time to take a $3 million overseas mission budget and incorporate an extra 2 percent with integrity? Each program for 1982 budgets had already been carefully scrutinized.

DA member Duane Heffelbower said, "We advocate 12 percent above 1981 giving because we must challenge one another for *growth*."

Sounds great, by and large. DA members are conservative. They underestimated our GC giving the last two falls. But after seeing the faithfulness of our people, they challenged us to grow.

At times I have believed DA members had too little faith and were too conservative when they sounded their fall warnings. I want to believe GCs are people committed to growth. Spiritual growth has to mean giving growth (and usually the opposite is also true). There is no standing still. We *either* grow or we falter.

I believe we *can* give 12 percent more than we gave in 1981. COM is "on target" in its aim for 175 missionaries in service by 1985. CHM is setting a new priority on direct evangelism. COE works hard at literature which can better serve more congregations. WM met over 110 percent of its 1981 budget. The seminary has a record enrollment.

One area of growth which could greatly reduce fall anxieties among GC staff carrying out programs to which we have called them would be to have our giving come more regularly throughout the year. We all pay monthly bills, and we have authorized the GC to pay monthly bills plus salaries. Is there really a legitimate reason to hold back over 25 percent of our giving till the last few weeks in December? If so, could we let our staff know this in advance? If not, let's submit our contributions more regularly. Scripture tells us to set aside our tithe regularly. It doesn't belong to us; it is the Lord's.

I'm not scolding. GCs can be justifiably happy about their giving. Many denominations envy our financial standing. Each giver deserves a hearty "thank you." Altogether we owe prayers of gratitude to God for his gracious guidance.

Now we look ahead. How is your giving? Is it regular? Is it keeping pace with a tithe of your 1982 income? Does your congregation regularly assume its commitments to a ministry that reaches around the globe? Do you and I and our congregations need to grow in 1982? *Will* we give the extra 12 percent?
Bernie Wiebe

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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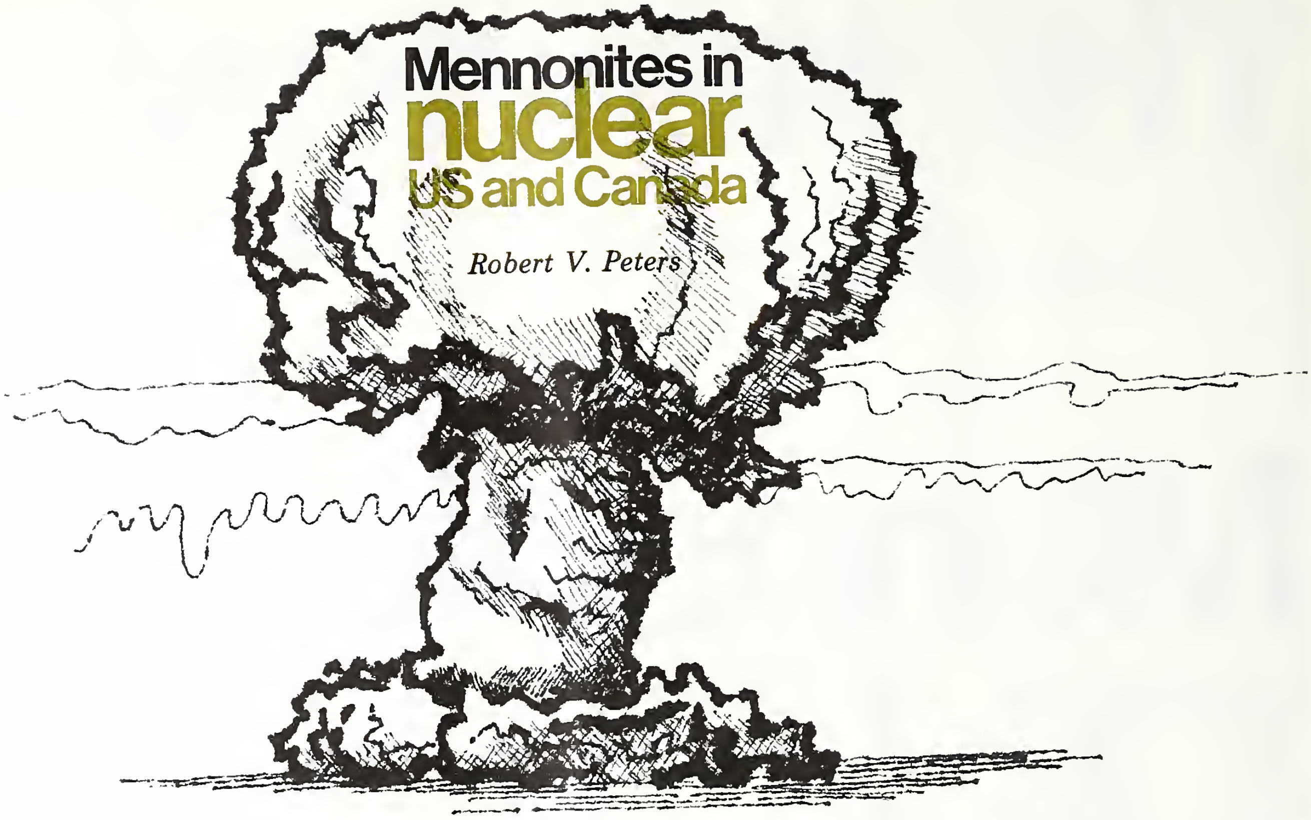
Mennonites in nuclear US and Canada



Mennonites in nuclear US and Canada

Robert V. Peters

In the summer of 1978, David H. Janzen, a member of New Creation Fellowship in Newton, Kan., was given what he felt to be a prophecy from the Lord regarding a Christian witness against the arms race. His prophecy was later shared with the general assembly of the Mennonite World Conference meeting in Wichita. It reads in part: "I (Yahweh) want to show you where the idols of this age are hidden. Learn where are the missile silos, the bomb factories, the centers of military command, the prisons for dissenters. Understand that those who bow down to fear trust in these idols for salvation. Stand beside their idols and proclaim my liberating kingdom. Invite them to share your life in me. Perfect love must be your weapon, for perfect love casts out fear."

Almost every General Conference, Brethren in Christ, Mennonite Brethren and Mennonite Church group is in close geographical proximity to an installation where nuclear weapons are being built, deployed, promoted or displayed. How are Mennonite churches relating to this fact?

The heart of the nuclear complex consists of two huge laboratories both sponsored by the University of California ("Let there be light") and operated by the US Department of Energy (DOE). The one at Los Alamos, N. M., is where scientists designed and built the world's first atomic bombs. The other lab is at Livermore, Calif., an hour from downtown San Francisco. Through the years these two labs have conceived and designed every nuclear warhead in the US arsenal, and they continue to lobby for new weapons systems and against arms limitation treaties that might cut back on their work.

The six Mennonite churches in New Mexico are close to Los Alamos, a testing site for nuclear weapons in Carlsbad, and Sandia Laboratories in Albuquerque. Sandia, operated by Western Electric, a subsidiary of American Telephone and Telegraph ("The system is the solution"), is the engineering arm of the nuclear weapons research and development program. From all reports, Mennonite and BIC churches in New Mexico have not offered witnesses for peace at these sites.

The making of nuclear weapons begins with the mining and milling of uranium, a mineral found abundantly in the Rocky Mountain and Great Plains states — principally Arizona, New Mexico, Utah, Colorado, Wyoming, South Dakota and Texas — and in northern Canada. The only report of Mennonite opposition to this activity comes from the Warman, Sask., area, where local Mennonites were instrumental in preventing El Dorado, Inc., from opening a uranium processing plant in their area.

The uranium ore is transported to three huge uranium enrichment plants owned by the DOE. Plants are located in Paducah, Ky. (16 Mennonite churches in Kentucky); Oak Ridge, Tenn. (six Mennonite churches nearby) and in Piketon, Ohio (four Mennonite churches nearby). Union Carbide ("Today something we do will touch your life") operates the plants at Oak Ridge and Paducah for the DOE. These plants make the uranium, deuterium and lithium parts for the hydrogen bomb. In addition, United Nuclear Industries in Hanford, Wash. (nine Mennonite churches in Washington), produces weapons grade plutonium and is a major waste management center for the DOE's nuclear programs.

Witness at Rocky Flats. The DOE's principal nuclear material fabrication facilitites are in Colorado, Tennessee, Florida, Ohio, Missouri, South Carolina and Texas. Rockwell International ("Where science gets down to business") operates the Rocky Flats plant for DOE, near Denver. Plutonium trigger systems that ignite thermonuclear bombs are fabricated and assembled here. The Arvada Mennonite Church, one of four area Mennonite churches, has been a leader in bringing peace witnesses to Rocky Flats over the years. Several church members, including pastor Peter Ediger, have been arrested for various acts of holy obedience, such as praying on the railroad entering the plant at Rocky Flats. Oak Ridge, Tenn., is also the site of the Y-12 plant which assembles the H-bomb's lithium-deuteride parts.

The 16 Mennonite churches in Florida do not seem bothered by the work of the General Electric ("We bring good things to life") Pinellas plant near St. Petersburg, where GE makes electronic components for H-bombs and is scheduled to make neutron bombs. Nor is there any record of concern over the work of nearby Martin-Marietta Corp., which makes delivery systems (warheads) for the Bomb.

The same could be said for the dozen or so Mennonite churches near Monsanto's ("Without chemicals life itself would be impossible") Mound laboratory, 10 miles southwest of Dayton, Ohio, where Monsanto produces explosive components — detonators, timers — for nuclear weapons. And the same for the three Mennonite churches in Kansas City, where Bendix ("We speak technology") manufactures most of the non-nuclear parts for the Bomb. Although there is a Mennonite church in nearby Barnwell, S. C., and several close by in Georgia, they have not joined peace actions at Du Pont's ("The leading edge") Savannah River plant near Aiken, S.C., where Du Pont makes the plutonium buttons that trigger H-bombs.

There are more than 2,000 separate parts in a typical nuclear warhead. They all come together at a final assembly plant named Pantex (*Mother Jones* magazine calls it the "heart of darkness") and operated for the DOE by Mason & Hager-Silas Co., 23 miles northeast of Amarillo, Texas. Recently six Christian peacemakers were arrested for holding a prayer service inside the fence of the plant. Included were Steve Clemens, a Mennonite ex-MCC worker from Pennsylvania; Mary Sprunger-Froese, a Goshen College graduate from Berne, Ind.; and Ladon Sheats, former military officer and IBM executive, and a featured speaker at the 1974 GC triennial sessions. The 18 Mennonite churches in Texas (one in Amarillo) offered no support for the Pantex action, nor have they taken any action against the Texas instrument factory in Dallas which makes guidance systems for the cruise missile.

Hundreds of companies are involved in making additional parts for the Bomb — building warheads, electronic components, planes, submarines, etc. The eight Mennonite churches in the Phoenix/Scottsdale area of Arizona seem unconcerned that they are near UMC Industries, which makes detonators for the Minuteman III missile system, and Motorola, which makes nuclear artillery fuses. The same could be said for the six Mennonite churches in Norfolk, Va., where the Tenneco Corp. builds nuclear attack submarines, and for the Iowa City/Kolona, Iowa, area Mennonite churches, which are near a US Army plant in Burlington, where nuclear weapons are assembled.

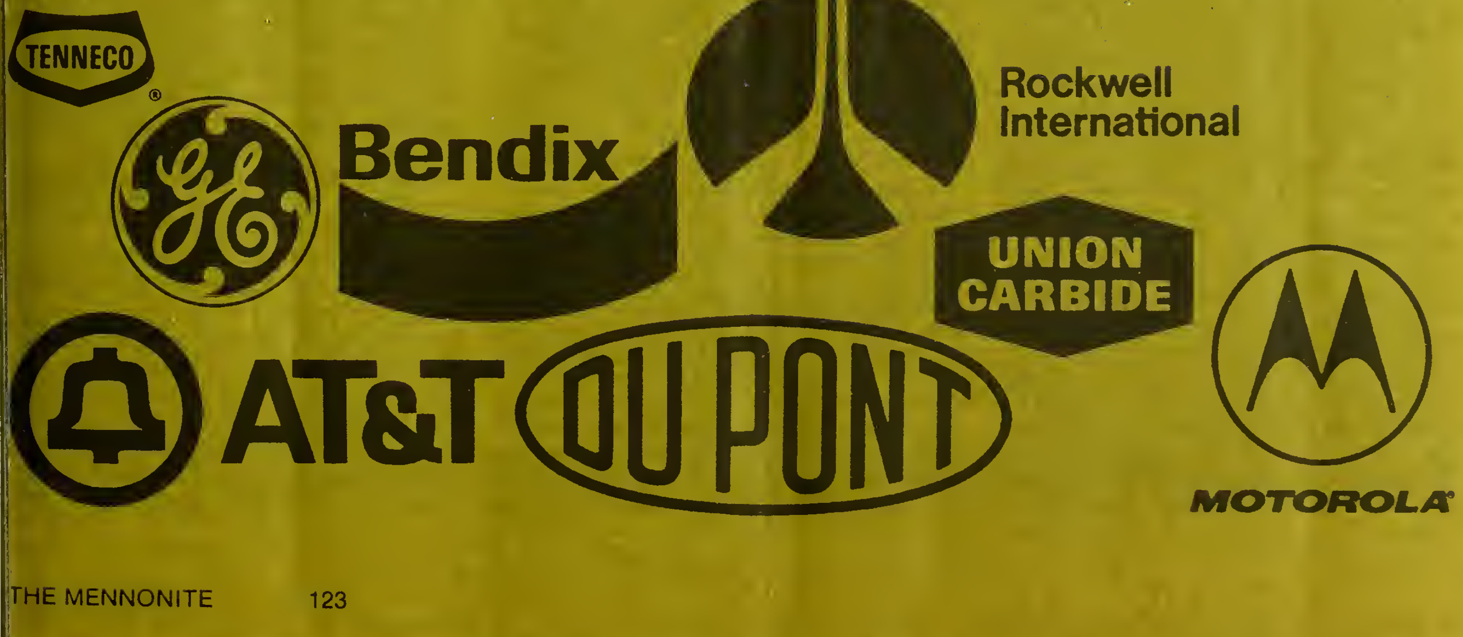
Witness at Bangor. Some Mennonites have participated in non-violent actions at the construction site of the Trident submarine base in Bangor, Wash. (also close to Mennonite churches in British Columbia). Mennonite papers reported that 16 people from the Warden Woods Mennonite Church in Toronto participated in a protest march to Litton Industries in nearby Rexdale. Litton produces the navigation system for the cruise missile. Mennonites in British Columbia do not seem to have taken actions for peace at the Heede International plant near Vancouver, where missile loading cranes for the Trident submarine base are being built.

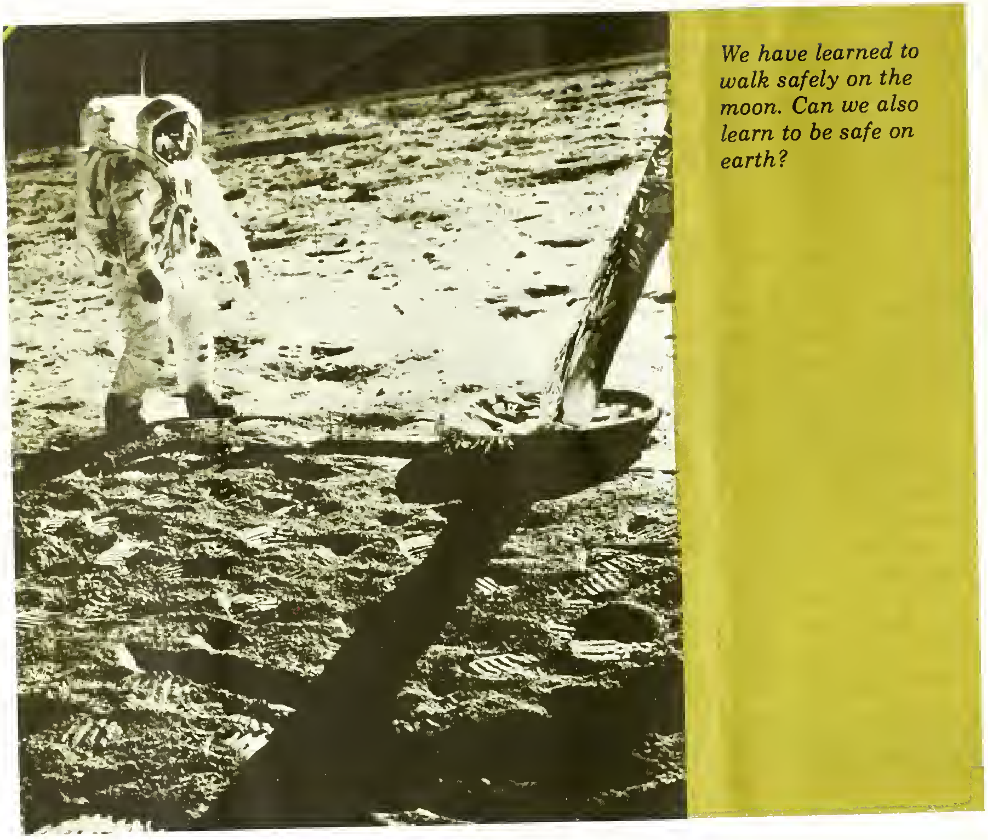
Mennonites in New York City have joined peace actions at the Riverside Institute, a major think tank for nuclear war planning, but there is no record of Mennonite participation at the protest over the launching of General Dynamic's new submarine named Corpus Christi (Body of Christ) in nearby Groton, Conn. (one Mennonite church in the area). General Dynamics' Electric Boat Company is also the builder of the new Trident nuclear submarine. Trident II missiles for the sub are being built at the Lockheed plant in Sunnyvale, Calif., without any protest from the 60 Mennonite churches in California.

One of the more prominent actions undertaken by Christian peaceseekers occurred at GE's King of Prussia, Pa., plant, where GE produced the Mark 12a warhead designed for the new line of first-strike weapons: MX, Trident II, Minuteman III. Leaders of the large Mennonite communities in the area (Eastern District and Franconia) claimed ignorance of GE's work and offered little support for the "Plowshares Eight" who undertook the action at GE as earlier reported in *The Mennonite* (March 31, 1981 issue).

After the nuclear weapons are finally assembled in Texas, they are deployed at US military installations around the world. The Strategic Air Command ("Peace is our profession") has bases containing ICBM missiles and/or nuclear armed B-52 bombers near Mennonite communities in Kansas (Mennonites have helped lead peace actions at the McConnell SAC base in Wichita), Arizona (Tucson), Arkansas (Blytheville), California (Fairfield, Lompos, Marysville, Merced, Riverside), North Dakota (Grand Forks, Minot — right in

Many companies and corporations, widely recognized by their logos, are integral parts of the intricate nuclear arms industry.





We have learned to walk safely on the moon. Can we also learn to be safe on earth?

the backyard of one of the largest Mennonite communities in the world — southern Manitoba/Winnipeg), Ohio (Columbus), South Dakota (Rapid City), Michigan (Sault Ste. Marie), Missouri (Knob Noster), Montana (Great Falls), Nebraska (Omaha — the SAC headquarters), New York (Plattsburgh), North Carolina (Goldsboro), Oklahoma (Althus), Washington (Spokane) and Indiana (Mennonites have joined peace actions at the Grissom base in Peru).

Mennonite communities are also near the US Navy submarine bases at Long Beach and San Diego, Calif.; Groton, Conn.; Charleston, S.C.; Norfolk, Va., and Bangor, Wash. And they are near nuclear weapons storage sites at Concord Naval Station near San Francisco, Angeles National Forest near Los Angeles, and Fort Carson near Colorado Springs, Colo. Colorado Springs is also the site of the US Air Force Academy, where young people are trained to fight and "win" nuclear wars, and NORAD's North American Defense Command center, jointly staffed by US and Canadian personnel.

A small Christian community that includes a former Associated Mennonite Biblical Seminaries peace studies professor, two AMBS grads, three Goshen College grads, a Canadian Mennonite Bible College grad, and a former Swift Current (Sask.) Bible Institute instructor, is located in Colorado Springs with the purpose of non-violently witnessing to the area's military sites. The three Mennonite churches in the area have not joined in their actions.

Many of our Mennonite centers are near key targets in the event of a nuclear war, an event growing more likely every day. As this study shows, some Mennonite churches and individuals are taking Jesus' message of peace to these death-worshiping sites with the good news that they can repent of war-making and choose life for themselves and for their children.

What is your action? At the heart of the nuclear Beast lie the federal, military and corporate centers which are planning to fight and "win" a nuclear war. Some Mennonites have taken Jesus' message to corporate centers, military centers and federal centers. What is your and your community's response to living in nuclear United States and Canada? ●

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Reader responses...

Phoenix area churches have peace representatives and social action people, VS workers, MCC workers and peace counselors. We also have people employed at Motorola, Sperry, Honeywell and a few in the military. No one (that I know of) has refused to pay war taxes.

The church's obligation is to the whole person — physical and spiritual. We support those who fight for the cause of not fighting, but we do not castigate all others. *Alan Whaley, pastor of First Mennonite Church, Phoenix, Ariz.*

We are grateful for this article. Although Massachusetts is not cited, it could be, since Boston's research and development industry contributes directly to the technology of nuclear weapons.

We are all responsible to witness against the development of nuclear armaments. Peters' article has spurred this congregation to be more active in its peace witness. We are joining with others — Friends, Catholics, other professional and religious groups — to add to the growing voice for nuclear disarmament. *Rebecca Pries, pastor of Mennonite Congregation of Boston*

It is an awesome picture. It seems like a parable of how seed and weed grow up together, sometimes indistinguishable. But it also reminds me of our German brethren who, after the massive extermination of the Jews became known worldwide, claimed ignorance of the gas chambers. After the publication of this article, we Mennonites can't claim ignorance regarding nuclear weaponry. And if we don't cry out against this madness, none of us may survive to tell the story. *Ernst Harder, pastor of Dallas Mennonite Fellowship and Commission on Home Ministries consultant for Hispanic ministries*

God knows it is true; we are not doing enough to witness to an alternative of peace through Christ Jesus. These "idols" are built up as a replacement for the truth; they do not arise independently. The people themselves (including the church) have condoned and even encouraged the policies that make such insanity seem logical. Even as the

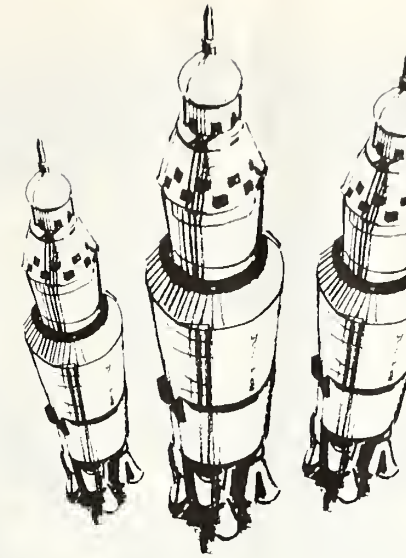
"Some Mennonites have taken Jesus' message to corporate centers, military centers and federal centers. What is your and your community's response to living in nuclear United States and Canada?"

present "nuclear idols" are confronted, new ones are being designed under the mandate of the people (chemical, laser, etc.). The truth is that the people asked for "idols," and their government met their wildest expectations. I do not believe the danger is as much "Nuclear US and Canada" as it is simply US and Canadian people. Therefore, as we ignore opportunities to share Christ's "liberating kingdom" — whatever our place or location — to that extent we are accountable and will be held so. *Christopher Arney, pastor, Warden (Wash.) Mennonite Church*

On my bulletin board I have a poster from the Fellowship of Reconciliation entitled "The Future in Our Hands." It is a picture of "Anywhere, North America," with an atomic bomb blocking the main street. That poster is my reminder, as this article is another reminder, that there is a terrible reality in our midst that won't go away, until we face it and remove it. *Darrell Fast, pastor, Toronto United Mennonite Church*

Multitudes are concerned about nuclear weapons. Other awesome developments are taking place. We must keep our perspectives straight. Christians should not participate in warfare — including conventional. Further, our primary thrust must be to help eliminate the causes of war. This is very costly. Consistency demands we oppose killing which can be stopped — like alcohol and abortion. *Andrew R. Shelly, associate pastor, First Mennonite Church, Newton, Kan.*

It is high time we who claim to be Anabaptists got back to the scriptural position — that our weapons are not carnal (2 Corinthians 10:4, 5) but spiritual (Ephesians 6:12). This wicked and devil-controlled society (2 Corinthians 4:4; 1 John 5:19, NIV) is beyond salvaging in its present form. Our time and energy will be used most effectively when people are rescued out of this society to become new creations in Christ Jesus (2 Corinthians 5:17). *Paul F. Goossen, pastor, Eicher Emmanuel Church, Wayland, Iowa*



I wonder why Mennonite congregations have not shown more concern for this issue? Perhaps we need to explore a greater range of strategies to reach those responsible for the Bomb with the message of salvation and liberation from fear through the *Risen Christ. Jurgen J. Lichti, Indiana University professor, member of Maplewood Mennonite Church, Fort Wayne, Ind.*

I believe that nuclear limitations and disarmament would be to the advantage of humanity in a tense world. However, this article does not appeal to me either in its condemnatory, self-righteous attitude, nor in the protest, anti-government approach suggested as the way of peace. *Ken Peterson, pastor, First Mennonite Church, Upland, Calif.*

This article makes me angry. Angry at world "leaders." Angry at large corporations. Angry at those who keep us ignorant of who is involved in making nuclear death. Angry at those who put jobs and economic prosperity ahead of world peace. Angry at our silence. Lord give us the courage to make our voices heard. *John Lenshyn, pastor, Camrose (Alta.) Mennonite Fellowship*

Peters' list is impressive. Another set of statistics is also impressive: world population: 4.5 billion; by the year 2000: another 2 billion; 200,000 more mouths every day; one-third of population: "nominal Christians"; one-third of population: "unresponsive to gospel"; one-third of population: "never heard of Christ's name"; unevangelized: 2-2.5 billion; 5 percent of missionaries in "unreached bloc"; 95 percent of missionaries in already evangelized fields. *Don L. Pahl, pastor, Evangelical Mennonite Brethren Church, Steinbach, Man.*

Nuclear insanity must be addressed, but let us not confuse symptom and problem. Do we abolish nuclear weapons only to find stability granted for the *powers* to continue exploitation? Not Diablo Canyon but "Diablo's kingdom" must be our primary target. *Gary Badker, pastor of Beatrice (Neb.) Mennonite Church*

This is a shocking eye-opener. To the nuclear threat? Yes, but also to the apparent indifference of the historic peace churches. We need to inform ourselves thoroughly and move with urgency into this home mission field, "shod . . . with the preparation of the gospel of peace." *Louis Goertz, pastor, Hutterthal Mennonite Church, Freeman, S.D.*

Each of us in the kingdom has distinct gifts, it is true . . . some to be prophets, others teachers, etc. But are we not *all* called to be peacemakers in this age of personal and worldwide conflicts?

The Honeywell Peace Witness in Minneapolis has been an ongoing endeavor for 18 years . . . an attempt to prick the conscience of the headquarters' decision makers. "Stop weapons production" and "Peace conversion without loss of jobs," shout our banners.

This past year, a few Mennonites from Faith Mennonite Church, Minneapolis, joined the dedicated band of concerned citizens and Catholic Workers. There is a great oneness in our weekly vigil. We come away richly refreshed from the interaction among us and our growing conviction of God's calling as peacemakers. As a new Mennonite I see afresh that the kingdom defies the systems of power and greed, manipulation and self-centeredness. We, as kingdom citizens, have the freeing challenge to make vivid the contrast of the compelling gospel of reconciliation in a broken world. *Julie M. Trnka, part of an intentional community, member of Faith Mennonite Church, Minneapolis*

Witnessing here in nuclear Canada about the love of Jesus and against the war mongering of our society is crucial but fraught with dilemmas. Is our response (or non-response) to nuclear issues a matter of faithfulness (unfaithfulness) or style? Thanks for the information and the challenge. Oh for the wisdom and courage to witness appropriately against nuclear weapons madness. *Gary Harder, pastor, First Mennonite Church, Edmonton*

3
Teaching peace to children

Resources for the family

J. Lorne Peachey

The historic peace churches face a crisis in peace education today. Indications are that children and young people are not learning the peace values of their parents.

Of course, it's an open question if many of their parents have incorporated these values into their own lives. In a small booklet released shortly after World War II, one writer, for example, noted that only 24 percent of the General Conference Mennonites drafted were conscientious objectors. She asked, "Why have these young men become a part of the military when their forefathers, many as recently as 75 years ago, left home and land and goods to avoid this service?"

For some reason the values that brought many of the forebears of the historic peace churches to the United States and Canada were lost to large numbers of succeeding generations. The same problem continues today, with different segments of the historic peace church family experiencing various degrees of rejection or acceptance of peace values.

A Mennonite Brethren, writing in *The Christian Leader* of April 25, 1978, laments the statistic from the 1972 Kauffman-Harder study, *Anabaptists Four Centuries Later*, that only 54 percent of the MBs agree with the statement, "The Christian should take no part in war or war-promoting activities."

In August 1979 the Allegheny Conference of the Mennonite Church heard the statistic that 22 out of 63 male respondents of high school age in a recent survey in the conference answered "yes" to the question, "Would you serve in the armed forces?"

Why this crisis in peace values among young people? If, as we have seen, the home is most important for passing on peace values to children, then part of the blame must be placed there. And while parents cannot pass on to their children values they themselves do not have, undoubtedly part of the problem comes from parents lacking the insight and the tools for effective peace education in the home.

Part of the responsibility must also be the church's. Help in the form of practical suggestions from historic peace church literature has not been available in great abundance. I was surprised to find only 18 different items from these churches in the past 30 years on the subject of peace education in the home — 14 magazine articles, two booklets, and one manual on teaching non-violence.

True, there has been an emphasis on peace in curriculum, and there have been several books written on peace for

Following is a list of some of the better "peacemaking" books for children and families. This list appeared in the July 1978 issue of *Christian Living* and is used here by permission.

Chinese Eyes by Marjorie Waybill, Herald, 1974.
Peter's Chair by Ezra Jack Keats, Harper, 1967.
Potatoes, Potatoes by Anita Lobel, Harper, 1967.
The Story of Ferdinand by Munro Lear, Viking-Penguin, 1936.
A Toad for Tuesday by Russell E. Erickson, Dell, 1974.
Two Sides of the River by David Crippen, Abingdon, 1976.
Across Five Aprils by Irene Hunt, Grosset & Dunlap, 1965.
Amos Fortune Free Man by Elizabeth Yates, Dell, 1975.
The Bronze Bow by Elizabeth Speare, Houghton Mifflin, 1973.
The Endless Steppe: Growing Up in Siberia by Esther Hautzig, Crowell, 1968.
Peace Treaty by Ruth Nulton Moore, Herald, 1977.
Runaway to Freedom by Barbara Smucker, Harper, 1978.
Coals of Fire by Elizabeth H. Bauman, Herald, 1954.
The Friendly Story Caravan by Anna Pettit Broomell, Pendle Hill, 1962.

PEACE
BE
WITH
YOU

Cornelia Lehn's book Peace Be with You *is a current, excellent resource of peace stories collected from the Bible, early church history, all the way to current examples from Mennonite history and also from non-Mennonites.*

"For some reason, the values that brought many of the forebears of the historic peace churches to the United States and Canada were lost to large numbers of succeeding generations."

both adults and children. But little attention has been given to helping parents and other adults know what to do in order to pass on peace values to children.

What might be done in the future?

First, there should be an emphasis on the extended family as a means of developing the proper atmosphere for conflict resolution and as a way of teaching children a lifestyle that includes peace and non-violence.

The way to peace develops best in the kind of home environment where conflicts are handled creatively. This occurs more readily where there are extended relationships, where more adults are connected with children, where more support is possible.

The church must promote extended family groups on the local level. But not only should it promote them, it should also help its members to see one of the reasons for developing these as being at the very heart of our peace stand.

These groups can help parents resolve some of the conflicts and tensions they feel in their own lives. As these are taken care of, parents will be able to work more creatively in dealing with their children and the conflict that develops in the home. Happier, more peaceful parents should produce happier, more peace-oriented children.

The church can also assist in the responsibility of passing on peace values to children by providing the means whereby parents can share with each other how they have solved conflict in their homes. A variety of ways needs to be provided for parents to help each other as they share practical solutions to the problems they face in peace education.

Such sharing does not come easily, particularly when one feels it may bring judgment from others. But if the church is a community of believers, it must have as a priority helping each other and being less judgmental when children don't "turn out" as hoped.

Another way the church can help parents is by taking the principles of values education and applying them to the area of peacemaking. A considerable amount of literature has been produced on how values are taught and how moral development takes place. But little has been done to translate this into the language of the ordinary parent, especially as it relates to peace education. The church should make resources available for work to be done in this area and for the information that results to be accessible to parents when they need it.

There also needs to be a periodic, systematic listing of all sorts of resources made available to parents on the subject of peace education. This could combine both that material produced by the historic peace churches — so that all groups would have access to each other's material — and similar material from other sources.

The current production of peace-oriented material for children and young people should be continued. We also need Christian education materials on peace taught in the Sunday school.

For it is only as these forces — Sunday school, home, church — combine and work together in our peace church tradition that our children will grow into peacemakers, concerned about finding a different way in a world of increasing conflict and violence. The primary responsibility and the primary sphere of influence for promoting peace values belong to the home. But this home should have from the church all the help it can get. *Last in a series of three articles* •

Song of my soul

Aviva Joy

Sweetly, softly they come now—
Softly the rains come down.

Quietly, gently the raindrops fall now,
And I sigh with the coming relief.

Hauntingly, moaning, the wind had begun,
Building crescendoes until it was a fierce monster
Shrieking in the darkness,
Lashing at houses and trees,
Tearing limb from limb and heart from heart.

Its angry clouds brought angry rain,
Dashing and drenching again and again,
Hour after dark hour after long, dark hour.

And the sun, the pleasant morning sun,
Was so far on the other side of midnight:
Would it forever refuse to shine
Upon the havoc and wreckage?

With one more groan and one more moan,
The storm had dumped its last fury and was gone,

Leaving only the rain, the gentle, quiet rain
To wash away my pain . . .

Oh God, Giver of sun and rain,
You have brought me through a deep midnight
Of misunderstandings, hurts and vain imaginations.

I believe I have felt the last stab of rejection
And that the dawning of a new day of honesty is upon me.

And this is my prayer:
Please bring relief and peace to my torn sister
In whose soul the storm still rages.

I release her to you
And wait in the refreshing, cleansing rain
For you to bring healing to us both.

Tax alternatives

James W. Nikl

An advertisement in the financial section of the *Denver Post* stated, "Investor wanted for purchase and leaseback." It was for an airplane. The purchaser would make a down payment of $10,000 and would receive investment credit of $5,000 on income tax along with a first-year depreciation allowance of $20,000. For a person in the 50 percent bracket this would actually increase after-tax income by $5,000 that first year. In later years there would be income from the lease as well as tax savings from the interest paid.

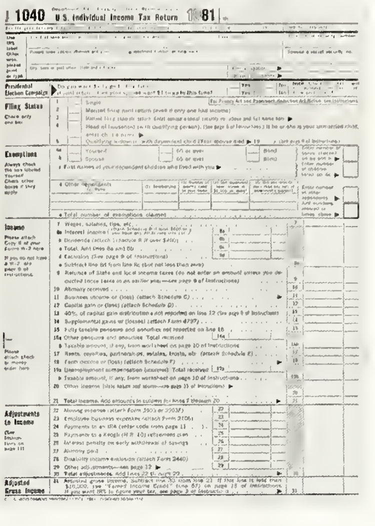
This is only one of the ways the well-to-do have of avoiding high income tax. There are many other methods that can be used to defer or avoid some or all of one's income tax.

Perhaps we as protesters to paying for war should also use some of these methods. Some feel they should make a symbolic gesture and hold back some of their tax. These people should be admired. Some of us don't have the commitment to do this. We should, however, at least make an effort to minimize our war tax payments. To do this, one should know about tax shelters and tax deferrals.

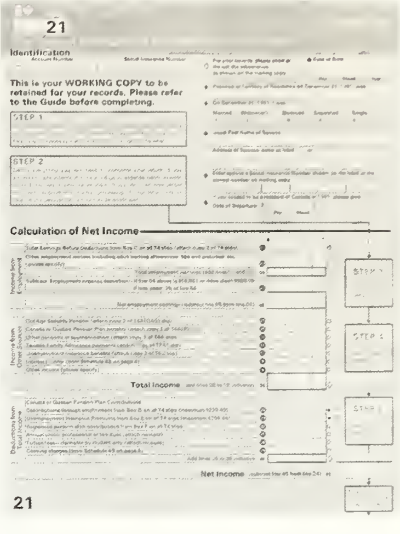
The mechanics of the tax shelter is depreciation and investment credit. As a group we could create our own tax shelter if we wished. Perhaps through a partnership-owned apartment house, retirement home or radio station. Tax shelters can also be purchased through your stockbroker.

You have heard stories of how some of the rich don't pay income tax at all. This is true. The following example will show one way it can be done. The figures are fictitious, but the numbers are reasonable and the tax amounts are close to what would actually occur.

This family has money investments of $500,000 and a $200,000 house paid for and financed. The husband works at a salary of $30,000 per year. If the investment brings in 10 percent, it will produce $50,000 profit per year. That with the salary would give a gross income of $80,000. Their situation would allow them to itemize deductions of perhaps $23,000, making a taxable income of $57,000. This would require a tax in the neighborhood of $24,000, which includes state and federal but not Social Security.



1040 U.S. Individual Income Tax Return 1981



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Identification

This is your WORKING COPY to be retained for your records. Please refer to the Guide before completing.

STEP 1

STEP 2

Calculation of Net Income

Total Income

Net Income

21

Now let us consider a tax shelter of some kind. We will use real estate buildings in this example, but it could be something else that depreciation is allowed on.

The $500,000 is used as a down payment of 20 percent on property costing $2.5 million. This property can be depreciated for tax purposes over a period of 50 years, giving a depreciation of $50,000 per year. After paying interest for the loan and taxes on the property, the investor might receive about $50,000 per year income from rental of the property.

They now have the same income of $80,000 per year as before, but with a $50,000 per year tax shelter. They now can subtract the $50,000 depreciation plus the $23,000 itemized deductions from their income, before figuring their tax. They now have a taxable income of only $7,000. Their tax is now only about $1,500. A savings of $22,500.

With this much tax-free income, the husband could retire and never pay income tax again. They could start transferring some of their wealth to their children, thus reducing the inheritance tax.

As the working class moves higher into the tax brackets due to inflation, they will have to start looking for ways to protect themselves from excessive war taxes. Many families with husband and wife both working are already approaching the 50 percent tax bracket.

Tax deferrals are what they say they are. The tax is deferred until a later date, hopefully when one is in a lower tax bracket. The money can be withdrawn during a year when one is doing voluntary service or taking a trip around the world. Or you could decide not to work for a year.

Role of our churches. Recently the Boulder, Colo., Friends Meeting proposed a position of peace secretary for the congregation. That person would become an authority on taxes and related items and keep the rest of the congregation informed as to how to legally divert their tax dollars from military uses. We could perhaps create a position on our various church boards and work toward this same goal.

Perhaps the Mennonite periodicals could provide space for those who would like to make suggestions, proposals or write authoritative articles on the subject. We should already have members among us in Canada and the United States that are well informed on the subject. Perhaps the time has come for us as a religious community to start thinking about this.

For those interested in this subject and who want more dialogue, please write to me at *465 S. Lewis St., Lakewood, CO 80226*

Teams of US and Canadian volunteers, organized by the National Council of Churches' Human Rights Office, have been spending up to two weeks in Honduran border refugee camps in an effort to discourage violent attacks against the Salvadoran refugees there. Some 10,000 Salvadorans fleeing repression in their country have sought refuge in camps, according to the Evangelical Committee for Development and Emergency in Honduras (CEDEN). Another 15,000 have become integrated into Honduran communities bordering El Salvador. Salvadoran refugees have been the object of attacks by Salvadorian security forces, however.

Evangelical organizations are responding to the growing hunger in Poland by sending emergency shipments of food. World Vision International decided to increase its budget for Polish relief from $250,000 to $2 million. Food for the Hungry of Scottsdale, Ariz., is sending 104,000 pounds of food and supplies. The National Association of Evangelicals' World Relief Corporation joined with Dutch Christians to ship two semi-truckloads of food.

NEWS

Outreach to Latin Americans in Toronto approved

Kitchener, Ont. — Delegates to the 37th Conference of United Mennonite Churches of Ontario sessions here Feb. 19-21 endorsed a proposal by its missions and service committee to "undertake a ministry" to the 120,000 Latin Americans living in Toronto for the purpose of "providing legal, social, physical, economic and spiritual assistance."

The provincial initiative will be assisted by Mennonite Central Committee and the Congregational Resources Board of the Conference of Mennonites in Canada.

Church representatives to the annual meeting also approved the committee's recommendation to invite Adolpho Puricelli, an Argentine-born senior at Associated Mennonite Biblical Seminaries in Elkhart, Ind., to become the staff person for the project.

In many ways the Saturday afternoon debate was a carry-over from last year's conference, when delegates sent the missions and service committee back to the drawing board for more study after it proposed a similar involvement without submitting budget implications.

Puricelli presented some findings from a study in which he had been engaged last summer in Toronto on behalf of the committee. Almost half of the Latin Americans in that city come from Ecuador, while 20 percent come from Uruguay and Argentina. Smaller percentages have left other countries such as Colombia, Peru and Chile.

Half of Toronto's Spanish-speaking population came to Canada for economic reasons, seeking better work and livelihood, said Puricelli. The other half are refugees, both legal and illegal.

Although the vote to begin the ministry was strongly in favor, the resolution did not get by without some cautions and dissent. In a carefully prepared, four-point written statement, Toronto United Mennonite Church pastor Darrell Fast stated that although TUMC members have been consulted and will prayerfully support and live alongside the project, it should not be seen as a TUMC effort nor has any involvement in it been approved by his congregation.

Fast's remarks were aimed at a proposed structure for the Toronto Hispanic ministry, which outlined a reference council composed of the missions and service committee and representatives from MCC, CRB and the Toronto Mennonite Ministerial.

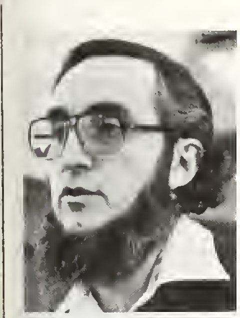
Margot Fieguth of the Mississauga Mennonite Fellowship joined in the protest by objecting to a statement of

Ontario conference chairman Ed Janzen welcomes the Toronto Chinese Mennonite Church and the Guelph Mennonite Church into conference membership. The two groups are represented by (left to right) Raymond Ho (TCMC chairman), Richard Gingerich (GMC chairman) and Martha Smith Good (GMC pastor).

Leaders of six US peace groups criticized President Reagan for what they called his "distortion" of the West European movements against nuclear weapons. In a joint statement, they said, "It is to the discredit of the US administration that its highest spokespersons have failed to acknowledge the widely felt revulsion at the prospects of nuclear war." Reagan had commented that anti-war demonstrations in Western Europe were "backed by the World Peace Council, which is bought and paid for by the Soviet Union."

InterVarsity Press has published a book which was written as part of a Mennonite Voluntary Service assignment. *With Wandering Steps and Slow* was written from January to June 1981 by former MVS worker Joy Hoffman during a term of service in Washington. Hoffman began writing the manuscript when her initial MVS assignment did not work out. The book and her service as a secretary at Washington's Capitol Hill Presbyterian Church subsequently became her MVS assignments. The book is fictional but is based on Hoffman's experiences and relates correspondence between a Christian psychologist and a young woman.

More than 100,000 people in North America refuse to drive cars for religious reasons. Most are Amish, Mennonite or Brethren. In the last two decades, their number has doubled.


Puricelli

"suggestions for ministries for local congregations" relating to the new program which the committee had included in delegates' report books. Both Fast and Fieguth emphasized that the churches in and around Toronto should not be seen as more responsible for the new venture in that city than other conference churches.

Other delegates raised questions about how "illegal" immigrants would be assisted. Henry Winter, Leamington, insisted that the conference "must be clear that our purpose is mission, not political involvement." A North Leamington delegate, Henry Flaming, asked how illegal immigrants would be helped. Committee chairman Peter Falk replied that his committee hoped to provide someone "to process citizenship and to put these people in touch with language instruction opportunities."

In response to reports from the education committee, the conference voted to hire a full-time youth worker within two years, and to hire an additional quarter-time worker in the interim to assist Linda Winter, who presently serves on a half-time basis.

Delegates passed all six executive committee motions, including the acceptance of the Toronto Chinese and Guelph Mennonite churches into conference membership, support of an inter-Mennonite Bible conference and exploration into the appointment of a personnel committee for the provincial body.

Also included was a motion that the Conference of Mennonites in Canada use existing papers (*The Mennonite*, *Der Bote* and *Mennonite Reporter*) as communications vehicles for CMC, and that the national conference develop working relationships with the editors of those periodicals.

Ironically, however, when it came time to deal with a resolutions committee proposal concerning *The Mennonite*, delegates turned down a move to end the conference's embargo against that periodical on the provincial every-home plan.

In other business, a resolution was carried encouraging CMC to enter into discussions with the Inter-Mennonite Conference of Ontario to establish relations with Conrad Grebel College, Waterloo. A budget of $260,000 was adopted for 1982. Edwin Epp, pastor of Faith Mennonite Church in Leamington, is the new conference secretary.
Larry Cornies

Good participation seen at pastor/spouse study period

Elkhart, Ind. (GCMC) — Thirty-six General Conference pastors and spouses attended Associated Mennonite Biblical Seminaries in January for the three-week interterm and committed themselves to serious study, personal growth and renewal. Each participant enrolled in one course involving three hours of class time and gave the remainder of the day to assigned reading, class preparation and a research project. Eleven completed course work for academic credit.

The purposes of the pastor/spouse study rotation are (1) to engage in a major growth study experience; (2) to allow GC pastors and spouses to learn to know each other, build trust and minister to each other in caring love and sharing friendship; (3) to utilize the AMBS resources for growth and training of congregational leadership; and (4) to give pastors/spouses the opportunity to build trust and give and receive counsel with seminary faculty. Women in Mission experiences a major benefit in seeing the pastor's spouse included and challenged to growth. The plan also provides awareness of AMBS in the constituency.

The rotation study plan is a $15,000 venture, with five-way contributions, from participants, home congregation, district/province, General Conference Ministerial Leadership Services and Women in Mission, and Mennonite Biblical Seminary. All income is pooled and expenses shared equally.

Pastor/spouse study rotation participants at Elkhart during January interterm

Prison Fellowship has started a pilot program in which inmates from a federal prison spend two weeks at a time weatherizing the homes of poverty-level inner-city residents. Initial reports sound good. For information, contact Prison Fellowship, Box 40562, Washington, DC 20016.

A North American participant is being sought for the 11th Asia International Reconciliation Work Camp, to be held in Hong Kong, Aug. 1-13. The purpose of the camp is to provide young adults in Asian Mennonite churches with an opportunity to work and study together. Approximately 30 persons from eight countries in Asia will participate, and opportunity is given for one North American who is between 21 and 30 years of age and has an interest in and sympathy for Southeast Asian problems to join them. Applicants should write to the IRWC, Box 89283, Kowloon City Post Office, Kowloon, Hong Kong, before March 31.

Only old people should be sent out for food and water in the event of a nuclear attack, according to a new study by the US Department of Energy. The study was done by researchers at the Oak Ridge National Laboratory, Oak Ridge, Tenn., and was published recently in *Health Physics* magazine. The idea was that older Americans wouldn't have that much longer to live anyway.

British Columbia delegates delay CBI society vote

Richmond, B.C. — Some 400 delegates and friends from 26 General Conference churches across the province converged on the spacious new facilities of Peace Mennonite Church here Feb. 12-14 for the 47th annual Conference of Mennonites in British Columbia.

The theme for the sessions was "Lift Up Your Eyes," taken from John 4. In his welcoming remarks, Peace Church pastor Palmer Becker urged the audience to carry out the theme by "taking a good look" at the various "fields of harvest" around them.

The Friday evening and all-day Saturday business sessions were marked by little controversy. However, the longest and most involved discussion came on the resolution to form a new society, together with the Mennonite Brethren, for the ownership, development and operation of the Columbia Bible Institute of Clearbrook. Both conferences have jointly sponsored program aspects of the school for 12 years, with the MB conference having the larger controlling interest and number of students.

As delegates read through the articles of agreement and the CBI constitution, considerable discussion emerged on the articles concerning the disbursement of assets in the event of CBI's dissolution and the amount to be contributed by the Conference of Mennonites of British Columbia on the date of incorporation.

John R. Sawatzky moderates the B.C. conference sessions. Behind him are (left to right) Jake Fransen, Henry H. Epp and Laura Vogt.

Because many felt they had not had enough time to look over the proposed agreement and because of a desire on the part of many not to rush into a vote until churches had sufficiently studied the issue, a motion was passed to support the CBI society concept wholeheartedly, to express readiness for incorporation in 1982 and to call a special delegate session in April of this year to ratify the proposed constitution and terms of agreement. These will also need to be ratified by the Mennonite Brethren Conference.

In other actions, the conference agreed to purchase the Peardonville church building near Clearbrook for $30,000 with proceeds from the sale of the Chilliwack church. It is planned that this building will be used to house a congregation of Indo-Canadians. The Oliver Mennonite Church was received into formal membership in the conference.

Special guest at the conference was Jake Harms, pastor of the Sargent Avenue Mennonite Church in Winnipeg, who spoke twice to the delegation.

"Men's visions, ours included, are frequently too limited for what Jesus had in mind," Harms told his audience Friday in relating a call for missions to the conference theme. He then related the story of the lame man's healing in Acts 3, saying that the disciples were motivated by and equipped with a new power. They proclaimed and interpreted the gospel, demonstrated its power and declared its implications.

Jake Fransen of Smithville, Ont., chairman of the Conference of Mennonites in Canada, provided observations and reflections on the sessions from a visitor's point of view.

The Vancouver Chinese Mennonite Church choir sings at the missions festival of the B.C. conference.

The weekend reached a climax Sunday afternoon with a missions festival that focused both on missions in B.C. and abroad.

Closer to home, participants heard a testimony from Indo-Canadian Alex Joshua, who works with East Indian ministries here, and several anthems by the choir from the Vancouver Chinese Mennonite Church. The Grace Chinese Mennonite Church, daughter congregation of the Vancouver Chinese Mennonite Church, and Emmanuel Mennonite Church, offshoot of the Eben-Ezer congregation, were recognized as new missions within the province.

Elected as conference chairman for the coming year was Peter Retzlaff of Aldergrove, with Wilmer Tessman, Chilliwack, as vice chairman, and Les Klassen, Burnaby, as secretary. Continuing as conference coordinator is Dick Rempel of Abbotsford.

The 1983 sessions will be held at the Olivet Mennonite Church in Clearbrook. *Amy Dueckman*

"Toward a Peaceable Kingdom" is the theme for the 1982 Christian Camping Convention, to be held April 12-15 at Camp Amigo in Sturgis, Mich. Jointly sponsored by Outdoor Ministries Association and Mennonite Camping Association, the event will feature input from Don Miller and Carol Kettering. Workshop topics include stress, camp management, conflict resolution at camp, peace education, financial management, nutrition and personal retreating. Interested persons should write to Camp Amigo, 26455 Banker Street Rd., Sturgis, MI 49091, or phone 616/651-2811.

In response to the critical food shortages in Poland, the Church of the Brethren has provided $25,000 from its emergency disaster fund to be channeled through Church World Service and the World Council of Churches' relief arm, CICARWS. Meanwhile, four Church of the Brethren volunteers have left Poland following the request for asylum by the Polish ambassador to the United States, Romnald Spasowski. Upon arriving in Vienna, Austria, and being interviewed by NBC, ABC and CBS, the volunteers indicated that the situation in Poland is not as difficult as Voice of America broadcasts reported it to be.

The St. Thomas Aquinas Parish in Indianapolis made a public decision to withhold payment of the excise tax on its phone bill. This was done, said the congregation, "in response to the gospel call to be peacemakers and to church teachings that we, as Christians, must devote ourselves to the cause of peace — and, in particular, disarmament."

Reagan's "new federalism" spells changes for MCC US

Milford, Neb. (MCC) — An urgent search for new models and resolve for meeting domestic human need characterized the MCC US annual meeting here Jan. 28, as board members and staff faced a changing US social landscape. What was on the horizon a year ago is now reality, the still-increasing transfer of federal resources from the poor to the military. Just appearing on the board's horizon this year was President Reagan's "new federalism" plan to shift social responsibilities to state and local government.

In response the board passed a "Resolution on Domestic Needs" that calls for MCC US to help congregations and conferences address local poverty. And it instructed US program staff to investigate new models of voluntary service.

Opening formalities were hardly completed when Robert Kreider, General Conference representative on the board, asked how federal budget cuts were either inhibiting MCC US work or creating immediate needs that call for expanded activity. Paul Longacre, interim executive secretary, and US program staff recounted the indirect effect of cuts on the ability to place volunteers and the direct effects on the poor.

MCC US does not receive government funds, but many local agencies it works with do and are increasingly unable to contribute stipends for volunteer support.

Hubert Brown, pastor in Inglewood, Calif., and a member-at-large, said that as people knock on his and other churches' doors begging for food, "I come to a meeting like this asking what more can the church do to meet these desperate needs. The poor are taking a disproportionate brunt of the economic crisis we're in."

Brown's call, which he first articulated at a December executive committee meeting, prompted the "Resolution on Domestic Needs." The resolution asks for activities that are within the realm of current US program goals, such as providing "employment opportunities, where possible, for those groups experiencing the highest rates of unemployment."

But the resolution's originality is its emphasis on encouraging MCC US to help congregations respond to poverty knocking at their doors or to become aware of nearby poverty and then respond.

As the board discussed the related issue of how federal budget cuts affect the ongoing work of US program, it gave particular support to plans for investigating new forms of voluntary service. The year 1981 saw a drop in current voluntary service personnel in the United States from 102 to 93, largely because of the difficulty in finding an adequate portion of funded assignments.

New forms of voluntary service might be sabbatical voluntary service, in which an employed person pledges all of a year's earnings except a VS living stipend to support the VS program, or forms of voluntary service in a person's local community. MCC (Canada) experimented with sabbatical voluntary service during 1981.

The board left unresolved a discussion of whether US program should start to phase out its dependence on that portion of volunteer positions which earn income, in order to be freer to go where the needs are. Such a decision would not belong to the MCC US board entirely, since MCC allocates MCC US funds and must weigh domestic needs against overseas ones. But as Mervin Dick, Mennonite Brethren representative, pointed out, the current difficulty in finding enough funded positions may force a complete shift to contributed funding anyway.

In other business, the board surveyed issues related to MCC US's four regions and heard reports on the Office of Urban Ministries, Office of Criminal Justice promotion of victim-offender reconciliation programs, and efforts of US Peace Section to encourage discussion of nuclear arms throughout constituency churches. *Gerald Handrich Schlabach*

Home economics

Bluffton College, Bluffton, Ohio, has an opening in home economics beginning September 1982. Responsible for clothing, textiles and general courses. Advanced degree in home economics or home economics education required; Ph.D. preferred, but master's degree acceptable.

Send application, resume and credentials to Donald L. Pannabecker, Dean, Bluffton College, Bluffton, OH 45817. An equal opportunity/affirmative action employer.

Dean of women needed

Columbia Bible Institute invites applications for the position of dean of women, who will implement student development goals through live-in oversight, counsel, discipline and supervision of student resident leaders.

Requirements include a high standard of personal maturity and resourcefulness in community leadership. A graduate degree in student development or counseling would be preferred.

Send resume to:
Dean of Student Life
Columbia Bible Institute
2940 Clearbrook Rd.
Clearbrook, BC V2T 2Z8.

Chief Petty Officer Julie Reed, who signed 83 enlistees to become the US Navy's top 1981 recruiter, said she finds her prospects in video game arcades: "I just ask them if they know the Navy has sonar, radar and computer weapons that work just like the games. That interests them." (*the Progressive*)

Four Mennonite groups compared views on "The Changing Role of Women in the Mennonite Church" Jan. 21 at the University of Manitoba, and again Jan. 26 at the University of Winnipeg. The event was sponsored by Inter-Mennonite Campus Ministries. At least two shortfalls of the Mennonite church became apparent in the discussion. One, that it has not been in the forefront in this discussion of equality and justice, but has "chased after it in order not to lose certain people." Secondly, it has had inadequate definitions of power, leadership and authority.

The Consultation on the Relationship Between Evangelism and Social Responsibility, to be held in Grand Rapids, Mich., in June, will bring together 40 participants and 11 consultants for seven days of intensive study and interaction. The majority of the participants will come from Third World countries, where the subject has caused considerable debate and some dissension. Christian leaders from Latin America, Asia and Africa will provide major input at the consultation.

MCC asks tough questions about its own growth

William T. Snyder (center) presents new MCC executive secretary Reg Toews with a quill pen, signifying the change in leadership on Jan. 30. With them are chairperson Elmer Neufeld (left) and vice chairperson Ross Nigh.

Henderson, Neb. (Meetinghouse) — It was a year of untold violence and suffering in many parts of the world. More refugees were created by political conflict, more injustices committed, more innocent people caught in the interplay of evil forces. In short, there were many more hurting, hungry and oppressed people than a year earlier. And thus for Mennonite Central Committee there were also many more opportunities for Christian witness and service.

Against a backdrop of grim international scenarios, members of the MCC board gathered here Jan. 29-30 to examine their organization's actions of the past year and to ponder the whys and hows of greater witness and service to the victims of hunger, violence and poverty.

With the boundless needs worldwide, the question being asked was whether MCC should grow bigger, faster. Should MCC take advantage of potentially huge outlays of government aid (especially from the Canadian International Development Agency, which gave MCC close to $2 million last year and from whom much more might be available) or would a growth surge financed by non-constituent sources harm MCC's character as a churchly and person-oriented agency? The consensus seemed to be a cautious "yes, but. . . ."

Those "buts" included concerns that MCC should remain closely tied to its supporting constituency, even if the money for an expanded scope came from elsewhere; that MCC remain an agency of "dedicated amateurs" rather than becoming too professional/impersonal; that MCC not "create dependencies" on government money.

A committee has been gathering opinions on the topic and plans to bring a recommendation on growth and scope to MCC's annual meeting next year in Harrisonburg, Va.

This year, meanwhile, a modest growth is projected. Members passed a budget of $20.8 million for the coming year, an increase of 9.9 percent over last year. This represents a deficit of almost $1 million, which will be taken out of surplus. But it was noted that by next year MCC's surplus will have dwindled to a two-month operating reserve, and the agency should count on balancing its budget for 1983.

Despite the apparently small budget increase, plans for the coming year include provision for at least 50 more overseas workers, if the right personnel can be found.

The relief/development balance got some attention. Edgar Stoesz, overseas secretary, said development work occupies the bulk of MCC's overseas force but "relief gets the headlines" (direct material aid consumes about a third of MCC's resources). Some members urged the agency to keep relief as a key thrust. "Let's do all we can, and then ask for more from the churches," said Siegfried Bartel, who was concerned that relief not be scaled down. Added Marie Wiens, "I don't think it will be difficult to raise more funds for acute relief." Mennonites have "a will to give," she said, "and the funds are there."

In a more philosophical spirit, some members wanted to pursue larger questions about MCC's role in a fast-changing world. "What are we learning about military dominated governments," wondered Robert Kreider, noting that at least 20 of the countries where MCC works are run by armies.

Building Christian Community, a weekend event for people interested in Christian community, will be held June 11-13 at Associated Mennonite Biblical Seminaries in Elkhart, Ind. The conference, co-sponsored by Mennonite Community Association and Institute of Mennonite Studies, is designed to bring together members of intentional communities, house churches, VS units and congregations with an emphasis on community along with people concerned about community in the church. Information regarding registration and housing may be obtained from 414 W. Wolf Ave., Elkhart, IN 46516; phone 219/293-7380.

Members of 10 large US denominations (one Baptist, one Anglican, three Lutheran, one Disciples, three Reformed and one Methodist) increased their per capita giving for their churches' work by 8.5 percent from 1979 to 1980. The inflation rate in that period was 12.4 percent. The 1980 giving figure was $203.70. The comparable figure for those 10 plus 30 smaller denominations was $213.41.

John Howard Yoder was one of several theologians listed in a *Christian Century* survey of the "most influential" persons in the US religion scene today. The editors of 26 religious publications called Yoder "the Anabaptist thinker who has taught Reformed people that pacifism isn't simpleminded."

The same question could be posed about Marxist regimes, another member added.

Bartel opened up a discussion on the way MCC responds to the wishes of the local Mennonite churches in overseas countries, especially when those wishes differ from MCC's. Specifically he was concerned about an MCC worker who had participated in the mass peace march in West Germany recently. "I hear that some of the Mennonite churches were upset by this," said Bartel. Stoesz responded that there were also many West German Mennonites who had been supportive. Submitting to resident churches was not always an easy issue to resolve, Stoesz said. Wherever possible MCC workers tried to relate sensitively to the counsel of the local churches, "but sometimes that counsel is divided."

Nuclear confrontation surfaced as an area of concern for the Peace Section, sharpened somewhat by a sobering meditation, "Nuclear Annihilation and a Faithful People," presented by Robert Kreider and Roy Sider. The board passed a resolution recommending the meditation for use in constituent churches.

Peace Section chairman Frank Epp called for "greater maturity" in theology and strategy as they relate to international politics if the Peace Section's task was "not only to keep Mennonite and Brethren in Christ boys from going to war, but also to keep the whole world from going to war."

Peace Section also presented South African conscientious objector Richard Steele, who told of his Baptist background, his acceptance of the peace position through independent study of Scripture, and the subsequent bolstering of this position through MCC Peace Shelf books he came across at the University of Capetown. Steele spent a year in prison, including some periods of solitary confinement, for refusing to accept military induction. He is currently on a three-month speaking tour of Canada and the United States, sponsored by MCC.

A good deal of time in Henderson was spent marking the end of a leadership era in MCC. Retiring after many years of active involvement were staff member Peter Dyck and board member Atlee Beechy. For both of them, MCC has been a dominant part of their lives. Beechy's wife, Winifred, noted that after she and Atlee were married, "we had a honeymoon for two years, and then MCC moved in with us. And it's been there ever since." Now that the house guest was leaving, she wondered, "What will this do to our marriage?"

The Henderson meeting also became the occasion for the executive secretary's baton to be passed from William Snyder to Reg Toews. Snyder joined MCC in 1943 and has been executive secretary since 1958. He will remain on staff for another year, though the actual leadership has been transferred to Toews, formerly associate secretary of administration and resources.

In his acceptance comments, Toews outlined half a dozen challenges he saw facing MCC in a special way. "How we address these issues will shape us in the 80s," he said.

1. The nuclear arms race, "which almost everyone agrees is madness."
2. Constituency education. More educating of the supporting churches needs to be done, said Toews, similar to the kind of consciousness raising currently done by MCC's food and hunger concerns office. North Americans have to be alerted to how they contribute to the problems of the Third World, he said.
3. Personnel recruitment will have to become more specialized to meet the increasingly technical needs of overseas countries. In many cases more "shoulder tapping" will be required to recruit personnel with the needed skills for specialized assignments.
4. Local national leadership will have to be developed to a higher degree. "We can't always send in expatriates to do the leadership from the outside."
5. More attention will have to be paid to setting priorities for relief and development work. With so many requests for help, "we can't do everything for everybody."
6. Issues of justice and peace will have to be worked at. "Systemic evil is as real as personal sin," said Toews, "and the 80s will stretch us in this regard." *Wally Kroeker*

Pastor needed

The Bergthal Mennonite Church invites applications for the position of full-time pastor.

The church consists of some 180 baptized members and a congregation of approximately 350 people of varied backgrounds.

The church is located in a rural setting approximately 12 miles from the town of Didsbury and 50 miles from the city of Calgary. It is situated on a well-treed and landscaped four-acre parcel of land complete with a modern three-bedroom bungalow.

Contact:
A. Hildebrandt
Route 1
Carstairs, AB T0M 0N0
Phone 403/337-2254.

Secretary needed

Canadian Mennonite Bible College is accepting applications for a full-time secretary. Duties to include reception, typing, filing, etc. Deadline for applications April 1. Duties to commence May 1.

Apply to Ron Loeppky, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Ottawa (RNS) — A new international report confirms earlier studies that marijuana is a powerful drug which can produce "serious adverse consequences" to health. The report was compiled by the Addiction Research Foundation of Ontario and the World Health Organization. Some 28 leading marijuana researchers from 10 countries provided material. "Based on the evidence available, the foundation concludes that cannabis is a powerful drug with a broad range of risks to health," the report said. "The foundation strongly advocates that cannabis (marijuana) not be used."

Anti-Semitic incidents rose sharply in the United States in 1981, says a survey reporting a doubling of anti-Jewish vandalism incidents and triple the amount of harassment of Jews and Jewish institutions. The report by the Anti-Defamation League (ADL) of B'nai B'rith was based on a survey of its 27 regional offices. The survey turned up 974 incidents of anti-Jewish vandalism in 1981 in 31 states and the District of Columbia, compared with 377 in 28 states and the nation's capital in 1980. The survey also reported 350 bodily assaults and mail or telephone threats against Jews as Jews last year, compared with 112 in 1980.

The White House has approved in excess of $1 billion in the 1982 and 1983 military budgets for new chemical weapons, including a nerve gas artillery shell. Now the army reportedly is studying putting nerve gas warheads on cruise missiles.

RECORD

MINISTERS

Bruce Baergen has become youth pastor at First Church, Calgary. He is a graduate of Canadian Mennonite Bible College, Winnipeg.

Norman Bartel will terminate this summer as pastor at Mayfair Church, Saskatoon.

Paul Boschman will terminate this June as pastor at Mountainview Church, Vancouver, to join the staff of the Conference of Mennonites in Canada as missions-evangelism resource person.

John P. Braun became pastor at Grace Church, Steinbach, Man., Jan. 1.

Ed Cornelson will terminate this June as pastor at Altona (Man.) Church.

Walter Dirks will terminate this summer as pastor at Flat Rock Church, Cecil Lake, B.C.

Henry T. Dueck resigned as pastor at Leamington (Ont.) United Church in December 1981.

Henry H. Epp will terminate this summer as pastor at Yarrow (B.C.) United Church.

Dan Epp-Tiessen resigned Dec. 31, 1981, as pastor at Charleswood Church, Winnipeg. He and his wife, Esther, are to serve with Mennonite Central Committee in the Philippines this spring.

Henry V. Friesen will terminate April 15 as conference minister of the Conference of Mennonites in Saskatchewan.

Verner Friesen will terminate this summer as pastor at Nutana Park Church, Saskatoon.

Henry Harder will terminate this summer as pastor at North Kildonan Church, Winnipeg.

Gerald Klassen became pastor at First Church, Burns Lake, B.C., Jan. 15. He previously served Zoar Church, Waldheim, Sask., several years ago.

Peter Neudorf was ordained to the ministry at First Church, Calgary, Nov. 29, 1981.

Ken Peterson has accepted his third three-year term at First Church, Upland, Calif., which will run from August 1982 through August 1985.

Dick Rempel resigned Dec. 31, 1981, as pastor at West Abbotsford Church, Clearbrook, B.C., to join the staff of the Conference of Mennonites in British Columbia as conference minister and coordinator.

Eric Rempel, a graduate of Canadian Mennonite Bible College, Winnipeg, and Associated Mennonite Biblical Seminaries, Elkhart, Ind., will become pastor at Tofield (Alta.) Church this summer.

Roger Siebert, pastor at Grace Church, Pandora, Ohio, has announced he will not accept another term.

Erwin Siemens will terminate this summer as pastor at Bergthal Church, Didsbury, Alta.

Jake Tilitzky became pastor Jan. 1 at Eben Ezer Church, Clearbrook, B.C., after resigning as conference minister and coordinator of the Conference of Mennonites in British Columbia.

Thomas Voth became pastor of the St. Louis Fellowship in December.

Business manager

Bluffton College, Bluffton, Ohio, has an opening for business manager after March 1, 1982. Responsible for overall management of business office and fiscal operations. Directly responsible to provost. Bachelor's degree in business/accounting; previous experience in higher education institution and knowledge of fund accounting.

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WORKERS

Betsy Carr became director of volunteer services at Mennonite Hospital, Bloomington, Ill., Feb. 1.

Henry W. and *Helen Dueck* returned in December from missionary service in Montevideo, Uruguay, where they taught at the Theological Center and helped the Spanish-speaking and German-speaking congregations of Uruguay. Helen worked in developing the German *Foundation Series*. The Duecks are pursuing graduate studies at Princeton (N.J.) Theological Seminary.

Frank Epp, secretary of the MCC (Canada) executive committee, has begun a short-term assignment to study information flow at MCC, the development of study programs at Mennonite schools of Third World issues and ways of celebrating MCC (Canada)'s 20th or 25th anniversary in 1983 or 1988.

Pastor wanted

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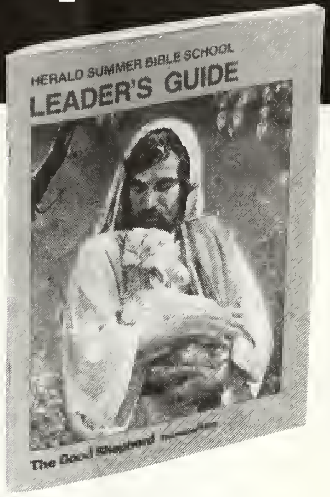

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Topic of missions

I do not wish to speak to any article in particular, but to the topic of missions that has been prevalent in the latest issues of *The Mennonite.*

I begin with several assumptions. First, one's relationship to God is absolute. Secondly, this must be a personal decision. Thirdly, there is not one religious system that holds exclusive rights to the eternal truths.

Our relationship to God needs to be the most passionate experience of our life. We must remain integral to our faith, for if we lose faith then we have lost God. The decision to believe in God needs to be just that — a decision. We can never force (Would we even want to?) anyone to believe anything. I am also advocating a religious tolerance that would implicitly show the strength of our own faith. Fanaticism, dogmatism or static adherence to religious teachings reveals that faith must be protected instead of engaging in (and enjoying) reciprocal exchanging of ideas, experiences, etc., with others.

It has been claimed that religion is always a cultural experience. This does not mean that religion is arbitrary. It means that different cultures, languages, etc., will have different ways of expressing their religiosity. Are we to say (either overtly or covertly) that one is *ultimately* better than the other?

How does "missionary zeal" fit into this framework? We need personal integrity. We can be nothing more or less than ourselves. We may feel a "call to missions." We may also be Christian. Neither of these ideals needs to be crushed. When "missionizing" at home or abroad, let us not present our Christianity over and above ourselves, but present ourselves first as human beings who have chosen Christianity. We can then, in my opinion, better accept our fellow human beings who have chosen a different religious framework. We will then not be seen as intrusive, but as concerned siblings in the human family. *Don Flaming, 200 Pinegrove Crescent, Waterloo, OT N2L 4V1* Jan. 27

Pray to God about sex

In "Letters" (Jan. 5 issue) Mike Klassen comments that "What's Wrong with Premarital Sex?" (from the Nov. 10 issue), ". . . makes some good and bad points."

Any true believer reading the Bible should know the answer. Ephesians 5:5 says, "For this ye know that no whoremonger, nor unclean person nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God."

How can you look forward to a happy marriage with a guilty conscience? It's a falling away of the church as well as a nation, unless we confess and forsake sin. None of us are perfect. We need to make a daily commitment with our Lord to guide and direct us. With him we can be victorious and not yield in temptations as Jesus also was an example.

Let's take a look how to enter and start a clean moral life as we start courting.

We started our courting life by praying together before I left, and we were commended for it. To God be the praise. There would be no question about premarital sex if prayer would be held to be directed by God. *Abe E. Kroeker, Inman, KS 67546* Jan. 28

Service, witness and movies

MCC, MDS, MVS are all fantastic organizations. As stated in your Jan. 19 editorial, faith without works is empty. These services are available to us Christians to show our faith. But are they really? How many of us that join really do more than the "works" part?

I do not know how and where these services originated, but I assume evangelism was a top priority in their original purpose.

I joined an MDS unit years ago, and from what I remember, we were never given any instructions as to exactly what was expected of us, or given any encouragement about how to approach people ravaged by a flood. I am a lot older now and would know, if I went out, what to do. A lot of people who have gone out on service are similar to what I was — doing just the "works."

The "faith" part is just as important, if not more so. There are other organizations that supply similar services but do not have the "faith." Are we any more than they if we do not also witness for the Lord — speaking the gospel to these unfortunate people, giving them the encouragement the Lord gives us, telling them the wonderful things the Lord has done for us personally, glorifying his name? This service is above and beyond what the secular world can give.

At times I have heard or read reports of people in our Mennonite services, and not once has anything been said about witnessing verbally or souls being saved from eternal hell. I also recall a COM report where nothing was mentioned about saved souls. Have we been forgetting what the great commission is all about? Or have I been missing all the good reports which have given details about people being born again?

I am proud of our Mennonite services, but I feel we should spend more time on presenting the gospel. And as your editorial says, we can do it right at home. I fully agree with that, as I also feel we spend too much time living as an "example" and not speaking about Jesus and living by his word.

Another thing that bothers me is the film review section. This issue's review of *Reds* speaks of immorality and strong language not suitable for children. Since when is language that is not suitable for children suitable for adults? And immorality is a sin to everyone. Anyone watching movies like this is wasting time, and it also fills the mind with filth, which Christians should not be watching. As we watch more and more of this kind of junk, our moral values begin to slip and we become more tolerant in our thinking. We are becoming more and more used to immoral practices, and we are being affected by them less and less. Film reviews in *The Mennonite* should be about Christian films only. I would hate to have a non-Christian read this issue and see this review. It is against the beliefs taught us by Jesus Christ. I am not being critical, but I feel strongly that these are things that the Lord has taught us to be against. *Warren Loewen, Box 283, Altona, MB R0G 0B0* Feb. 1

Editor's note: Your challenge to any "Christian" service is one we can never ignore. Faith without works — and works without faith — are dead.

Reds *is a movie many Mennonites will see, simply because of what it is about. Is it then not better to raise some issues about the movie* before *they've all seen it? We believe there is a better chance that Christians will openly talk about their movie habits if the topic gets raised occasionally in our paper. Research shows a majority of GCs go to movies or watch them on TV. But how much is that habit or the movies discussed among us?*

Film

With wings like eagles

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

—"And Did Those Feet in Ancient Time"
William Blake (1757-1827)

Chariots of Fire*, directed by Hugh Hudson, written by Colin Welland, produced by David Puttnam, is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

Before viewing *Chariots of Fire*, I was intrigued that it was being praised by both the secular and the evangelical press. Now I understand. It is a film for everyone.

It recounts the true story of two men who represented Great Britain in the Paris Olympics of 1924. Harold Abrahams (Ben Cross) is a law student at Cambridge University, the son of a Lithuanian Jew. Eric Liddell (Ian Charleson) is a Scottish minister, born in China to missionary parents. Both are sprinters, but they run for different reasons.

Abrahams works tenaciously to succeed, moved by a need to overcome the bigotry he feels as an English Jew. The snobbish aristocratic establishment is embodied superbly by John Gielgud in a confrontation with Abrahams about his loyalty to Cambridge.

Liddell, on the other hand, runs for the glory of God, "to feel His pleasure." His sister worries that his running will hinder his work and his spiritual life, and he struggles with the tension, but he finally concludes that it was God who made him fast. His confrontation with authorities is brilliantly staged. Liddell refuses to run on Sunday and must defend his conscience before the Prince of Wales and the Olympic Committee. He declares his loyalty to God's laws above the laws of men and remains steadfast.

Both characters are presented with empathy, and one is not led to choose sides or mock either runner. One remarkable feat of the film is its ability to present the story with action, humor and suspense without moralizing. It could easily have taken sides or emphasized one theme above another, but what we see is an evenly balanced evocation of human drama. The viewer is drawn to both the arrogance and intensity of Abrahams and the effortless devotion of Liddell.

Director Hugh Hudson beautifully recreates post-World War I England, as well as the (what seem primitive) track conditions at the Olympiad. He uses different camera speeds and angles to help us live through a race with the runners and feel eternity in those few seconds. David Watkin's cinematography blends with the haunting, soaring music of Vangelis Papathanassiou to lift us beyond ourselves, and the tears come unexpectedly, in spite of ourselves. With Liddell we soar on eagles' wings.

Chariots of Fire is a rare, magnificent film.

Coming to terms

On Golden Pond*, directed by Mark Rydell, written by Ernest Thompson, is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

Norman Thayer, Jr. (Henry Fonda), about to turn 80, has heart palpitations, a failing memory, and expresses his obsession with death with a scornful frown and uninhibited complaining. His energetic wife, Ethel (Katharine Hepburn), who alone knows the frightened child within Norman, is the mark of patience with him, and the only one not put off by his cantankerous behavior. Each year the couple spends their summer at their New England lakeside cottage.

On Golden Pond is a story of integration, within and among its characters. The Thayers' middle-aged daughter, Chelsea (Jane Fonda), comes to Golden Pond with her lover, Bill (Dabney Coleman), and his 13-year-old son, Billy (Doug McKeon), to celebrate Norman's birthday. Chelsea and Bill then leave Billy with the old couple and go to Europe.

Norman and Billy develop a friendship in which each comes to terms with a role they hadn't fit into before. Norman, whose parenting of his daughter has evidently failed, succeeds with Billy, whose harsh independence and fear of not being wanted is softened by Norman's care and an honest interdependence between the two.

Chelsea, in a role that borders the cliché, is the unloved daughter seeking reconciliation with her coldhearted father. This integration is well-acted, but not carefully written.

Meanwhile, Ethel is in control with perfect patience and sage advice. But she also must come to terms with her unacknowledged fear of losing Norman. This acceptance of mortality is perhaps the most significant point of integration in the film.

Although Henry Fonda, who does a good job, is a sentimental favorite to win an Oscar, it is Katharine Hepburn who excels here. She captures her character wonderfully, delighting us with her eccentric playfulness.

In a time when the elderly are hidden and disposable, *On Golden Pond* is an important film that helps us view old age in its humor, dignity and wisdom, as well as its fears.

Independent missions

John Sommer

(You are listening in on a call which came to the Commission on Overseas Mission personnel secretary, John Sommer, about serving with an independent mission.)

Frank: I am giving consideration to serving with an independent mission board. Would General Conference support me as an overseas worker through that channel?

John: I'm thrilled to hear of your interest in serving the Lord in a cross-cultural setting. As a Mennonite, how did you happen to consider service through an independent board?

Frank: Well, I have felt for a long time that we need to work closer together with other Christians. Some Mennonites seem to have such a superiority complex. Are we really all that different from other mission groups?

John: Yes, there are some differences. Our methods of raising personal support and mission funds are quite different than the independent groups. We also feel there is an advantage to building a tie between an organized set of churches in Canada and the United States and a conference of churches overseas. In this way Christians can experience some of what it means to be a part of God's worldwide kingdom.

Frank: Yeah, I know. But isn't it true that the message we have delivered through the years has been almost identical to that of other missions?

John: Frank, many times this is the case. A number of overseas leaders are now asking that COM do far more along the lines of telling the story of our spiritual heritage and why our forebears suffered in the 16th century. They are asking us to clearly state our biblical basis for peacemaking rather than introducing it apologetically as one option for Christians to consider.

Frank: Doesn't that tend to export the same denominational divisions we have experienced here in the West?

Some African Independent Churches, such as the Peace Ever Zionist Church in Botswana (below), have specifically requested Mennonite Bible teachers in recent years.

John: Yes, but COM relates to some churches (especially in Africa) that do not even profess to be Mennonite. The main question is that of complete faithfulness to God and to his revelation. I'm not saying that Mennonites are the only ones who have *the* truth, but I believe we do have a contribution to make as do many other Christian groups. Mennonite emphases on church as a community, on believer's baptism, on living a simple lifestyle and on the peace witness are some areas where Mennonites have made and are making contributions theologically.

Frank: I agree with what you are saying, but I feel that a person can emphasize these points without necessarily being part of a Mennonite group. Would COM support me if I choose to serve through an independent board?

John: In the past we have not done it. Our board would need to speak to this from the viewpoint of policy. I know we have to work hard to meet our budget and will find it difficult to support the new missionaries we hope to send out under COM.

Frank: I guess the budget crunch is ever with us. I'd like to continue conversation with you on this matter.

John: Thanks for your call, Frank. Let's keep in touch.

Darkness and light in South Africa

William Keeney

"Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God?" (Isaiah 50:10).

The situation in South Africa is filled with injustice. You find there the highest standard of living in Africa, particularly among the white minority which controls the political power and most of the wealth. Some "coloreds" (mixed race), Asians and blacks have more of the material comforts than people in most other African countries, but they have little political power.

The minority white population keeps control with various repressive means. The government bans dissidents so they cannot attend public meetings, publish or move about beyond set limits. Many are under virtual house arrest. The government banishes persons who show leadership qualities to areas where they have no followers. It detains persons for extended periods without charge or trial. A number of those detained have died or "committed suicide" under suspicious circumstances which indicate severe brutality and "accidents" contrived to kill them.

Non-white newspapers and periodicals are strictly censored and frequently closed. It is almost certain that mail going in and out of the country is screened and occasionally intercepted.

The South African government has a strong military force. It is believed to be able to resist successfully a military invasion by any or a combination of all African states opposed to its racial policies. It has sophisticated military technology acquired from western countries. It almost certainly has a nuclear weapons capability, probably developed with help from Israel.

The Reagan administration policy is encouraging South African strategy.

The prospect for major and early change in South Africa is not bright. Using the combination of legal, extralegal and military actions, the South African government allows little opportunity for any effective resistance to develop, whether violent or non-violent.

However, some light shines in the darkness.

1. Many churches in South Africa recognize that the existing conditions are contrary to the Scriptures. Some leaders speak and act boldly at great personal risk.

2. Conscientious objection is not widespread, but signs point to growth. Church leaders usually apply the traditional approach of most present-day churches for judging when a war or violence is justified. On the basis of "just war" standards, increasing numbers have concluded that the South African military exists primarily to support an unjust regime and cause and therefore object to participation. Others take a more absolute position of objection to all war and violence on Christian grounds.

3. Black labor unions have also gained some recognition. They have forced limited concessions from the government and employers. They offer a base, though small and restricted, for organized opposition to the injustice. (It is regrettable that the United States does not support black union interests in South Africa in the same way that it does the Solidarity Union in Poland.)

4. According to reports, the South African government is coming to realize that the Bantustan (homelands for blacks) policy is not going to work. Not all blacks, "coloreds" and Asians can be moved geographically to separate locations.

5. Some voluntary agencies are working outside the country, ministering to refugees and exiles or helping the internal development of states such as Lesotho, Swaziland and Botswana so that they can be more independent of South Africa or any other power.

They work at education, agricultural development, health services and other forms of aid to make the people self-sufficient.

6. The black consciousness movement in the United States and elsewhere has raised awareness of the issues of black power and liberation theology. This has helped South African blacks assert their own worth and their need to be responsible in the struggle against injustice. Unfortunately, too often they also hold to conventional views that violence is the way to gain power and freedom. From a Christian point of view, one wishes they were able to show the power and freedom in non-violent resistance and active love for all people. Severe repression of resistance in South Africa leads many there to conclude that violence is the only way to freedom.

7. A movement is also under way to convince western businesses and financial institutions to withdraw the funds they have in South Africa, or at least to provide no new investments.

Some predict an eventual explosion with a violent armed struggle before conditions will change. Others expect a long and hard struggle will continue through this century with only gradual change and small concessions forced by military activities, by political and economic pressures or freely given in response to the regenerative power of the Holy Spirit.

God is at work in South Africa. Sometimes it is through the economic order. Sometimes it is through persons who open themselves to empowerment by his Holy Spirit to acts of costly discipleship. Sometimes it is through the very nature of evil which sooner or later defeats itself.

Christians outside South Africa cannot do much to work for justice and peace in the situation. In the United States we should register our protest against the Reagan administration's blindness to South African injustice because of the stance both take against communism. Christians can offer understanding, fellowship and support to those seeking to do God's will against overwhelming odds. We should pray that God's intention for the people there — white, Asian, "coloreds" or black — will prevail.

William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44240.

Some evangelists fomenting war

Tom O'Reilly

Some evangelists (mostly on TV), despite good intentions, are encouraging a US-USSR war. They might be shocked at the accusation and even denounce it. But you can hardly publish books generally entitled *The Coming War Between the United States and Russia* without putting people in a state of receptivity for an international holocaust.

Yes, these evangelists may be well intentioned. They may point out they have interpreted Revelation, and this prophetic chapter of the Bible points to a "shootout" between two behemoths and that as evangelists they are merely trying to get people to repent before disaster strikes.

Well, there is something to be said for repentance before a catastrophe. In the Old Testament, sometimes the people listened to prophets, but sometimes they didn't. They didn't listen to Noah and were drowned in the deluge. They did listen to Jonah at Nineveh and were saved — at least for a while. But in these instances and others like them, the prophets were inspired by the voice of God. "Prophets" of today, however, are not so inspired. They have chosen with only human intelligence to interpret the symbolism of John the Divine, and, in a sense, they have made the pieces conform to the pattern they have in mind.

Hal Lindsey in *The Late Great Planet Earth* and more recently in his book on the inevitability of a US-USSR conflict, Herbert W. Armstrong in his *The US and Great Britain in Prophecy*, and now Jerry Falwell in his doomsday book have used their own interpretations of the mystical symbolism used by the holy man of Patmos to come up with an identical answer: The two greatest nations of all times are headed for an imminent megaton disaster.

What good are these dire forecasts accomplishing? Probably little, if any. People are not easily scared into repentance, and if they happen to be converted on this basis, chances are their conversion will not last long. Morality built out of fear cannot remotely be compared with morality built on love/trust.

On the other hand — much as one dislikes to say it — these evangelists are conditioning people to expect and prepare for war. The United States not long ago elected a new president in part, at least, on his promise to increase US military might. He has pledged to build up the US military machine and to negotiate with Russia, not on a parity in arms, but on a "linkage" basis — tying their overall military strategy to any arms reduction proposals.

W. Averill Harriman, ambassador to the Soviet Union in World War II, has declared, "I have met with every Soviet leader from Lenin to Brezhnev (and believe) Moscow will sacrifice what it takes to remain equal. The conclusion will not be superiority; the end will be an arms race without end."

So we are today entering an era of war fever. We say we do not trust the Russians, but never stop to ask ourselves why the Russians should trust us. Peace results from trust. War results from suspicion. And the fires of suspicion were never more dangerously fanned than they are today by these evangelists who see war with the Soviet Union as "inevitable."

Why is it inevitable? Is such a conviction a Christian conviction? Christ is a God of love and forgiveness. If more Christians were urged to importune him to forgive and protect his creatures — to instill in us more trust and a sense of neighbor-love that is global as well as local — then we would be exemplifying the Spirit of God. And we might with confidence expect a growing global community — rather than conflict — with Russia as well as with the other nations in our "global village" called Earth. Then we could, as the Bible encourages us, leave the apocalyptic calendar-setting in the hands of God, who is the only one that "knows the time. . . ."

MEDITATION

At my office desk

I have been doing some thinking lately about how computerized our world has become, including our own Conference of Mennonites in Canada offices. And I noticed on today's staff meeting agenda that we are to be introduced to some more new forms which will, no doubt, help to make our computer operation more efficient. I have also noticed that often our names become almost useless information if we don't know our numbers to go along with them.

In all parts of my job I am confronted with lists upon lists of names and addresses. They all have numbers, and in most cases I am finding that the numbers are becoming more important than the names. When I hand over college bookstore charge sales to the accounting department, I need a number for each student so that the proper computer account will be charged. When I send in a *Der Bote* (GC German language paper) renewal to the printers, they require a subscriber number beside the name so they can find it on their computer list. And if I want to add a new pastor or congregation to our conference mailing lists, I can't do it until I find a computer number that isn't being used.

I was a bit surprised, though, when I realized how much some people are already getting used to using their numbers as a vital statistic. One day a new CMBC student wanted to charge some books in the bookstore. When I asked who he was, he replied, "I think it's number 51 or thereabouts." It made me feel a bit outdated because in my book the names are still filed in alphabetical order.

Sometimes I get so bogged down with lists and lists, I completely forget that behind each name and number there is a human being like you or me. Fortunately I am reminded of this reality from time to time, when I actually confront one of these "names" in person, or when friendly *Der Bote* subscribers send in renewals and also enclose letters with part of their life's history, just because they would like to tell someone about what they have experienced.

I think it is good to remind ourselves every now and then that at conference offices we are dealing with real people. Lots of people. People who care about the work we are doing. People created in God's image. People who make a difference in our lives. People like you and me.

Shirley Thiessen

God loves broken things

It takes broken soil to produce crops.
It takes broken clouds to produce rain.
It takes broken grain to produce flour for breads to give strength.
It takes broken grapes to make the communion wine.
It takes a broken alabaster box to pour forth its perfume.

Hilda Harms

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THE MENNONITE

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EDITORIAL

Time for regrets and *apologies*

A newsletter from a non-Mennonite denomination lies before me. The headline to one of the articles says, "Some regrets, no apologies."

The newsletter reviews a major conflict which occurred in that denomination. Upon leaving office, one of the major protagonists expressed some regrets at the whole affair.

Thereupon the newsletter reports asking some "key *moderate* leaders" whether over the years this protagonist ever personally "expressed regrets or offered apologies to them." "Never," they said. Had they ever asked his forgiveness for anything? "Never."

One leader put it this way, "There were perfunctory (routine) expressions of regret by both sides from time to time. Much like saying, 'I'm sorry we have to do this,' before striking once again. But there were never any Matthew-18-type steps toward reconciliation, never any stepping back to give the other guy some space. That was no doubt part of the whole problem."

I don't mention the denomination or name the newsletter, because too many readers would get taken up with *that* and forget the topic of this editorial.

It's not for us to judge other denominations. We know too little of the facts.

But that article refuses to leave my mind.

I know that in my life Christianity became a unique, life-changing option only when I came to understand its contribution of forgiveness. Conflict has always been and will continue to be among us. It was very much present in my growing up years — in a family where I was number 10 of 12 children; 10 years in a one-room country school of up to 50 students, many of whom had no interest to be there; in a community where religion had become largely traditional ritual. Verbal, emotional and physical assaults were daily occurrences.

When I came to understand — from a devoutly, committed Christian teacher (not without cost; I saw the day a school trustee came to our playground during recess and punched this teacher's nose because he was introducing such "worldly" things as Sunday school, Bible study, community choir and youth meetings) — that Jesus Christ comes among us to forgive and to make broken relationships whole, that did it. I had to learn more.

There was much to regret in our community.

But I had never seen or heard — by the time I was 11 years of age — anyone (as best I can recall) *ask* for forgiveness and/or openly *show* forgiveness.

Through that same Christian teacher I saw forgiveness demonstrated over and over. He forgave the trustee who hit him. In school, he encouraged us to apologize when we had caused disturbances or been in fights. If we did that and would not repeat our misdemeanors, there was no penalty. When offenses were deliberately repeated, then there was punishment. His witness influenced our whole community.

It's a lesson I never forgot. It's a prayer I pray daily to God. It's a behavior I dearly wish for my family. It's a kind of living I dream of for all of us in our conference. In my wildest days, I dare to think it could become a global lifestyle for all people.

Yes, we are human and fail. We trespass against God and against each other. It hurts when we fail or others fail us. Anybody regrets this at times.

But so few learn the Christian gift of forgiveness. The three hardest words in the world are, "Please, forgive me." They are also the most needed words.

The year 1982 is still young. Are there regrets in your relationships — at home, at work, in your congregation? Dare to take the first step to a radical new experience. Apologize. Even if you're not sure you should. Do it. If need be, call long distance to whomever it is. Do it today.

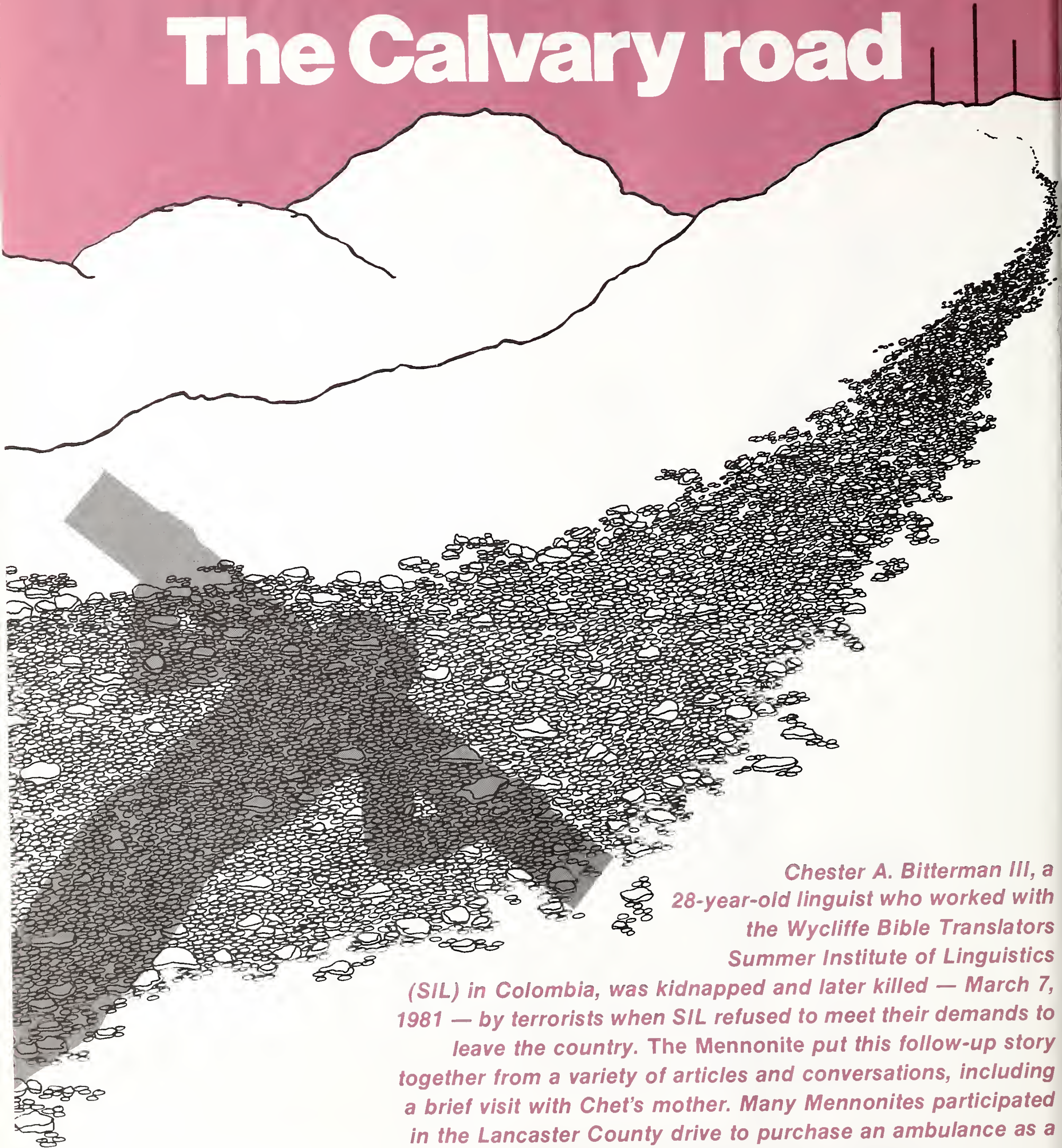
There are too many hurting people around us. Most of us regret that. In Christ, it is time for regrets *and* apologies. He can make all things new. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:07 MARCH 30, 1982

The Calvary road



Chester A. Bitterman III, a 28-year-old linguist who worked with the Wycliffe Bible Translators Summer Institute of Linguistics (SIL) in Colombia, was kidnapped and later killed — March 7, 1981 — by terrorists when SIL refused to meet their demands to leave the country. The Mennonite put this follow-up story together from a variety of articles and conversations, including a brief visit with Chet's mother. Many Mennonites participated in the Lancaster County drive to purchase an ambulance as a memorial to Chet. This vehicle is going to Villa Vicencio hospital, which serves a wide area in Colombia, but had no ambulance till now.

oday

“The road to Calvary taken by Jesus that first bitter Friday was an example of how God’s Spirit may lead us. Chet followed that bitter trail on Saturday, March 7, 1981.”

Bernie Wiebe

About 2,000 years ago, Jesus Christ gave his life at Calvary to save human souls for eternity. He died so we might live. The cruel spikes driven into his hands and feet caused severe and bitter agony.

Then came the resurrection. Jesus Christ appeared again and gave human beings a new hope. Death need not be the end. Death can be a steppingstone to new life.

For two millennia people have responded to this new hope. Many have given their lives in death so that new hope could come forth. Our own Mennonite history is filled with pages upon pages of blood spilled because people believed in a cause greater than life in the human, earthly dimension. They joined the roll call of saints like Stephen (Acts 7).

This Calvary road is ever among us. On March 7, 1981, Chet Bitterman took this road.

Back in 1975 Wycliffe Bible Translators had agreed as a corporation never to give in to terrorists. With linguists working on 750 languages in 35 countries, they felt their stand had to be firm.

The cost of discipleship. Chet Bitterman knew the call of Christ can be one of costly discipleship. He once told one of his colleagues, “If they [terrorists] ever take one of us, don’t expect a ransom. There won’t be one.” A note scrawled on his desk calendar, found months after his murder, read, “There are times when God expects us to take a cold, hard, stubborn stand for him. And just like Daniel and his friends in the Bible (Daniel 3), we have no guarantee of the outcome. We may have to lay our lives on the line.”

“Some people have the mistaken idea that Christians are people who float ‘merrily, merrily down the stream,’ that we never have any stress, that we never have any problems,” Chet said to his parents on the last tape they received from him. Mailed early in January 1981, the tape arrived while Chet was already a hostage. He continued on the tape, ‘But that’s not the Christian life at all. The Christian life is full of stress. Look at the good Christians. They’ve all had lots of stress, both internally and externally.

“There will be times when we can’t rid ourselves of stress because God wants us to go through with it. Remember when he said, ‘If it be Thy will, let this cup pass from me’? He didn’t want to go to the cross but he was bound to God’s will even though it included death.

“We’re going to have to realize that there are some situations that we’re going to have to go through that are hard and difficult. But even terrible circumstances can end in ultimate good when they conform us to the image of Christ” (Romans 8:28, 29).

Bitterman the man. Chet Bitterman was the eldest of eight children born to Chester A. Bitterman Jr. and his wife, Mary, of Lancaster, Pa. Through the parents’ own conversion to Christ when Chet was five, they tried to teach Christian values to the whole family.

Chet had a great gift of memory. His sister Connie said, “He had almost total recall.” Among his colleagues it is common knowledge that one of his last memorizations was all of 1 Peter.

At age 21, Chet applied to Wycliffe for his first Summer Institute of Linguistics experience. In June 1976, he married Brenda Gardner just a week before going to his second SIL.

After Spanish language study in Costa Rica, Chet and Brenda arrived in Colombia in the summer of 1979.

They planned to work among the Carijona (kah-ree-HOE-nah) people, a group living along the upper Vaupes, Yari and lower Coqueta rivers in south central Colombia. The yet unwritten Carijona language is one of 14 remaining in Colombia. Shortly before his capture, Chet had been choosing a place for locating his family (two young daughters) and building a house among the Carijona.

The capture. Just before going into the interior, Chet suffered from “super, super intense pains.” Bogota doctors diagnosed gall bladder dysfunction and wanted to operate Jan. 22.

Four days prior to scheduled surgery, terrorists came to the house where Chet stayed. They chose to take Chet captive — someone to use as leverage to force the SIL to leave Colombia.

It is not clear why Chet Bitterman was chosen. Sylvia Riggs, a Wycliffe member present, says that her husband, Dave, was twice taken to the car and put in beside Chet. At the last minute, they left Dave behind.

Four days later, a note was received: “Chet Bitterman will be executed unless the SIL and all its members leave Colombia by 6 p.m. Feb. 19.” The signature read, “M-19, National Coordinator Base.”

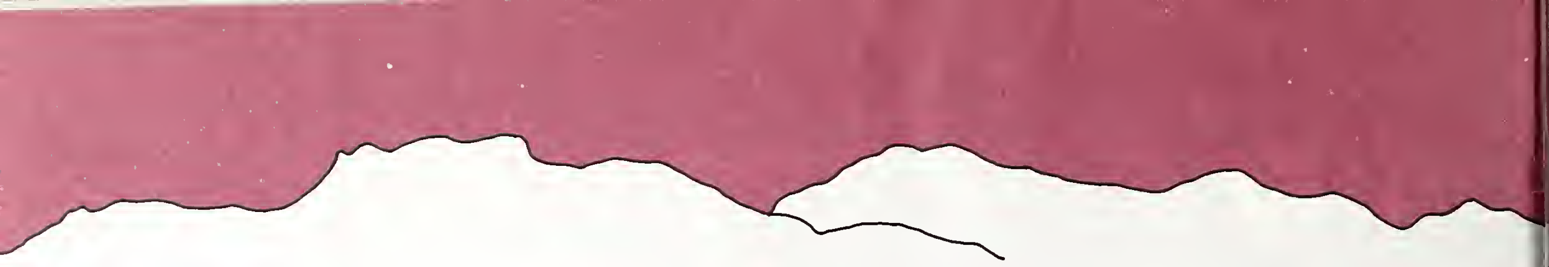
Later demands were to have President Reagan force SIL to leave, insisting it was a front for imperialist politics and the CIA.

The Colombian government and the US Embassy replied that SIL was a private organization that had a contract with the Colombian government. Hence all negotiations were to proceed through government channels.

One of the Catholic leaders in Bogota challenged the terrorists: “We Christians are brothers. . . . We ask the kidnappers to free this man who has dedicated his life to the most noble task of translating the Bible into an Indian language. . . . To fall prisoner when one is in holy labor of giving the Word of God to Indians who speak some of the most complicated languages of Latin America . . . to be taken prisoner under these circumstances, gives to suffering a halo of heroism, of holiness and of martyrdom.”

Bitterman’s death. For the first time in SIL’s 40-year history, it faced the threat of death or going home. Its earlier statement was severely tested.

A few families left. Most stayed. No one brags about being brave. Perhaps a psalm speaks for all, “If the Lord had not been on our side, we would have been swallowed alive by our enemies, destroyed by their anger. We would have been drowned beneath the flood of these men’s fury and pride. . . . We have escaped with our lives as a bird from a hunter’s snare. Our help is from the Lord who made heaven and earth.”



For seven weeks there was a series of rumors, some communications and reinforcement of the early threat. When the day — Feb. 19 — came, the world was aware of the drama in Colombia. Just before 6 p.m., the terrorists declared a two-week reprieve.

New hopes began to surface. Would death give way to resurrection without another Calvary?

No ransom was ever offered.

The final chapter apparently started early on March 7. The first reports from Bogota's police chief said that three men in their late 20s had hijacked a minibus. After they bound, gagged and blindfolded the driver, they drove the vehicle to the hideaway to pick up Bitterman. They must have driven around for several hours with him. Then they picked their spot. The bus driver, Omar Zambrano, told police: "I heard one shot. Then the guerrillas fled to a getaway car."

About the same time the bus driver freed himself to call police an anonymous telephone call from a woman to the *El Tiempo* newspaper said to look for the abandoned bus and gave the location where they could find Chet.

His body was there.

A note confirmed that it had been done by the terrorists who captured him.

An autopsy done by the Colombian government indicated that Chet had been killed about 4 a.m. Saturday, March 7. For some reason still unknown, he had been drugged several hours earlier.

That same day, March 7, 1981, Chet's body was flown to central Colombia. He was buried next to an Indian child in the country he had come to serve.

Chet Bitterman III walked the Calvary road one year ago.

A year later. Chet's mother, Mary Bitterman, told me on the telephone (Feb. 18, 1982), "A lot of lives have been changed; people deeply touched. His death has changed our whole lifestyle. We have made stronger commitments to follow Christ. Our family has been drawn closer together."

Esther Gross, whose husband witnessed Chet's kidnapping, says, "I often wondered when it came time to die whether I would be absolutely sure God was in control and whether all the things I had held to all my life were absolutely true. It was a doubt that had nagged in the back corners of my mind for years. I had never shared it with anybody.

"But either God was in control of everything or my faith didn't hold water. It was all or nothing. The week after Chet's death, I settled it. I haven't had to wrestle with it anymore. It's been a great release."

In 1981, Wycliffe took in 70 percent more new members than in the previous year, and funds to Wycliffe increased by 22 percent.

One of Wycliffe's representatives at Urbana '81 observed an atmosphere of urgency among the students he hadn't felt two years before. He doesn't know how much Chet Bitterman's life has influenced them, but "in 1979, students wanted to explore other jobs for awhile and think about their commitment to missions at some undetermined date in the future. It was a period of indecision and postponement for most of them. But this year, they were asking, 'How long does it take to get into your program? When can I get started?' "

Questions remain. There's still much unknown in regard to the Chet Bitterman case. The public still doesn't know who murdered him because of all the disclaimers at his death.

No one has yet taken up Chet's assignment with the Carijona Indians. By March 1981, Chet had hoped to have built a little house and settled down to learning their unwritten language. No one's there yet.

"Why did God allow Chet to die?" asks Chet's father. "There are all kinds of spiritual benefits, and we don't know but a particle of what God has done through this sacrifice — for the Carijonas, the guerrillas who held him, for Colombia and for the lives of multitudes who will never be the same."

The road to Calvary taken by Jesus that first bitter Friday was an example of how God's Spirit may lead us. Chet followed that bitter trail on Saturday, March 7, 1981.

Jesus overcame death into the glorious resurection for eternity. New life and hope came that first Easter Sunday.

Chet Bitterman's walk along today's Calvary road has already strengthened and challenged many lives anew. Easter, one year later, spells new hope and life for many because one died. He lives today, not only clothed in the glorious resurrection, but also in the new commitment of many lives to walk the Calvary road along with Jesus and the saints of history. •

Chet Bitterman with two Indian friends in Colombia. He dedicated his life so they would be able to read God's Word in their own language.

The Mennonite (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published biweekly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscriptions in United States and Canada: $11.00 per year; $19.00 two years; $28.00 three years; foreign $11.50 per year. Second class postage paid at Newton, KS, and additional mailing offices. Printed in U.S.A. POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.

Fred Kauffman watches as workers unload MCC soap at Phnom Penh fort in Kampuchea. The soap arrived in late October.

New life stirs in Kampuchea

Fred Kauffman

Mennonite Central Committee Kampuchea workers Fred and Minh Kauffman of West Point, Neb., last fall visited Svay Rieng province, where MCC is hoping to send 86,000 school kits in 1982. Mennonites and Brethren in Christ children and families were challenged to assemble and give these kits as a 1981 Christmas project.

My heart skipped a few beats as the provincial education committee ushered us into a large classroom bulging with 300 new teachers busy taking notes during their training course. I knew they would ask me to say something, but what does a US citizen say to 300 young people who have childhood memories of US Air Force planes bombing their villages and homes?

The two of us, myself and my wife, Minh, were on our first visit to Svay Rieng, a province in eastern Kampuchea bordering Vietnam and often referred to as the "Parrot's Beak," where the United States dropped hundreds of thousands of tons of bombs from 1969 through 1973. And it is Svay Rieng that the Ministry of Education has designated to receive the educational materials donated by MCC. So there we were. What to say?

After the pleasantries I suggested they were probably wondering why we were there and went on to explain briefly the Mennonite peace position, our opposition to the war during the '60s and '70s, our dismay at the people's suffering under Pol Pot and our desire to help in the reconstruction of Kampuchea in spite of obstacles presented by international politics. Their response was cordial. They were curious, and so were we as we wondered what they might be thinking.

As the president of the committee accompanied us back to the temporary storefront "Education Office," he explained that heavy bombing had destroyed the schools in each of the six districts, but that the provincial headquarters town (also called Svay Rieng) had not been affected.

But though the US Air Force spared this pleasant little town, Pol Pot did his best to destroy it in his quest to create a new, productive, peasant society free from the "parasitic" town dwellers. Nearly half of the buildings we saw had their roofs blown off. School buildings in particular had been left almost useless.

The committee president responded thoughtfully to our questions, often pausing to reflect or recall something as we drank tea with him and three other members of the education committee. Most of the MCC educational materials will go to three kinds of schools: nursery schools, primary schools (grades 1-4) and secondary schools (grades 5-7). We asked many questions, trying to understand their philosophy and goals.

"You all attended school under previous governments," we noted. "How does the education you are providing differ from the one you received?" The answer came quickly.

"In those days, schools prepared students to work in offices. We are preparing people to work with their hands as well." "And how do you do that?" Again a ready response. "The students help repair the buildings and furniture. We also have plots of land at each school where students grow rice and vegetables. Occasionally they do volunteer service such as helping build huts for old people. But we are limited by a shortage of tools."

Here we were happy to inform them that within a week we expected an MCC shipment of 152 carpentry kits for Svay Rieng schools. The Ministry of Education in Phnom Penh had emphasized the importance of these tools in Svay Rieng, and we found the provincial committee confirming that.

Inside village school in Svay Rieng province

The school had lost a good part of its roof during the monsoon season, and they all laughed heartily when we asked what the children did when it rained. They got wet, of course.

After discussing the administrative setup of their educational system, we asked the president if he would share with us his experiences over the past years. He agreed. From 1960 to 1975 he had been a history teacher and the director of various schools. “Then during the Pol Pot years,” he said, “I was assigned to make fertilizer by mixing human excrement with wood ashes and drying it in small cakes in the sun.” He paused.

“Every day I expected to be killed. I still don’t know why they let me live, since most teachers were among the first ones to be purged. Out of Svay Rieng’s 223 high school teachers, only seven survived. My wife and children fled to Vietnam, and I had no news of them during the whole 4½ years. If the Khmer Rouge would have known this, they would have certainly killed me for having connections with Vietnamese.”

He went on to tell us about life immediately after the Khmer Rouge were forced out by the Kampuchean resistance forces and the Vietnamese army in July 1979. “Within two months we had formed schools in my village, and 200 children were attending. We wrote on the walls with charcoal since we had no blackboards or chalk, and the students used any flat piece of wood as slates. Fourteen literate people volunteered to be teachers and received handfuls of rice from the students as pay. People were hungry for learning.”

Bullet holes are still visible on the walls of a secondary school in Svay Rieng province.

It wasn’t until four months later that the central government formed the Ministry of Education, which brought some coordination and a few scarce supplies to these informal schools which had sprouted all over the country.

Five miles out of town we visited a small thatched hut, which the village had built for a primary school. There were some 20 students sitting on half that many chairs with few supplies other than a few worn notebooks and an occasional battered slate. Some members of the village’s committee for the development of the school came and watched with pride as we took pictures of the class in session. The school had lost a good part of its roof during the monsoon season, and they all laughed heartily when we asked what the children did when it rained. They got wet, of course.

It was our first visit. We saw teachers being trained, stacks of bricks for repairs (to which each student contributes one brick per week), village people involved in their children’s education and the genuine concern of the provincial leaders. There is much more, of course, that we did not see, but our first impressions support the comment of the president. When we asked him if he had anything to say to the people of the United States and Canada, he responded, “Tell them that we appreciate their assistance to the children. They are anxious to learn.”

The following day we visited the Phnom Penh port and saw MCC’s 152 carpentry kits being hauled away from the ship to the Ministry of Education’s warehouse. A short while later the Ministry of Education phoned and asked us to set up a time to go observe the distribution of the kits in Svay Rieng. •

1 Corinthians 13 (clinically speaking)

Author unknown

Though I am in charge of the best-run floor and have a well-trained staff, and though our infection rate is the lowest and patient complaints unheard of, if I have not love, the whole thing means nothing.

Love does not get jealous when everyone but you gets a raise. Love does not show off when nobody but you gets a promotion.

Love is not rude to the persistent after-hours visitor. Love is not happy when your lazy colleague finally is laid off.

Love keeps on loving when all your patients seem to "sit on" their lights, you are behind on your meds, the aides disappear when the trays arrive, three IVs infiltrate at once, five new admits arrive together, every patient needs a pain shot and your leader has gone to lunch with the keys.

Love does not give up when your head nurse keeps nagging, the ward clerk can't get organized, your patients won't ambulate, a suppository works too fast, your I & Os are a mess, you've been working overtime, you haven't had a break in two months and you can't find most of your charts.

Love is not thwarted by leaking Foleys, clogged up Levines, lost IVs, illegible doctors' orders, misplaced lab slips and spilled specimens.

Love never fails. Whether your time card is in perfect order, eventually it will get lost or someone else will punch it by mistake.

Whether there be knowledge and degrees, eventually you will forget it; whether you run a smooth department, eventually you will retire.

I still do not understand everything fully now, but one thing I know — that when medicine has run its full course, and surgery has been perfected and when life is prolonged for years — the message of eternal life which I have brought to my patients will endure forever.

And now abideth faith, hope and love, these three. But the greatest of these, genuine *love*, keeps on loving . . . because God does.

Death knocked at our door

David Braun

Our Sunday service on Aug. 19, 1979, began as usual. I made the opening comments and announced the hymns. As pastor, I was standing at the pulpit, not too far away from the organist, William Regier.

Suddenly, about halfway through one of the hymns, the organ faltered and stopped. William brushed the hair back from his forehead and slumped over the organ. I was stunned and did not know what to do. Some persons from the congregation came forward, and together we carried William into an adjoining room. Fortunately, there were nurses and other persons with CPR skills in the congregation. They came forward to administer CPR. It seemed as though William had died. His pulse was gone when they began the procedure of reviving him. The congregation was stunned and in a state of awe and wonder. This shock soon turned to singing and prayer.

The ambulance was called, and the people waited in the pews until William was carried down the aisle and taken to the hospital.

The sermon was unspoken that morning. But all of us sensed the presence of God. I was keenly aware of the closeness of eternity. Death knocked at our door.

Somehow that unwelcome visitor was turned away. The following testimony was given about a year after these events took place. William has continued to grow stronger and now, over two years later, is active in the life of the church, the community and as an insurance adjuster. He had a glimpse of eternity, and his testimony is an inspiration to all of us. The hope of eternity for those who die believing in Jesus Christ is truly a blessed hope.

In a photo taken several weeks ago, William Regier studies music at his organ.

It wasn't time to go

William J. Regier

On Aug. 19, 1979, I had a heart attack while playing the organ. I am grateful to my congregation for support and comfort. After a year of thought about what happened that Sunday, and with several doctors giving me their diagnoses — which often varied — I've been left with my own thoughts. I do know that what happened that morning came on me suddenly.

Years ago, when I was the choir director, I sometimes would tell the choir that I thought the pianist or the organist had the most strenuous part to perform in church services. The ability to perform at either instrument does not come without much practice, and the strain often creates tensions to the body. Whether this was the reason for my attack, I do not really know; if it was, I have no feelings of regret. It always was my desire, during the many years of activity in the music department of the church, that I would try to give my best.

Thanks to all of you who labored so hard to sustain my life until help came. To those of you who prayed and sang songs in those difficult moments, your expression of concern was also felt. Even if I didn't hear you, somehow I did sense it as I lay on the floor. I had a certain feeling of pleasant serenity during that time and later when I regained consciousness and through the hours that followed at the hospitals. I felt peace of mind.

It seems that the last two years so many of our people have had periods of hospital stay. It is part of today's life. I appreciated the care I received. The price for this care climbs up each day. My family and I are deeply indebted to Mennonite Mutual Aid. They have paid more than expected.

I wish to express some of my innermost feelings of the past year. I feel that a few lines taken from an old chorale can say it better than I can. We have sung this song many times. A few Sundays ago we sang it and it lifted me; therefore I want to share a few lines with you now.

The chorale is "O Sacred Head, Now Wounded." In the third verse the words, "What language shall I borrow to thank Thee, dearest Friend. . . . And should I fainting be, Lord. Let me never, never outlive my love to Thee." Then to the final lines of the chorale the words, "For he, who dies believing, dies safely through Thy love." How true these final words were to me as I experienced, for only a moment or two, the thought, "Why don't they let me go?" It felt so pleasant on the other side. Yet it wasn't my time to receive this eternal Love. The time for healing, regaining strength, and the many miles of walking had begun.

LETTER TO THE RULERS OF THE PEOPLE

TO ALL
LEADERS
AND
REPRESENTATIVES
OF THE PEOPLE

We, the followers of Francis of Assisi and your coworkers in struggling for a better society, send greetings and peace and this message—

Keep a clear eye toward life's end. Do not forget your purpose and destiny as God's creature. What you are in his sight is what you are and nothing more. Do not let worldly cares and anxieties or the pressures of office blot out the divine life within you or the voice of God's Spirit guiding you in your great task of leading humanity to wholeness. If you open yourself to God and his plan printed deeply in your heart, God will open himself to you.

Remember that when you leave this earth, you can take with you nothing that you have received—fading symbols of honor, trappings of power—but only what you have given: a full heart enriched by honest service, love, sacrifice and courage—

Embrace the God of us all and his Word wherever it surfaces. Imitate his preference for the poor and the powerless. Enter into his plan of liberating all peoples from everything that oppresses them and obstructs their development as human beings. Do not grow tired of working for peace among all people—

Help remove unjust social structures and patterns of exploitation. Uphold the rights and dignity of the human person. Foster the creation of a society where human life is cherished and where all peoples of the planet can enjoy its gifts, which God created for all, in a spirit of love and justice and equality.

ADAPTED FROM FRANCIS OF ASSISI'S "LETTER TO THE RULERS OF THE PEOPLE" CIRCA 1220.

Before a local TV news crew, Anita Howe (right) of Linville Mennonite School, Paradise, Pa., reads a letter she wrote to President Reagan asking that Mennonite Central Committee be allowed to send school kits to Kampuchea. Students at the school put together 103 kits. After earlier denying permission for 86,000 kits to be shipped, the US Department of Commerce reversed its decision on Feb. 26 and granted MCC the license on condition that MCC meaningfully participate in the distribution and monitoring of the materials.

NEWS

Saskatchewan churches face budget challenge

Martensville, Sask.—The 160 delegates and 207 guests at the 23rd annual Conference of Mennonites of Saskatchewan (43 congregations, 5,169 members) sessions, Feb. 26-27, got a tightly packed agenda upon arrival and left for home with an unusually big challenge.

Money talk dominated the discussions. CMS had received 80 percent of budgeted 1981 contributions and had to borrow $55,000 for operation.

Swift Current Bible Institute, authorized by the 1981 delegates to borrow up to $500,000 for their over $1 million expansion, had stayed very close to that limit. They borrowed $519,000, but had already spent another $175,000 beyond receipts and needed an additional $150,500 to complete the building program. SCBI had raised $637,000 during 1981 and still had $27,000 committed in pledges. But, if allowed to complete the project, it meant authorization of a new loan ceiling of about $850,000.

Camp Shekinah, flushed with remarkable response in its first full summer of operation, was also "itching" for more development money. Rosthern Junior College reported a cash-flow shortage and requested solicitation permission to raise $176,000.

The missions committee, after having been unsuccessful for several years in trying to start a new church in Lloydminster, reported being ready to start a new project with Southeast Asians in Saskatchewan this fall.

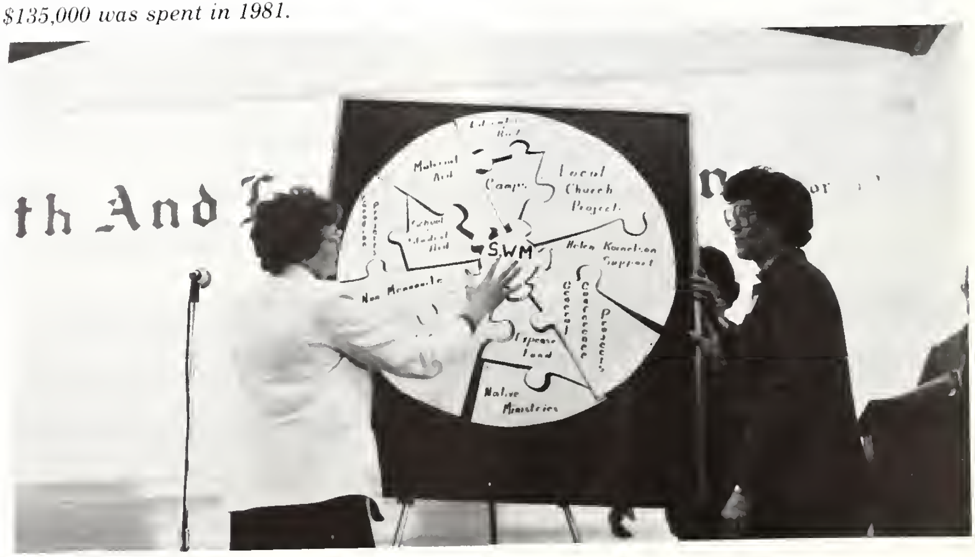
Business sessions were interspersed with three addresses. Motto for the conference was "Faith and Love in Action" (1 Corinthians 13:2).

Joe Neufeld, professional educator and member of the Regina church, spoke on "The Role and Future of Church Schools." Neufeld said that Mennonites have historically put a strong emphasis on church *and* Christian education. When religion was removed from public schools, the church schools picked up the gap. At present, Neufeld declared, church schools are even more essential because of our rapidly changing society. Perhaps our schools can provide a "social glue" for the churches. Leadership needs also put a high demand on church schools.

For the future, Neufeld gave nine objectives for CMS to seriously ponder: (1) aim for a minimum of one year of studies in a Mennonite school — for all CMS children; (2) aim for a minimum of one year in VS; (3) discern at least one potential church leader in each congregation; (4) examine CMS stewardship of financial resources; (5) take another look at provisions for religious instruction in Saskatchewan public schools; (6) approach education in a total context; (7) take a closer look at alternative schools; (8) examine curricula being used — to include broader approaches to discipleship and family life; and (9) change our views on public relations for Mennonite schools.

Vern Preheim, general secretary of

Using a large puzzle as a visual aid, the Saskatchewan Women in Mission show how their $135,000 was spent in 1981.



The peace and social concerns committee of the Northern District Conference has issued a statement endorsing the Nestle boycott and supporting the efforts of the Infant Formula Action Coalition (INFACT) to bring an end to the promotion of infant formula in Third World countries. Chairperson Phyllis Schultz of Bloomfield, Mont., said her committee hopes to get conference-wide approval of the boycott action when the NDC meets in Mankato, Minn., June 17-19.

All five persons who took part in a Christmas Day, 1981, protest at the Rocky Flats nuclear facility outside Denver were found guilty by federal judge Zita Weinschenck on March 1 and given suspended sentences two days later. Hedy Sawadsky and Peter Sprunger-Froese of Colorado Springs, Colo.; Jennifer Haines of Washington; Kris Selvig of Berkeley, Calif.; and Ann Zook of Arvada, Colo., were arrested Dec. 25 for entering the Rocky Flats facility carrying a message of peace and hope (a "Christmas card") for plant workers, pleading with them to "choose instead life-related work" rather than "demonstrating trust in . . . weapons."

An annual Mennonite Educational Institute (Clearbrook, B.C.) event is a fall spiritual emphasis week, alternately focusing on deeper life and evangelism or outreach. This year's event is scheduled for Oct. 17-22. The two speakers for the week are Ed Boschman and Werner Heidebrecht, both serving in pastorates in California.

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the General Conference, presented a paper, "Fragmentation Within Conferences and Congregations." Preheim introduced his topic by saying, "Schisms or fragmentation are those points where unity or harmony is disturbed to the point of harm. Otherwise, diversity is the good stuff of which creativity comes. Uniformity is sterile."

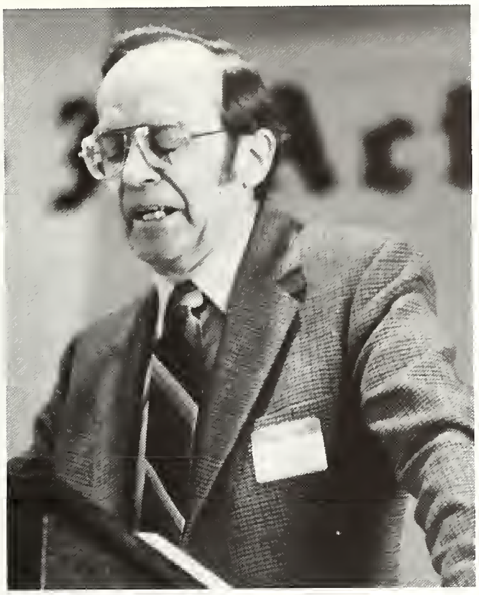
Looking back to a 1960 (100th anniversary of the General Conference) paper on "Unity and Disunity Among Mennonites," Preheim quoted William Keeney as saying that disunity occurs (1) when unity is based on too low a lowest common denominator; (2) when doctrines are too inflexible or institutions refuse a free flow of the Holy Spirit; (3) when certain cultural characteristics are declared essentials; (4) as a consequence of sin of pride among leaders; or (5) because of limitations in ability and understanding.

Another writer, Ed G. Kaufman, added two other reasons: (1) differences in church practice based on biblical interpretation and (2) differences of opinion on how to relate to other church groups.

Carl Enns, educator, counselor and member of the Mayfair (Saskatoon) congregation, spoke on "Sharing Our Faith in Love." He began with, "Evangelism is a molar thing; it is made up of molecules like mass evangelism, friendship evangelism and group evangelism." Enns emphasized friendship evangelism as being natural.

Two high-interest personal items were (1) an invitation to a March 28 reminiscing and appreciation retirement celebration at the Rosthern Church for Henry W. Friesen's 40 years of service to CMS and (2) the announcement that Henry V. Friesen was terminating his highly regarded work as conference pastor, effective April 15.

Treasurer Henry Jantzen, Regina, presented two alternate budgets on behalf of the executive. One called for church donations of $364,500, the other $429,000. The delegates amended the latter to $456,500, adopting an increase in church giving of about 56 percent over 1981 receipts. Also approved was the RJC request to solicit door-to-door. SCBI was given the green light, pending the partner Alberta conference approval, to pay off the $175,500, but told to hold spending till the debt would be below $500,000. A Chinese church project was endorsed. This process took time, and decisions followed vigorous floor debate.


Joe Neufeld speaks on the role and future of church schools.

The CMS executive, aware of the potential financial crunch in the future, had already set up a program review committee to help with program evaluations and long-range planning.

A small new congregation (10 members), Covenant Mennonite Fellowship, Saskatoon, was accepted into CMS membership.

The CMS did not blame its executive for the financial problems, as chairman Art Wiens and vice chairman Irvin Schmidt were re-elected.

Many delegates wondered how to break the news at home, long after most congregational budgets had been set, that much more money will be required for the provincial conference in 1982. At the concluding "coffee," several delegates told this reporter, "We'll never make it."

But one gentle, elderly woman said cheerfully, "I don't see what's to worry. There's no reason why we can't each give $100 to the CMS. And that would cover the budget."

Chairman Art Wiens, Herschel pastor, said, "I believe we had one of our better conferences. There was much serious floor discussion and in some cases some serious agonizing. That is necessary at times for us to understand better what we are. Our theme, 'Love and Faith in Action,' certainly seemed appropriate this year. It will be tested in our churches." *Bernie Wiebe*

Pastor needed

The Bergthal Mennonite Church invites applications for the position of full-time pastor.

The church consists of some 180 baptized members and a congregation of approximately 350 people of varied backgrounds.

The church is located in a rural setting approximately 12 miles from the town of Didsbury and 50 miles from the city of Calgary. It is situated on a well-treed and landscaped four-acre parcel of land complete with a modern three-bedroom bungalow.

Contact:
A. Hildebrandt
Route 1
Carstairs, AB T0M 0N0
Phone 403/337-2254.

Among 21 persons named by US Interior Secretary James Watt to a board charged with advising the government on how to manage 328 million acres of western land are three members with connections to the oil and gas industry, three affiliated with mining, seven with current or former ranch holdings, two lawyers and the owner of a logging firm.

The third national Congress on Urban Ministry will provide church leaders and lay persons the opportunity to creatively look at future trends in the areas of food, shelter, land and work in urban life. Each day of the April 22-24 congress will focus on one particular aspect of the theme "Future Scenarios of the City: Challenges to Urban Ministry." Cost for the congress is $75. Full-time students may attend for $45. A caucus of Mennonite urban church workers will follow at 6:30 p.m. on April 24 at Grace Mennonite Church, 4155 S. Rockwell in Chicago.

Shalom Counseling Service, an inter-Mennonite/Brethren in Christ venture, was begun in Ontario in 1981. The service intends to provide an assessment and referral service that puts persons seeking assistance in contact with a resource person commensurate with the assessed need. It plans to help with the following: career assessment and life planning; financial counseling; pre-marriage, marriage and family counseling; individual personal growth and support counseling; conflict resolution assistance for persons or groups.

"Responsible stewardship" theme at Manitoba meeting

Outgoing moderator Bernie Wiebe installs the new Manitoba executive: (left to right) Neil Heinrichs, secretary; John H. Neufeld, moderator; J. K. Klassen, vice moderator; and John Dyck, personnel secretary.

Altona, Man.—Delegates watched TV and sang "The Grandfather Clock" among other activities at the 35th annual meeting of the Conference of Mennonites in Manitoba. Blessed with spring-like weather, delegates from all over the province came to the Altona Bergthaler Mennonite Church Feb. 19-20.

Vice moderator J. K. Klassen of Winkler welcomed delegates and visitors with a meditation based on the conference theme "Responsible Stewardship" (Luke 12:42). He said that for conference attenders, responsible stewardship means being faithful to God but also to the concerns of each CMM member.

Outgoing moderator Bernie Wiebe followed with an overview of the past year's activities and a challenge for the future. He suggested first that local churches strive to improve their ability to nurture one another in discipleship, and second, that local congregations set $1,000 per member as the goal for their church budget.

Following this, the various committees and staff persons began making their presentations. Jacob F. Pauls reported that Winnipeg will probably offer to host the 1990 Mennonite World Conference, unless an invitation is forthcoming from a developing nation.

The education resource committee reported their 1981 activities and distributed a questionnaire on which delegates were to specify on which two areas the committee should concentrate in the coming year: promotion of Mennonite education, local church music assistance, church librarian seminars, assistance to local congregational education boards, special interest seminars or young adult ministries.

Mennonite high schools were also represented. Principal Erwin Strempler of Westgate Mennonite Collegiate, Winnipeg, said his school was trying to create a solid base for decision making by providing a good education combined with an appreciation of our biblical and Anabaptist heritage. Ken Loewen, principal of Mennonite Collegiate Institute, Gretna, asked whether an expensive Mennonite school education could be considered a luxury when the average youth receives only 50 hours of Christian education per year.

The committee on camping ministries effectively portrayed, in dramatic form, the unique features and attractions offered at each of the three CMM camps. They issued a plea for more people to staff the summer camping programs. Some delegates expressed concern over increased camp fees, but committee members asserted that costs were rising and that their fees were still lower than

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Pastor wanted

Small, active congregation of people from various Mennonite and non-Mennonite backgrounds in northern Manitoba mining community requires a pastor. Applicant should be qualified and prepared for a teaching-worship ministry with young families and open to involvement in the needs of the community.

Contact:
Waldo Klassen
67 Westwood Dr.
Thompson, MB R8N 0E3
Telephone 204/778-8432.

Randy Quiring (right), Bethel College senior from Henderson, Neb., looks over an exhibit of the Commission on Overseas Mission at a service emphasis day March 3 on the North Newton, Kan., campus. Personnel from various service agencies were present. Intended for the campus community to concentrate on service as a lifestyle, Service Emphasis Day included workshops, convocation speaker Philip Young on "Working with the Criminal Justice System," and reports from Bethel staff members on their service experiences.

COM
COMMISSION ON OVERSEAS MISSION
PLANTING CHURCHES

The Bethel College (North Newton, Kan.) board of directors challenged themselves in February to help take up the gap in student aid caused by cuts in federal aid. Another $36,000 was added to the 1982-83 school year budget for Bethel scholarships and grants.

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those of comparable facilities.

Faith and Life Communications highlighted their report with the showing of a videotape about CMM camps which had been prepared for local television. One pastor remarked that this was the first time he had ever watched TV in church, much less at a conference.

Manitoba Mennonite Youth Organization executive members finished off Friday's reporting with a dramatic portrayal of the history and future of their organization.

Earlier in the evening, in his conference sermon, Bernie Wiebe spoke of the appropriateness of stewardship as the conference theme. The time to be faithful stewards is *now*, he said, because "Jesus challenges us to live as if God is here right now at every moment — because he is!" Wiebe's second point was that in the Bible stewardship is seen as joyful worship. God calls us to be cheerful ("hilarious," as the original Greek states) givers. The faithful steward *now* will, in return, experience "hilarious" joy when Christ returns.

On Saturday, Elim Bible Institute, Altona, reported on their exciting first year in the new building. New staff for '82-'83 includes Dan Zehr as principal and Ike Froese as teacher. The Elim board was given permission by delegates to proceed with construction of a new residence building and to work at creating a more balanced program emphasis at the school.

The mission and evangelism committee spent a large portion of Saturday morning describing the work of its people. Highlights included Jake Wiebe, chaplain in Selkirk, leading the conference in a rendition of "The Grandfather Clock." Choice Books shared personal testimonies of lives changed by the books sold from their racks. Regarding the Winnipeg city missioner, the conference decided to terminate the position in mid-1983, while researching the need for a replacement program.

Jake Fransen, Conference of Mennonites in Canada moderator, addressed the conference, stressing the importance of allocating to the church its share in these hard economic times.

The business administration committee then presented the proposed 1982 budget. It asked why only 91 percent of the 1981 budget had come in, and emphasized that the 1982 budget should not be approved unless the intention was to meet it. An operating budget of $968,200, requiring $477,000, or $47.70 per member in donated income, was overwhelmingly approved.

Several resolutions were accepted, including a renewed commitment to integrate handicapped persons into our lives.

A motion that called on the nominating committee to work toward a 50 percent representation by women in nominees presented to the conference was soundly defeated after a short, somewhat flippant discussion. *Dave Tiessen*

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A broad coalition of Christian leaders has asked church bodies to press the Reagan administration to liberalize its policies toward refugees from Haiti and El Salvador. Their proposals coincided with publication in *The Washington Post* of a report that the United Nations high commissioner for refugees believes that US refusal to grant asylum to people fleeing El Salvador violates international agreements.

The 1982 Mennonite Graduate Seminar will be held in Manhattan, Kan., Aug. 4-6, according to MGS director Mike Klassen. The seminar, sponsored by the Department of Higher Education of the General Conference, Student and Young Adult Services of the Mennonite Church, and the Mennonite Brethren Church, is an event bringing together graduate students and other academicians to discuss issues relating Christian faith to their respective disciplines. This year's theme will focus on the helping professions and human services. If interested, contact Mike Klassen, 1221 Thurston, Manhattan, KS 66502, 913/539-4079.

A "solidarity peace fund" has been established to assist employees of a Texas plant that produces nuclear weapons to find other employment. A $10,000 contribution by the central province of the Missionary Oblates of Mary Immaculate will start the fund, which will be administered by the Amarillo (Texas) Catholic Diocese. The fund will be used to help those employees of the Pantex plant in Amarillo who feel compelled by conscience to quit their jobs and seek other employment, Leroy Matthiesen, bishop and head of the diocese, said.

FOMCIT to establish office, hire executive secretary

Newton, Kan. (GCMC)—More than 50 delegates and visitors attended the 24th annual conference of the Fellowship of Mennonite Churches in Taiwan during Feb. 1-4. The delegates represented 16 churches, the Mennonite Christian Hospital and the New Dawn Center. Additional reports were presented by the social concerns committee and the newly organized women's association.

Two items engendered considerable discussion. After some serious debate regarding some changes that might provide for a stronger organization and greater growth, the conference decided to establish an office for the church conference and employ an executive secretary. The original motion to employ a general secretary was defeated.

Another decision which will influence the future work of the conference was the approval of the recommendation that "churches pastored by missionaries should remit the base salary of pastors as set by FOMCIT for assisting the smaller, weaker churches and for a church planting fund."

The church conference has budgeted more than $4,000 (US) for a church planting fund, and this action will help to increase the amount of funds which will be available for that purpose. Each of the three districts has been encouraged to begin another fellowship in its area during the next two years.

Two proposals which grew out of a concern expressed by the Asia Mennonite Conference/Services Committee were also discussed:

1. Would FOMCIT wish to participate in making fraternal visits to Mennonite churches in other Asian countries for the purpose of fellowship, sharing ideas, and strengthening the unity of the Mennonite churches in Asia? This proposal was accepted and plans were made regarding its implementation.
2. The need for a study book on peace, which would include at least two illustrations from each country in Asia. Takashi Yamada of Japan would serve as the editor. The executive committee was asked to give this further study.

The 1982 FOMCIT executive committee: front (left to right), Peter Wung, Peter Lin, Timothy Liau, Han Vandenberg, Verney Unruh; back, Sion-sui Chen, Sheldon Sawatzky, Tong-hui Huang, Norman Kan

Last year, the FOMCIT churches, in consultation with MCC, had a clothing drive to collect used clothing for Bangladesh. Assistance was needed with transshipment of the 48 cartons in Hong Kong. This the Lok-Fu church provided.

Some additional actions included the conference's decision to provide some financial support for a few young people from Taiwan to attend the International Reconciliation Work Camp which is to be held in Hong Kong in summer, explore the possibility of organizing new fellowships, and establish a social service center in other districts.

One of the highlights of this conference was the visit of Hugh Sprunger from Hong Kong. He had served as missionary to Taiwan for 25 years and was invited to report on the work in Hong Kong and discuss some of the ways in which FOMCIT could participate in the work in Hong Kong. Norman and Ruth Kraus were also special visitors to the conference, with Norman providing three special lectures on the nature of the church.

Timothy Liau was elected to serve as conference chairman for the next two years. *Peter Kehler and Verney Unruh*

The Santa Clara (Calif.) Ethnic Chinese Mennonite Church (right) held its first baptismal service Dec. 27, 1981, with 18 people being baptized. The service was the culmination of work begun in May 1981 by the Liu family. Adam and Jeanette Liu and their four boys arrived in California in February 1981, having left Taiwan because the government there does not recognize conscientious objectors, and the Lius wanted that status for their boys. The only alternative for COs in Taiwan is consecutive prison terms for life. Adam Liu had been a Mennonite pastor in Taiwan for 15 years. Shortly after their arrival in Santa Clara, the Lius started worship services in their home. When the number grew too large, they began using the Santa Clara Christian Church building. The church began receiving financial help from the Pacific District Conference in July 1981, which increased in October. Attendance is now around 60.

Santa Clara
CHRISTIAN
CHURCH

Board takes stands on abortion, nuclear freeze

Elgin, Ill. (CB)—The Church of the Brethren General Board has adopted a statement that opposes abortion but recognizes that the complexities of the issue call for open-mindedness and concern.

"Brethren oppose abortion because it destroys human life," says the paper. "Our position, however, is not a condemnation of those persons who reject this position or of women who seek and undergo abortions. It is a call for Christ-like compassion in finding creative alternatives to abortion."

The paper also says, "We support persons who, after prayer and counseling, believe abortion is the least destructive alternative available to them."

Basing this conviction upon biblical teachings of sacredness of life and love for people, the board says that laws regarding abortion should seek to protect human life, protect moral choice and make available good medical care. But the paper also points out that Brethren will differ as to how such principles should be carried out in law.

The board feels that the newly adopted statement on abortion is consistent with the church's pacifist foundation.

The abortion statement will be presented to the Church of the Brethren annual conference in July.

The CB General Board also recently endorsed the Nuclear Weapons Freeze campaign, which calls for a halt to US and Soviet testing, production, and deployment of nuclear weapons.

The Nuclear Weapons Freeze campaign has made the following proposal: "To improve national and international security, the United States and the Soviet Union should stop the nuclear arms race. Specifically, they should adopt a mutual freeze on the testing, production, and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons. This is an essential, verifiable first step towards lessening the risk of nuclear war."

Secretary needed

Canadian Mennonite Bible College is accepting applications for a full-time secretary. Duties to include reception, typing, filing, etc. Deadline for applications April 1. Duties to commence May 1.

Apply to Ron Loeppky, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Administrator needed

The Chicago Mennonite Learning Center has an immediate opening for a full-time, experienced administrator.

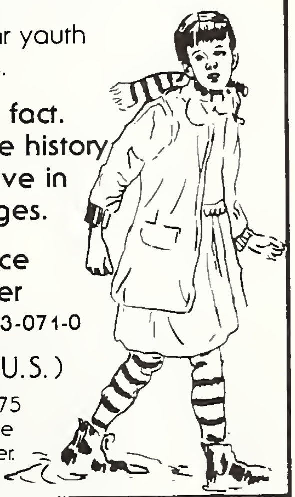
Send resume to:
Gary E. Martin
4216 S. Washtenaw Ave.
Chicago, IL 60632
Phone 312/847-7944.

Dean of women needed

Columbia Bible Institute invites applications for the position of dean of women, who will implement student development goals through live-in oversight, counsel, discipline and supervision of student resident leaders.

Requirements include a high standard of personal maturity and resourcefulness in community leadership. A graduate degree in student development or counseling would be preferred.

Send resume to:
Dean of Student Life
Columbia Bible Institute
2940 Clearbrook Rd.
Clearbrook, BC V2T 2Z8.



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College and university students are invited to contribute to a student devotional book sponsored by the Commission on Education's Department of Higher Education and to be published in 1983. The book will be available to congregations and geared for post-high-school members. Student writers are encouraged to write about their joys and struggles of Christian growth. Contact Terry Stutzman, editor/illustrator, at Box 1103, Marbeck Center, Bluffton, OH 45817 by May 1.

A Disability Awareness Weekend will be held April 30-May 1 at Smithville (Ohio) Mennonite Church, sponsored by the peace and service commission of the Ohio Conference of the Mennonite Church. The weekend is for lay leaders, pastors and other interested persons. Kimsey King, featured speaker, will address biblical and theological understandings of disabilities and how they affect our attitudes and actions toward persons with disabilities. Cost for registration and meals is $10. Lodging will be arranged in local homes for anyone desiring it. Deadline is April 9. Contact Eldon King, Box 54, Kidron, OH 44636, phone 216/857-4081.

Hurricane preparedness was a key theme of the all-unity meeting of Mennonite Disaster Service in coastal Virginia Feb. 19-20. Close to 500 people from 22 states and six provinces attended. Neil Frank of the US National Weather Service in Coral Gables, Fla., explained that hurricanes are necessary to relieve the buildup of heat in the tropics. "I believe there will be great opportunities to give disaster service as man continues to live contrary to God's laws by building in areas greatly threatened by hurricanes," he said.

Media group endorses film treatment for TV special

(Left to right) Peter Nikkel, Ken Weaver and Doug Zehr discuss the film treatment prepared by Tapper Productions.

Chicago (IMMG)—The Inter-Mennonite Media Group, in its meeting here Feb. 16-17, gave formal approval to a 22-page film treatment prepared by Tapper Productions of New York. The action now clears the way for final production of a one-hour television special based on the book *Living More With Less*. David Tapper of Tapper Productions has been hired to produce the program.

"A treatment is similar to a script," according to Barth Hague, IMMG project director. "It describes what the film will look like before production actually takes place. We're very pleased with what we have."

Tapper is proposing a film structured around three More-With-Less workshops, each held in a different location in the United States and Canada. From the workshops the film will "cut-away" to many "vignettes" featuring certain individuals who have taken steps to simplify and unburden their lives. Russell Schweickart, former Apollo astronaut and director of the California Energy Commission, will serve to introduce and conclude the film by recalling his first views of planet earth from outer space.

IMMG representatives also reviewed plans for purchasing air time on US and Canadian television stations, providing a toll-free telephone response system for interested viewers, and offering local More-With-Less workshops in each of the 60 cities in which the program will be telecast.

Early viewing audience projections estimate that 7 million viewers will watch the program. At least 14,000 are expected to call the toll-free number to request more information about the Christian call to live responsibly.

Project funding was a major discussion item during the meeting. "We still lack about $300,000 needed to complete the project," Hague said. "We're appealing to foundations, corporations and private sources for help. Despite our lack of funds, there's still a high degree of moral support and enthusiasm for this outreach effort."

Ron Byler, Harrisonburg, Va., describes plans for marketing the IMMG TV special.

Student assistant minister

Deep Run Mennonite Church West, Bedminster, Pa., has an opening for a student assistant minister beginning in June and/or a senior choir director beginning in September.

Send resume to:
Leon Martin, pastor
Route 1, Box 141
Perkasie, PA 18944.

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May we also learn to see Christ in the faces
of the potential victims of a nuclear holocaust—
all who will die, suffer burns, be made blind and lame;
all who will be separated from families
in a world where earth and water are poisoned,
where everything normal has been disrupted.

Must we not also act in the name of Christ
to prevent that awful suffering?

Father, forgive them; for they know not what they do.
Luke 23:34

At the MCC annual meeting in January, members urged churches to study a meditation, *Nuclear Annihilation and a Faithful People.* For a copy and more information on the nuclear threat, write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

LETTERS

Concern for church decisions

I am concerned because in one of our Mennonite conferences recently, within a week, two pastors were "released" by votes of non-confidence. My concern includes these couples, their pain and their need to restore wholeness, a wholeness destroyed by people who may not have realized it. A wider concern is the methods used. As is true of the way we make most of our church decisions, they are not biblical. They lead to divisiveness rather than unity and express power rather than servanthood.

Paul writes, "Do not receive an accusation against an elder except on the basis of two or three witnesses" (1 Timothy 5:19). The roots of this idea are in Yahweh's command to the Israelites (Deuteronomy 17:6-7) that for capital crimes at least two witnesses were required to convict a person and these had to throw the first stones in the execution. For Paul, accusations against church leaders were not to be taken lightly and removal from office was to be done responsibly.

This contradicts our practice of using the secret ballot. Those with a case against someone are to speak up and take responsibility for what they say. The accusations are to be dealt with openly. The accused is to know what the accusation is and who is accusing him. Then there is the possibility of openness, honesty and fair play.

The secret ballot does the opposite. One who writes a "no" takes no responsibility for this action. There is no need for openness and honesty. The "no" may be based on rumor and malicious feelings. It is equivalent to talking behind someone's back — gossip.

Secondly, divisiveness seems to be inherent within the secret ballot. Decisions are either/or. There are winners and there are losers. If you happen to lose, too bad. An 80 percent majority does not express unity. A unanimous agreement arrived at by discussion and the willingness to give does.

A third aspect is that of power versus service. Jesus says, "You know that those who are recognized as rulers of the gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all" (Mark 10:42-45).

The democratic system in our churches works on the basis of power. If we can get x number of people to go our way, we win and all others must go with that. As indicated above, in balloting there is no room for consensus. In conversation some time ago, Ben Eidse, missionary in Zaire, said that in the African church the push to move from consensus to balloting came when one individual wished to impose his will on the whole group. When we see ourselves as servants, the will and views of others are important to us and become determinate for us. That can only happen as we openly discuss and then seek to move towards togetherness.

The church is to live the kingdom way as a clear alternative to the ways of the world. We need to do that in our decision-making processes especially when dealing with our leaders. *Ray Friesen, Mediation Services, 202-818 Portage Ave., Winnipeg, MB R3G 0N4* Feb. 4

We do need help

Re: "We Must Find More Help," *The Mennonite*, page 20 (Jan. 5 issue).

It is, as the writer states, "an extremely private matter . . ." private between two people involved and God.

It is, therefore, a matter of deep concern to Bible teachers — "theologians and other academicians."

1. It would be helpful, indeed, if some of our faithful and able Hebrew and Greek scholars would be asked to define for laity just what is the reliable modern English translation of the words used in King James English as "fornication" and "adultery."
2. Perhaps they could give us some helpful enlightenment on some churches where adultery and fornication were practiced. See Revelation 2:12-29 (KJV).
3. Another help would come from a reliable translation of the words "know" and "knew" as used in Genesis 19:5-8 and Matthew 1:25 (KJV).

We really do need some help. I would like to see a follow-through on this suggestion and would like to see it in print in *The Mennonite*. *Frank Horst, Box 262, Warden, WA 98857.* Feb. 5

Two responses this time

Often when I have read *The Mennonite* I have felt like responding but have not. This time I write about two articles in two different issues.

"New Year's Resolution" by Karren Boehr (Jan. 5 issue) was very moving to me. I appreciate Karren's literary skill, her sensitivity to people and her everyday response to God's will. Thank you for this beautiful illustration.

"From Crystal Cathedral . . . to Skid Row" by Lynn Keenan (Jan. 19 meditation): I appreciate Lynn's feeling for the needy, and I'm pleased she has found a way to express this in a practical way through our Mennonite Voluntary Service. I would like to share that the ministries of the Crystal Cathedral have a theme of "find a need and meet it." One of the varied ministries of this church includes "Helping Hand." Nineteen groups are organized under this ministry, which includes providing food, shoes, clothing, vitamins, toys, jobs, furniture, housing, presents, entertainment, medicine, transportation and friendship to needy persons. They minister in crisis centers, a thrift shop, prisons, to the handicapped, etc. The Crystal Cathedral is a ministry of hundreds of lay and ordained ministers reaching out to persons in their need. *Ken Peterson, pastor, First Mennonite Church, Upland, CA 91786* Feb. 10

Movie review

Gordon Houser's review (Jan. 19 issue) of the movie *Reds* reads similar to a review I read in a daily Alberta paper. After reading such a positive review, I thought *Reds* (like *Dr. Zhivago* and *Gone with the Wind*), would be something worth paying $4.50 to see. Unfortunately, nothing could've been further from the truth. Not only is *Reds* a far cry from the above-mentioned epics, it is definitely not something a Christian magazine should be encouraging people to see.

Without question, *Reds* was the worst movie I've ever seen. I kept hoping it would improve, but it kept sinking to lower depths through the use of vulgar and profane language (not suitable for anyone) and a portrayal of an immoral lifestyle. In my opinion *Reds* is not an epic in any sense of the word, but it is an example of the depths to which modern "entertainment" has sunk. As far as I'm concerned, *Reds* was nothing but a sordid love affair, using the growth of socialism as a convenient excuse to flaunt a corrupt and sinful lifestyle.

In the second to last paragraph of Houser's review, he leaves the impression that the movie has emotional appeal and intellectual appeal. We can learn much from it since it is a "history lesson" and works with a "conundrum of ideas."

As far as I'm concerned, the movie is merely a presentation of the morals and values of a sin-filled world and should be treated accordingly. Surely, a Christian magazine should promote things that promote Christian morals, values and Christian living instead of something like *Reds*. It makes me wonder, did Gordon Houser actually see the movie, or did he write his review based on reviews in secular papers? *Werner Janzen, Box 879, Rosthern, SK S0K 3R0*

Feb. 12

Houser's note: I saw the movie twice (for the record).

Editor's note: It is true that most modern movies flaunt vulgar language (in terms we middle-agers grew up with) and a current lifestyle (we middle-agers see as ungodly). What I am afraid of is that we Christians contribute to this by refusing to discuss movies like Reds *— in part because we still think of movies mainly as "entertainment" and despise their low level. Movies — to today's generation — are often the shapers of lifestyles, and we Christians then are also affected by them.*

On Reagan's new budget

The budget President Reagan wants the United States to adopt for 1983 really makes me shudder. Our society is placing far too great a reliance on military might instead of believing God's promise that he can and will take care of us if we rely on him. I hope the US politicians and people at large will do everything possible to reduce the proposed military expenditures of over $210 billion to as low a figure as possible. That money could be used in much better ways to help people not only in the United States but all around the world.

Perhaps Jimmy Carter was too wishy-washy on money issues, but at least he cared about people. *Werner Janzen, Box 879, Rosthern, SK S0K 3R0*

Feb. 12

Looking for books

My husband and I are "Mission Partners" with COM in the Philippines. This just means that Arn earns a check every month working as an entomologist (bio-control, ecology and management of rice pests) for the International Rice Research Institute. We help in the ministry of a local church in whichever way we're needed. One of these ministries is an elementary school, Christian School International (CSI).

The school board of CSI asked me to write in the hope that readers of *The Mennonite* could help us. During our first year, CSI ordered a set of mathematics textbooks which we liked. Now we find that this series is out-of-print. Are there teachers among readers of *The Mennonite* who are teaching in schools where these texts are still in use — or are about to be discarded? If so, CSI would most gratefully receive such books.

The series is: *School Math*, Lyons and Carnaham/Chicago Educational Division, Meredith Corp. (written by Klaas Kramer with Lyle E. Andersen and Earl G. Ochenga).

We need 25 to 30 copies in Grades 3, 4 and 5. These books should be sent to Carolyn Early, Chairperson, Christian School International, c/o Water Management Dept., IRRI, Box 933, Manila, Philippines. We could pay for postage if needed.

We would also welcome other books, children's books as well as Christian growth and theological books. Our church is planning to start an evening Bible school in the next few months. All books can be sent to the above address via *sea mail. Betty Mae Dyck, CSI, Laguna 3720 Philippines*

Feb. 15

Is only one position

When Connie Buller accused the GC Mennonites of passing a pro-abortion resolution ("Letters," Feb. 16 issue), the editor denied the truth of that statement. However, isn't it true that the GC Mennonites have officially adopted something less than the position that abortion is never justified under any circumstances?

There is one position on abortion that all Christians must subscribe to, that is that it is always wrong to kill an unborn child. Support for abortion is so barbaric that anyone who kills an unborn child and refuses to repent should be excommunicated from the Christian church. Certainly no church which suggests that it is all right to kill unborn babies under certain circumstances is justified in claiming to believe in the gospel of non-violence which Christ taught us. *Jerry C. Stanaway, Butterfield and Meyers Rds., Oak Brook, IL 60521*

Feb. 23

Editor's note: As I said in response to Connie, I too have a lot of questions about GC attitudes on abortion. But I could not readily believe that the majority of the delegates at Estes Park in 1980 — who supported a resolution that does not say abortion is never *justified — were all totally misled. The Holy Spirit was at Estes Park. And while we may have a lot to learn, I could not condemn our conference for not immediately all feeling led in an absolutist way. We are "becoming" as Christians — never fully perfect this side of glory. That's why you and I need to help each other. Together, all of us need to grow in his Spirit.*

Why use antiquated words?

We changed from using candles to coal oil lamps, from lamps to electric lights, and we think it's good.

But when it comes to changing from "thee, thine, thou," etc., to "you, yours," etc., in religious expressions, no change. We are so deeply mired in the old ways that we don't think of our children, the younger people and future generations. We seem to think it necessary to remodel our church buildings to modern times periodically. But when it comes to changing the wording of the King James Version of the Bible, it's difficult.

Our hymns also use the thee, thou, thine, etc. How many more years till we can use our everyday words?

Why is it that we have to use antiquated words when our present-day expressions convey the same thought, but are more understandable, especially to our young people?

How many more years "dost thou" intend to continue in this use . . . another 100-200 or another 270 years?

The thought is what is sacred, not the word usage. *E. R. Moser, Route 2, Road 2, 17849, Bluffton, OH 45817*

Feb. 23

Congregation-GC relationships

Vern Preheim

(You are listening in on a telephone conversation with Vern Preheim, general secretary of the General Conference Mennonite Church.)

Tom: Vern, I'm calling to clarify a matter. One of our church members told me he thinks that if we are not represented at the 1983 triennial sessions (Aug. 1-7 at Bethlehem, Pa.), we will be dropped from General Conference membership for having missed three conferences in a row. Is this true?

Vern: Well, Tom, not really. The GC constitution *does say* if a congregation misses three triennial sessions in a row and fails to respond to inquiries, then the conference is to remove them from the membership list. In actual practice, this has not been done.

Tom: Well, no one from our group has been at conference the last two times. We are thinking of designating a proxy for next time. How do you feel about proxies?

Vern: Proxies do count as representation. It is second best to having a member of the congregation participate. If at all possible, the proxy should meet with the congregation before conference to discuss the issues and report back to the congregation on decisions and happenings.

Tom: Are we unique or are there other congregations like us?

Vern: Fifty-six congregations were not represented at the Estes Park conference in 1980, and of those, 20 congregations have missed three conferences in a row. So you are not unique.

Tom: Some in our congregation are asking what difference it makes whether or not we belong to General Conference. Do you ever hear that kind of question, and how do *you* respond?

Vern: Yes, I hear it. I usually answer, "It makes as much or as little difference as the congregation wants it to make." What do *you* say to the question?

Tom: We do use some of the resources of the conference, like the hymnbook and some Sunday school materials. Some members contribute a little to conference causes. For me, personally, belonging to a family of churches is meaningful, but to some it seemingly isn't.

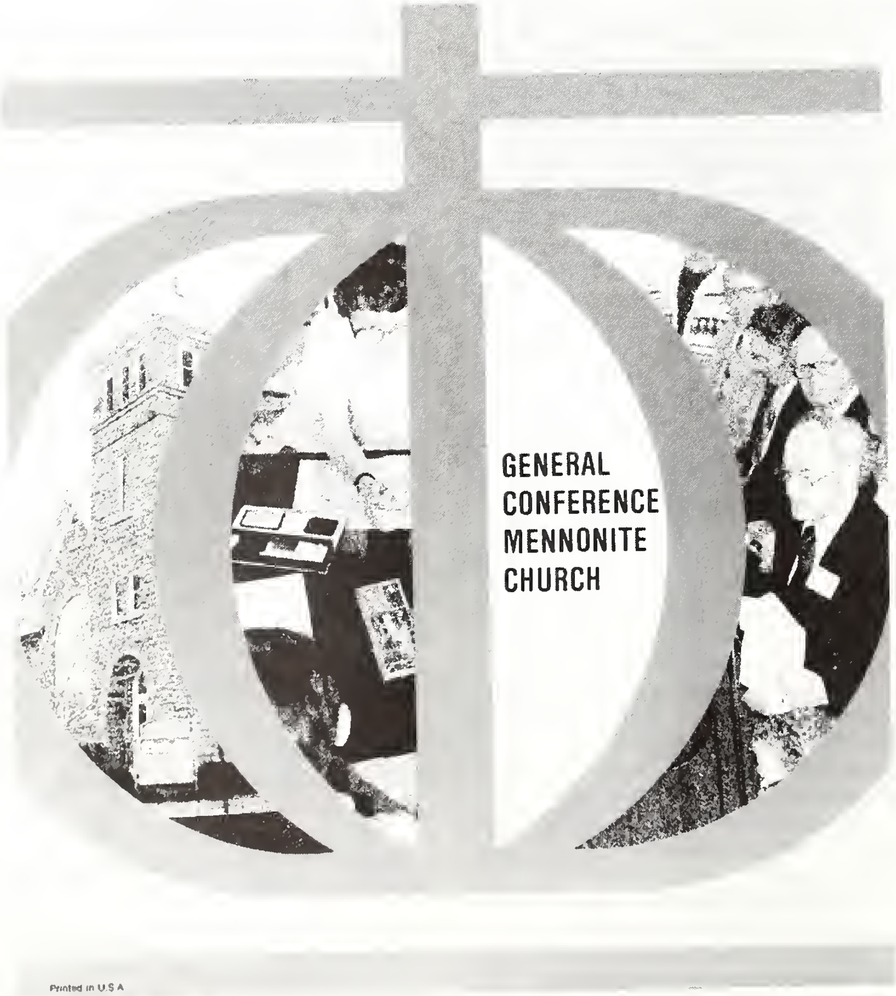
Vern: Tom, I observe that those who find General Conference meaningless usually are unhappy with what the conference does or doesn't do. Is it that way in your group, and what don't these people like about conference?

Tom: Newton is far away from us. Sometimes I think that the biggest problem is misunderstanding or misinformation, but I guess we also disagree on some matters. For example, many of our people don't like all of the fuss over taxes. Some don't understand at all why the conference supports those who refuse to register for the draft.

Vern: General Conference can't please everyone. The conference, when it meets every three years, and the elected leaders, who meet between sessions, must discern God's will in specific matters and then follow through as best we can. Occasionally, individuals go to other churches or whole congregations withdraw. Given our traditions and backgrounds, it is amazing that such doesn't happen more than it does.

Tom: Well, maybe you are right. Thanks, Vern, for the information. This conversation again inspires me to make more of an effort to stay informed and be a link for the conference to our congregation. It takes effort to maintain that relationship. Come visit us.

Vern: Thanks for the invitation. I will keep you in mind.



Columbia and Palm Sunday

William Keeney

On Palm Sunday morning, April 12, 1981, the space shuttle "Columbia" took off from Cape Canaveral. One source said it took the equivalent of the output of three Hoover Dams to launch it into space.

Though it happened on Palm Sunday, none of the commentators I heard seemed to note the coincidence. Yet the flight can be contrasted to Jesus' entry into Jerusalem on the beginning of that fateful week nearly 20 centuries ago.

Jesus' triumphal entry into Jerusalem was God's act of confrontation with the religious and political powers of his day. It was done in weakness and vulnerability, but done to announce the possibility of God's kingdom as the real source of hope for the City of Peace. To make clear the nature of that kingdom, Jesus rode on a donkey, a sacred animal but also an animal symbolic of peace and not war. It was not a horse, the royal animal symbolizing military conquest.

Jesus' entry was to a crowd of excited onlookers who waved palm branches, in contrast to the spears of an army welcoming a military conqueror. The crowd spread garments before him in contrast to the red carpet rolled out for conquering rulers. The people who welcomed Jesus were the poor, the outcasts, the children. The political and religious leaders looked on him with suspicion, distrust and hostility.

The Columbia was the accomplishment of the government. It was symbolic of the pride of a nation to put the US back in contention with Russia in a space race. The launching was a sign of superiority and so seen by the Russians. They played re-runs of their own space hero, Yuri Gagarin, who made the first space flight 20 years ago on April 12, 1961.

The primary purpose of the space flight is military. The Defense Department's insistence led to the funding of the project. Most reporters acknowledge that when the program was in trouble, it was not NASA but the Pentagon that had the clout to keep the program moving. The space shuttle will make possible a base in space for experimentation with laser and particle beams and other means of destruction. It might set up platforms to destroy enemy missiles or to launch attacks against hostile territory.

While the Columbia's mission is not exclusively destructive, the basic motivation is very much for that end. So it is the political and military leaders who most cheer at its "triumphal entry" into space and its return.

The Columbia and its successors may also be used for scientific developments, business and industry. Yet the administration that is cutting welfare and other services for the poor will subsidize the use of the shuttles by private enterprise for experimentation. The Columbia cost $10 billion, and reports say the launch alone cost $26 million to put the 65,000-pound payload into space. The $26 million could provide 2,600 familes a $10,000 income for a year, and the $10 billion could provide 100,000 the same income for 10 years!

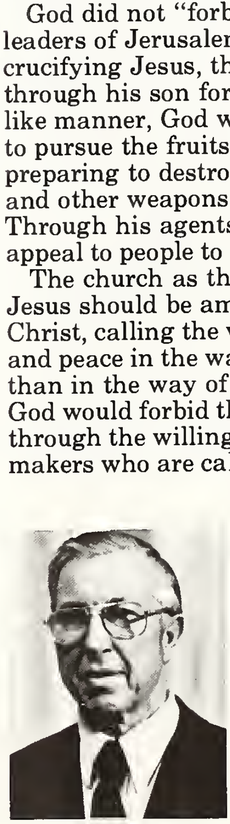
Private interests who will have access to the future shuttles for business and industry will only be charged at a rate originally set when the project was proposed, and not their "fair share" of the actual final costs, which are much higher because of cost overruns, delays and inflation in the meantime. The taxpayers will need to pick up the difference in costs. Welfare for the down and out is reduced, but when welfare for the "up and ins" is called subsidies, that is OK.

The only reference to God heard in relation to the 1981 Palm Sunday "triumphal entry" into space was by one TV commentator who reported on the military capacity of the program. He said something to the effect that if wars are going to be, God forbid that they be fought in space. It is human folly that uses scientific and technological achievements to destroy human beings, but it is God who should forbid its use.

What is needed is a new approach to settling human differences that is based on the old triumphal entry. The investment of earth's scarce resources and the God-given human ingenuity for creation are challenged to a different way of peacemaking in Jesus' Palm Sunday/Triumphal Entry into Jerusalem.

God did not "forbid" the folly of the leaders of Jerusalem and Rome from crucifying Jesus, though he did appeal through his son for them to repent. In like manner, God will allow humanity to pursue the fruits of its folly in preparing to destroy itself with nuclear and other weapons of destruction. Through his agents today, he would appeal to people to desist from such sin.

The church as the followers of King Jesus should be ambassadors for Christ, calling the world to find security and peace in the way of the cross rather than in the way of the Columbia. Then God would forbid the use of such means through the willing obedience of "peacemakers who are called children of God."



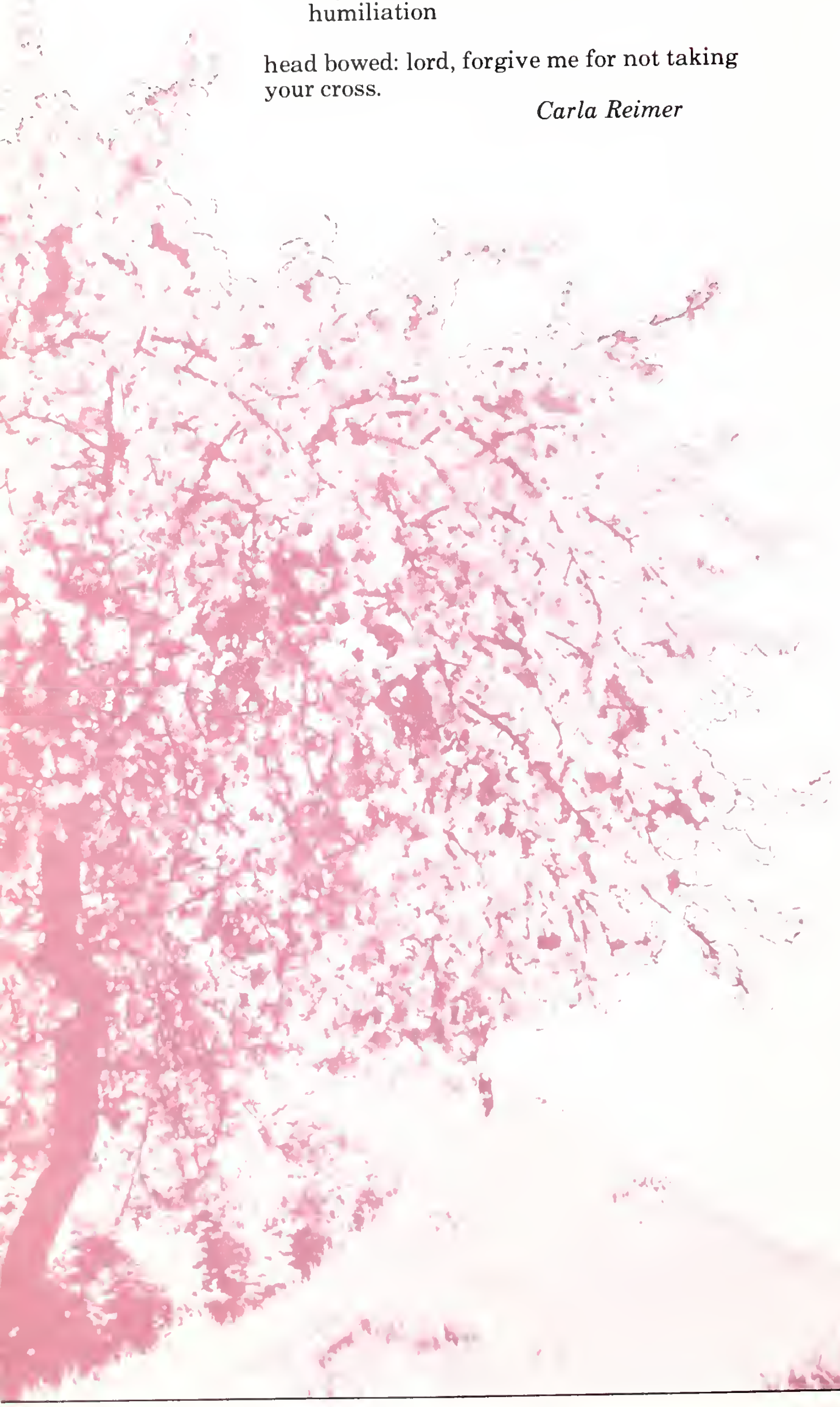
William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44240.

Maundy Thursday

silence
death hangs stagnant in the air
nailed to a cross
crucified
blood, perspiration, broken bones
humiliation

head bowed: lord, forgive me for not taking
your cross.

Carla Reimer



Friday— good or bad?

It was black — dark
Momentarily the whole world stopped
Then the earth shuddered
as if to belch out its sins
The KING is DEAD
"Why is it called Good Friday?" my
6-year-old asked. "It should be
Bad Friday."
"But good comes from bad," I replied.
That must be our HOPE for this crazy
world.

Leann Toews

Your Hand

You held out your hand
My eyes were cast down.
Your hand's shadow,
Was all I could see . . .
Dark, cold to the touch,
I mistook the shadow
For reality.
I gave not a thought
To your hand reaching out to me,
Warmly, tenderly, lovingly,
Nor the gentle sun,
Casting the shadow.

Down, down into the deep
Dark recesses I wanted to hide,
Not wanting to look up.
Not seeing your hand from your side,
Stretched out for me to hold . . .
Until your gentle hand,
firmly grasped mine.
Your hands bore
The stigma of my sin.
Slowly, I looked up.
Your face was torn with my suffering,
But your smile beamed sunlight into my soul.
Your hand was there all the time!
"My Father, who has given them to me,
is greater than all,
and no one is able to snatch them
out of the Father's hand" *John 10:29.*

Tobia Vandenberg

I know

There are so many things
that are a mystery to me:
the warm patch of sun
shining in through the window,
a bit of light coming
from millions of miles away;
a bird singing in the morning,
one bird among millions of birds,
one small bird, one song
in space and time.

I do not understand the night,
nor stars nor galaxies,
nor a round moon nor the crickets
that incessantly sing;
I do not understand life,
nor the people who live it,
not the billions and billions
of people everywhere,
nor the husband nor the child
within my house.

It is all a mystery:
the snowflake and the mountain,
a smile and a heartbeat,
and God, the greatest mystery of all;
for who can understand creation and love,
a cross and a resurrection?
It is a mystery too great for me;
it is not given to me to understand;
it is given to me only to know.
I do not understand; I know.

Dathene Stanley

Jesus is your friend

His hands and feet nailed to a cross,
A crown of thorns he wore.
He thought of you on the cross that day,
So you could walk through heaven's door!

He came back to life on the third day
After paying for all your sins.
He must have done it just for you
So that new life for you can begin!

All alone he bore the cross.
All alone he stood.
If he had to go through it all again,
Just for you he would!

Jesus loves you very much.
He wants you for his own.
He died to save you from your sins
And never leave you alone!

He's at the door of your heart knocking now.
Won't you please let him come in.
No more worldly things you need
Because Jesus is your friend.

Leslie Goering

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EDITORIAL

Creation, evolution and Easter

One of the top news stories recently has been the creation-science court battle in Arkansas. First decided by the state was that schools teaching evolution must also teach creation-science. Then US district judge William Overton ruled against that law on First Amendment grounds (separation of church and state).

Many church leaders chose sides on this legal hassle. It was regarded as precedent-setting. We chose not to write on this in the "heat" of the battle because at that point it usually generates little light.

But it may be time for GC Mennonites to give this issue some airing. It has within it some critical elements for Christian education and witness.

I begin by confessing that in one brief editorial we can't touch all the bases. Therefore we can only risk the first steps and invite you to help us follow through on this tricky journey.

Many people regard evolution and Darwinistic tracing of human beings to monkeys to some accidental emergence from a primeval cell as one and the same thing. Therefore the sum total of evolution is negative and unbiblical.

It is true that many science teachers glibly teach this kind of evolution as "fact." They mention no alternatives and do not teach it as a theory.

That is sinful, unscientific and unbiblical.

There are scientific forms of evolution which no rational person can deny. Speak to any agricultural researcher and you will see evolution of new breeds of all kinds of plants. The same is true for animals.

Christians who say there is no shred of truth in any form of evolution are as naive as those scientists who demand that all of creation came about through natural, scientific evolution.

In our time of growing disillusionment with technology's promises, and a similar growing muscle-flexing especially of conservative Christianity, a fresh confrontation on the creation-evolution issue was inevitable.

Unfortunately, many creation-science people are trying to enter this discussion from a poor base. They try to claim Genesis 1-11 as a science textbook at a time when society as a whole is questioning the panacean promises of science. So why do we now use their own arena?

The Christian case cannot be made on the creation-science approach. God's people are a "peculiar people" (1 Peter 2:9-10). We are God's people "in the world, but not of the world" (John 17). Genesis 1-11 is a series of foundational faith confessions, not a science textbook.

For us, a people of faith, to enter into the scientific arena with our faith statements to argue against science will only result in more court setbacks and in making Christians look foolish.

As people of faith we must challenge the scientists on their ethics. They have too glibly taught theory as fact and therefore *implied* theological conclusions. Because they have theories, it has been assumed that all of us, like innocents ignorant of the scientific mysteries, will gladly accept the implications. There is a "bootleg" religion in such scientific assumptions, which no "pure" scientist has a right to promote or believe. Theory is only that, nothing more.

But scientific theory cannot be negated with confessions of faith. This is best seen in the age-old arguments over Jesus' death and resurrection—foolishness to the Greeks and a stumbling block to the Jews.

Our time is ripe for a new dialogue. Science has created as many problems for our world as it has brought solutions. Faith continues to hold at least as great, if not greater, promise to give us purpose and ways to live as science ever has. Isn't it then time to look at the limitations of science? As well also at its potential?

And isn't it again time for Christians to examine where we have fallen short? As well also to look anew at our potential?

Good Friday affirms the worst of religion. Religious leaders asked for Jesus to be crucified, after others had hailed him as their king.

Easter affirms the best of religion. Faith triumphs over the grave. And it challenges the most astute scientist. None, in 2,000 years, can *explain* it. Resurrection goes beyond science.

We expect a flood of letters. Let's continue the dialogue. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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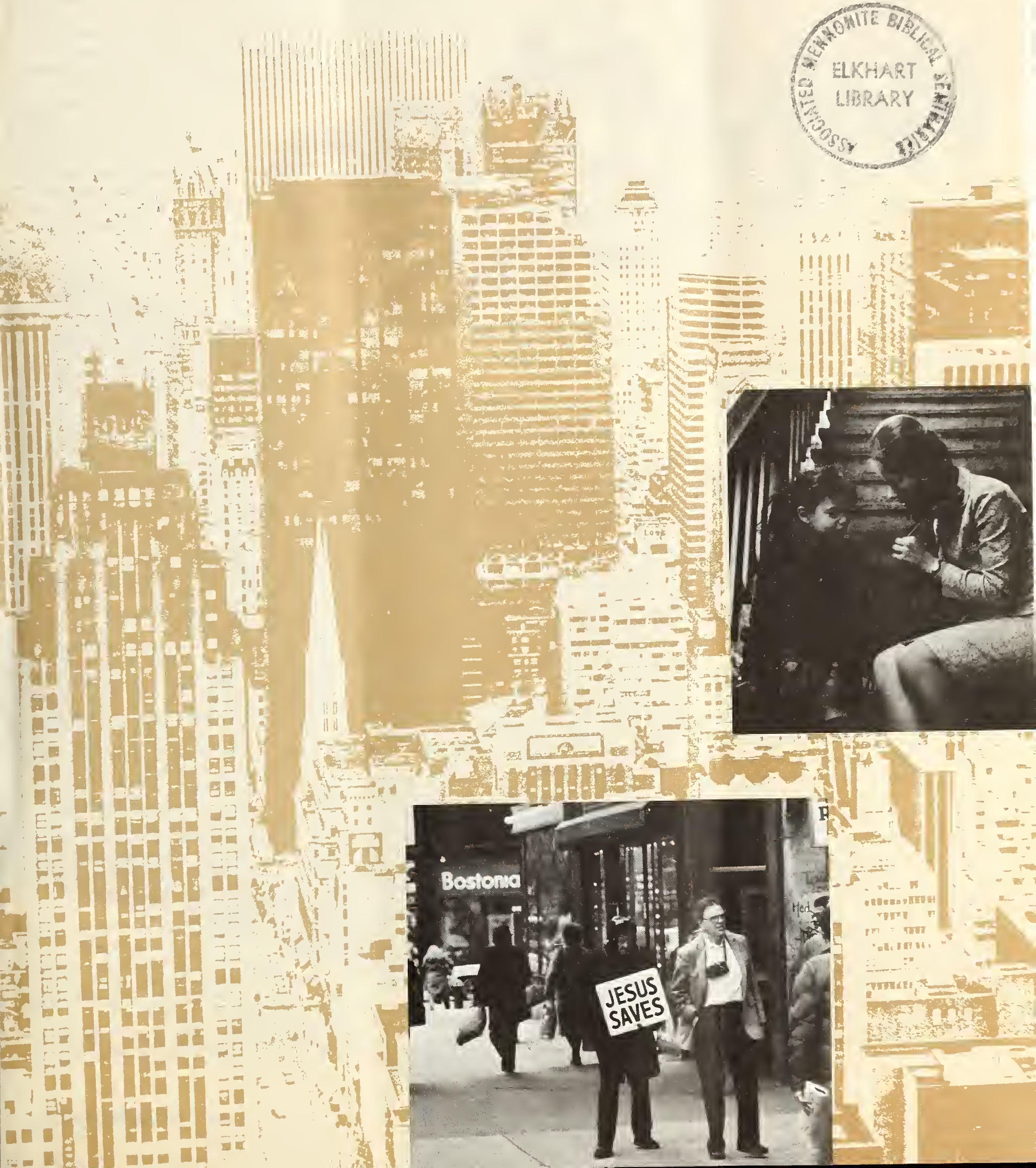
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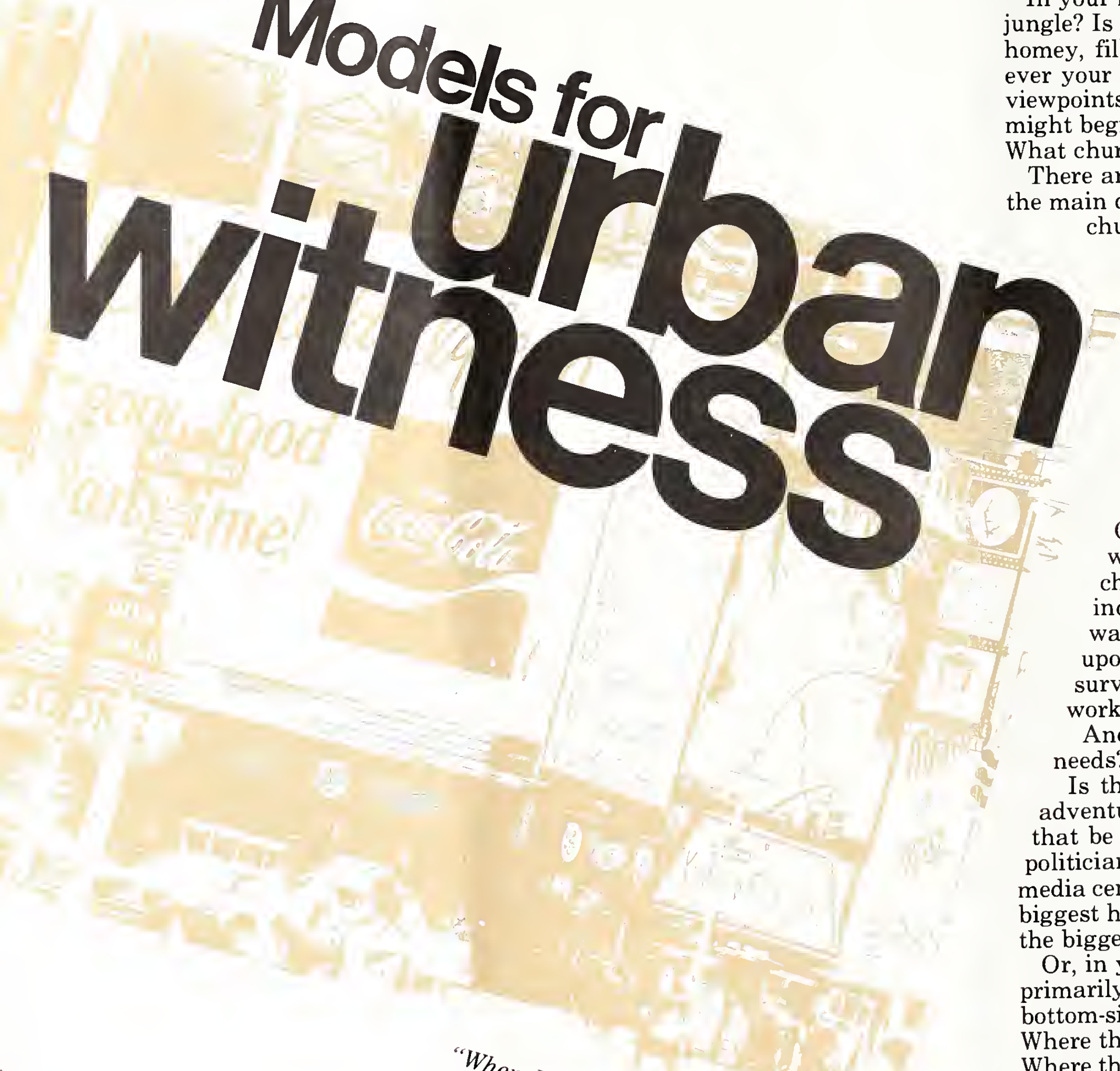
Models for urban witness

Phil Shenk



The church in the city. What do you think of when you think of the city? It matters a great deal what you think. Your perception of the city probably shapes your image of what church should be like in the city.

In your mind's view, is the city a jungle? Is it a mission field? Or is it homey, filled with your friends? Whatever your viewpoint or combination of viewpoints it is crucial to how you might begin to answer the question: What church works in the city?

There are really two questions inside the main question. The first: What church works best *for church members* in the city? The second: What church works best *for the city*?

For example, do the church members want their church to minister mostly to themselves? Or mostly to others? What kind of ministry — primarily the traditional soul-saving kind? Or the people-helping kind? Or a mixture? Does the group want to minister together as a church group, or to minister individually? Do the members want their church to be the group upon which they lean in order to survive the city, their ministry-work, and modern life in general?

And then, what about the city's needs?

Is the city primarily a place of adventure for you where the powers that be in our land are — the biggest politicians, the biggest cultural and media centers, the biggest churches, the biggest happenings, the biggest names, the biggest et ceteras?

Or, in your perspective, is the city primarily a place of service where the bottom-side of society is most visible? Where the poorest of the poor are? Where the greatest pain and suffering is going on? Where Christ is most often found — among the "least of these"?

Two city churches. I tried to find out how some people answer these questions by interviewing several people from two churches in Washington, where I live. Their perspective of the city has shaped their church life in ways that are different from other churches in the Washington area perhaps more familiar to Mennonites outside the city.

The Community House Church. This is a group of 11 adults and eight children who live within blocks of each other in northwest Washington's inner city. Most of the adults are married and in their 30s.

Community House Church itself has no program. Many of the members are

"When I go out of the city to speak at a church, the first thing people ask me is, 'How many people have you saved?' People out there cannot really understand what it means to be hungry, not to have clothes, not to know where you're going to live from month to month. It's really hard for us to try to explain that it may take 10 or 12 years or longer before we are really going to make an impact in terms of people coming to Christ." Mary Curran, inner-city church worker.

working or volunteering in education, health and housing programs in the city, focusing their energies on people in the city who are down and out.

What pulls the group together? One member, John Swarr, a self-employed carpenter who repairs houses in the neighborhood, said the church is made up of people who are "trying to bring good news to the bad situation" of the city.

"We're so overwhelmed with the needs we see around us, in our jobs and in the programs we volunteer with, that . . . in a way, we come creeping together as church to ask God to enable us to go back out again."

The church began in early 1976 when several families, mostly made up of Mennonites, began regular Wednesday evening meetings to find fellowship and sharing among their neighbors. Within a year, the group came to see its growing commitment to each other taking the form of a house church; the members loosened their ties to other congregations and began to meet on Sunday mornings to worship.

Is the city primarily a place of adventure where the powers that be in our land are — the biggest politicians, the biggest cultural and media centers, the biggest stores, the familiar hamburger giants?

Today, in some ways, Community House Church resembles a typical congregation. Regular Sunday morning worship services involve hymn singing and Scripture reading. Stories are told during "children's time." Then a sermon or reflection-presentation is offered, sometimes a guided period of silence. Often at the end of the sermon, a bit of time is reserved for people to respond to the message. At Christmas and other church seasons, special dramas and pageants or music and dance celebrations are performed.

"We want worship to be authentic," explained Swarr. "We don't want to feel like we've got to put on a program so that it can feel like we had church that morning. . . . We want to struggle with the faith as we're confronted by it."

Sunday morning attendance has reached as high as 30 people, pushing the limits of a reasonable size for a house church. Members also meet in three small groups during the week for prayer, Bible study and discussion. A business meeting is held monthly to decide on church issues, like how the church offerings should be split up.

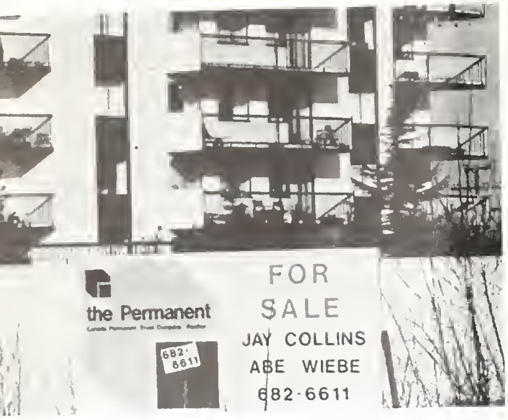
"There is always a debate over whether domestic needs are more crucial than overseas needs," recalled Swarr. When the week before you were forced to deny a child placement in your small school (for problem children the public schools have given up on) because of lack of money, or when you know that the same dollars could provide a family you met down the street last week that new window or tank of heating oil they desperately need, it is quite painful to decide to send money out of town to some other more distant cause. Yet, even with these immediate needs in their neighborhood, and despite the members' low incomes, the church raises between $10,000 and $12,000 in offerings each year and sends about half of that money through Eastern Mennonite Board or Mennonite Central Committee to needs in other countries.

The group came about because people were seeking deeply shared relationships and support, said Swarr. "For me, the Christian faith is very important for why I'm here. The city, being so large, impersonal and mobile, demands that I be a part of something which knows me well enough to minister to my needs and shore me back up."

The Community of Hope. This church is a mission effort of the Church of the Nazarene. Six years ago, the church was planted by area Nazarenes in the middle of one of the "worst" parts of black Washington, a neighborhood full of very poor people trying to survive among partially abandoned houses, drug dealers and the remains of the 1968 riots near 14th Street.

The aim of the church planters was to establish a "ministry of presence," explained Mary Curran, a seminary graduate and Community of Hope worker who is supported by her home church in Portland, Ore.

The Community of Hope today operates four social service programs with a combined annual budget of more than $.5 million. A health clinic offers low-cost or free medical services to poor people in the neighborhood. A law clinic provides legal assistance. The housing program helps to shelter poor families and organizes tenants to compel corrupt landlords to provide the basics of heat and hot water and minimal upkeep. The children's program works with neighborhood kids, planning after-school activities, trips, tutoring and religious



Living in the city, whether in the inner core or in the suburbs, makes it relatively easy to still live a "freeway" kind of lifestyle — mobile and able to shut off the city whenever you care to.

instruction programs.

"We are discovering Christ, as Mother Teresa puts it, 'in the distressing disguise of the poor,' " said Tom Nees, pastor and director of the community.

Regular Sunday morning worship services attract virtually an equal number of blacks and whites, generally a total of more than 75 people. Black gospel songs are mixed in between old hymns.

Many of the white members of the church commute into the area during the day and weekends to work with the neighborhood people. Some, like Mary Curran, live on the block itself.

"Even though I live at a lot lower level than I have ever before in my life, it is still optional for me," said Curran. "Neighborhood people know I am here just because I want to be and can leave any time and go back to upper-middle class. It takes a while for people to forget that about me, and to feel that I'm just another person in the neighborhood and can really understand what it means that they don't have food for their kids tonight."

The church is divided into four "mission groups" that support and staff the four ministries of the congregation. Members pledge to pray for each other by name each day, meditate half an hour each day, pray and study the Bible half an hour daily, write in a personal journal each day and relate to a spiritual director at least one hour per week. The mission groups meet weekly to fellowship and worship as well as make decisions about the ministries.

"We are trying to build close relationships with the people in the neighborhood through our involvement in the ministries," said Curran. "People are usually so overwhelmed with the need they have . . . that they are not interested in the four spiritual laws or whatever, they're interested in getting their problem taken care of. We try to do that in a way that lets them know we are not only interested in the problem but are interested in what's going on in their lives, so that they feel free to come again. . . .

"As far as directly sharing Christ verbally with them, that comes later; it might never come. I guess our major emphasis would be to just be Christ to people, to be as compassionate, caring and gentle as we can."

There is another side to Community of Hope's sense of mission — it tries to raise the social consciousness of Nazarene and other churches outside the city. But Curran described that ministry as very difficult. People out there "don't have any perception of what's really happening in this city, which means they can't perceive adequately what we're here to do."

The work ethic that permeates the church at large seems to insist that poor people in her neighborhood could get a job if they really wanted one, she said. "But I know for a fact that not everyone here can get a job. You just listen to the kids and they're all the time hustling for work . . . unemployment in D.C. for black men between the ages of 15 and 35 is over 50 percent. They had a construction job nearby and they were going to hire 15 guys for general labor, mixing cement and that kind of thing, and they had over 1,100 guys apply."

Before President Reagan's budget transfers from people programs to the military, the Community of Hope's neighborhood was on the edge of survival, said Curran. Now, as its neighbors are feeling the increasingly harsh effects of the cutbacks, it is an open question whether the neighborhood people can outlive the Reagan era, even if Community of Hope's ministries mushroom in size.

Mennonites in the city. These two church groups, Community House Church and Community of Hope, seem to "work" in the city. Members meet each other's needs through close sharing and commitment. And they are doing much to meet the needs of at least some of their disadvantaged neighbors. Churches holding to this twin focus are not typical, at least not in Washington.

Today, growing numbers of Mennonites are calling cities their homes. Former "missionaries" have stayed on, some now even date back a generation or more. Current church workers have settled in for the long haul. Some Mennonites have even grown up in the city. Many have moved to the city to work for a typical living or to serve in one of the "helping" professions. Some are students.

But more than anything else, a fast growing majority, at least in Washington, live in the city because this is where their friends live and work. The city has become "at home" for them, more so than any other place.

Having the city become at home for church people can be both a benefit and a danger to them and to their churches.

The benefits are obvious: love replaces fear as the dominant emotion of your life. The city becomes "your own." Neighbors reciprocate neighborliness; you feel accepted and begin to really feel at ease. You like your surroundings; you have chosen to live here because it is good for you.

The dangers of the city becoming at home are perhaps more hidden. Calling the city home makes it easier to shut out the rest of the city. The comfort of home tends to blind you to the uncomfortable realities of much of the city's people. You can live in the city, whether in the inner city or in suburbia, and still live a "freeway" lifestyle — one with all express lanes and quick exit and entrance ramps. The freeway is great for getting to and from home and work, but you miss a lot in between. The temptation is to narrow your world down to a few familiar centers of your life and to shut out the rest of the city.

In other words, it is nearly as easy to keep the reality of poverty from touching you while living in Washington as it is while living in the middle of a cornfield near Geneva, Neb. We who have made the city our home know this for a fact, if we are honest with ourselves. Poverty is avoidable, if you choose to avert your eyes. It is amazing how much you can talk about poor people without ever getting near them. Cross-cultural experience is just as avoidable; all too often ours is limited to our interaction in an ethnic restaurant during our Friday night dinner out.

As the city becomes at home for more and more Mennonites, the temptation to exclude the poverty and sufferings of people in the city from our notion of the city and from our church ministries will rise. Lord, lead us not into temptation. *A Meetinghouse article* •

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Urban schizophrenia

Cities have a bad name. . . . They are full of life— varied, rich, cultured, crowded, hectic . . . and weird.

Paul Marshall

Geologists are usually schizophrenic. At least, exploration geologists usually are. Most people get into this line of work because they love being out in the boonies. Why would you spend half your life in a tent watching the snow come down in August, discovering that horseflies can be two inches long, and debating the fact that grizzly bears are the world's largest carnivores and that they're out there, now, on the loose, no bars, hungry and probably looking for you?

You do it because you can go to places that others only dream about or pay small fortunes to reach. You do it because there is no sight like velvet-edged stars on an arctic night. Because you can watch the dawn over pink-tipped icy peaks and hear the crack of deep blue, brilliant glaciers. Because you can sit and contemplate a moose, who stands and contemplates you because you are the first person it has ever seen and its fear is undeveloped. Because you can walk for hours, alone, and watch the mountain ridges march away to infinity. You can hear the deepest silence and breathe the purest air.

But why else are you there? Why does someone spend $800 an hour for a helicopter to move you around? Why does someone actually pay you to do this, to be in the land of dreams? Why? Because you are there to look at soils and rocks and minerals. And if you look well, and if you are lucky, there will soon be drilling rigs there. And if that is successful, there will be a well or a mine. There will be mills or pipelines, heaps of tailing and lumps of earth. The air will echo with the snarl of machines, the animals will flee or die, and scars will appear over the face of the land.

If you are successful, you will do a small part in destroying that which you love. Your function in being there is to end that which draws you there. In this lies your schizophrenia. You escape industrial society only by being its advance guard.

There is no easy way out of this vice. Even when we discount our waste, our twisted motives and our unthinking exploitation, we still need minerals. This schizophrenia exists not only because of sin, it is a fundamental part of the nature of our existence. Our lives as persons and as societies involve real and costly decisions — a weighing and stewarding of real losses and gains. The way we do that now is idolatrous and cruel, of course, but even doing it properly will not answer all the questions.

> **"We must continue to struggle with the geologist's plight until—until we see the *Holy City* and the voice cries 'Behold, the dwelling of God is with them'**
>
> **(Revelation 21:3)."**

For me this geologic schizophrenia takes a variety of forms. I think there are only two places I could really want to live. Out in the wilds or in the heart of a city. The wilds I have mentioned. What of the city?

Cities have a bad name. They're expensive, crowded, dirty, hectic and violent. But they're much more than that. They are full of life — varied, rich, cultured, vibrant, crowded and hectic. They are the distillation of human culture. If I walk to the end of the block from where I write, I may see a wino prostrate in the gutter, and I'll hear a dozen languages infused with life and vigor. I'll hear radios and children and pass porches both gay and silent. Here the life of humankind in all its glory and shame comes forth in all its contrasts. I don't think Christians know what to do with the city. Its contradictions are too sharp.

Some Christians decry the city and see it as the culmination and cram of human sin. The brilliant and influential French sociologist Jacques Ellul seems to say this. In his *The Meaning of the City* he portrays the human city as another tower of Babel — as a false and cancerous growth, the culmination of a vain striving to usher in the kingdom through the warped means of technique and technology. His first line portrays his theme: "The first builder of a city was Cain."

What are we to make of this? First we must ask what it is about humankind that leads to the building of cities. The fact of sin is not enough to explain this. For why should not our sin manifest itself in primitivism or an anti-technological barbarism? Our cultural activity, our building, does not stem from sin, nor does it drop from the clouds, nor is it somehow natural. No. This life comes from the only place it can come — from God. We build because God has made that sort of creature; it reveals part of what we are as creatures of God. True, we build in twisted and corrupt ways. But in doing that we only distort what God has set us to do.

Consider. Our life as humankind begins in the garden of Eden. Where does it end (as far as we can see)? — in the city, the New Jerusalem. This is *God's* city, true, but it is God's *city*, not a garden. The life of humankind through fall and redemption also involves shaping and forming the earth, moving from a garden to a city.

In Adam and Eve, we begin naked. In God's city we appear clothed as a bride. We become enclothed in the stuff of creation about us. The writer of Hebrews describes Abraham, who "went out, not knowing where he was to go . . . for he looked forward to the city which has foundations, whose builder and maker is God." Abraham and his children desired "a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city" (Hebrews 11:8, 10, 16). How, then, could we reject cities?

Ellul is aware of all this, of course. *The Meaning of the City* culminates in a beautiful portrait of the New Jerusalem. He even says, "The awful mixture made by man is rearranged by grace and benevolence and by the Lord's act of accepting and gracing the chosen city with his presence" (p. 209). But Ellul emphasizes, clearly and precisely, that this is God's city — not man's city. It is what God does, not what man does. It is the true city, whereas our cities are false ones. It is the city of freedom, whereas our cities are creatures of bondage and necessity.

Shouldn't we also cling fast to this distinction of the City of God and the City of Man? Shouldn't we speak clearly of the antithesis between the work of covenanted faith in God and (falsely covenanted?) faith in humanity? Yes, we should. But the question remains — is this the antithesis that Ellul is proposing?

Ellul seems to speak of virtually all human work as the City of Man and as opposed to the City of God. And that is quite different from speaking of people building a city in faith — as opposed to building a city in unbelief. Ellul seems to say that for us to build a city is wrong — as distinct from saying that building a city shaped in unbelief is wrong.

The matter can be put a little more precisely by considering briefly Ellul's chief mentor in this matter, Karl Barth. In Barth, God's purposes in redemption become not only prominent, but overwhelming. God's creation of the world, of humankind, of humankind's potential, is almost lost in the vision of the new kingdom that God will bring. That kingdom is not oriented to the saving, to the healing, renewing and fulfilling of creation, but rather the purposes of the creation give way to the new order of salvation. This creation, the world we live in, the culture we shape, albeit stricken by sin, becomes almost nothing and counts for nothing in God's ultimate purpose. The City of God is opposed to any City of Man. Hence, for Barth, "faithfulness in vocation must exclude any intention of radically reforming life."

Ellul has this same understanding. It comes to expression when he says "work has no ultimate value, no transcendental meaning." No work that we can do in or for the city can contribute to, or be an expression of, God's city. This world and the world which is to come are radically opposed.

I do not believe we can follow Barth and Ellul's teaching. We must oppose the City of Man — but that is not any city in this world, it is rather the city built in pride and disobedience. We must seek for the City of God; but that is not only the city which is to come, but also the city which is built now — badly, haltingly, imperfectly — when it is built in humble seeking after justice, stewardship and faith.

That is why our cities manifest good and evil in a radical way. That is why they are places of both joy and terror. That is why our calling is in the city.

Our acts will always be tainted by sin. But we can and must continue to build. We must continue to struggle with the geologist's plight until — until we see the *Holy City* and the voice cries, "Behold, the dwelling of God is with them" (Revelation 21:3). •

A paraphrase of Isaiah 40:31

James Schrag

They who wait for the Lord
shall exchange their strength
for something far better
for the strength
and power
of Almighty God.

They shall mount up
their wings like eagles
soaring to new heights
of love and service
toward the bright
sunlit vistas
of God's intent.

They shall run
and not be weary
though the demands
are superhuman
and vast.

They shall walk
plodding through
the common
but essential tasks
of the Kingdom
and by God's Grace
and Divine strength
they shall not faint.

Fresh thoughts on an old story

Phil Friesen

In the beginning was Spirit, and Spirit touched dust to create life. Life crawled out of the dust and grew and evolved an infinite multiplicity of created things.

At a moment in time Spirit touched dust again, and dust stood up and saw beauty. Flesh yielding to Spirit in unconscious unity with the Divine knew mastery of self and environment.

Flesh said, "I will be the same as Spirit, with independent moral judgment."

So flesh achieved independent moral judgment, and flesh knew flesh to be flesh and grieved for the knowledge — for in self-condemnation turned away from Spirit, losing mastery of both self and environment.

So the creature returned to mere flesh and mere dust.

But in the heart of flesh smoldered the memory of unity and from the subconscious emanated projections of the Ultimate, bringing hope and torment, for gods and devils of every name lived in the projections.

One day a man appeared whose projections were pure, the home of neither gods nor demons, and in whose subconscious the original unity prevailed. His was full mastery of self and environment, for in him Life lived.

Moved by Spirit, without self-condemnation, he passed through judgment, and in him Death died. For he who had not turned away from Spirit, death could not separate from Spirit, and in him spirit and flesh cleaved together with such tenacity that in three days they were restored — an eternal undying unity.

The breath that first quickened still breathes upon flesh, and enters where welcomed. And Spirit gives birth to Spirit, wherever our witness of the Man is believed.

Too naive for the wise
Too easy for the strong
Too mean for the proud
Too hard for the faint
In him the unspeakable is spoken
the unknowable is known
the unbelievable made reality.

On speaking Canadian

Amy Rinner Dueckman

Dear Mom and Dad: Well, I've been here in British Columbia only a few months, and slowly but surely I'm getting used to life here. It sure is a long way from Kansas — in more ways than one. My father-in-law says before long I'll be "Canadianized," but I've got a feeling it'll be a long time before the maple syrup runs very thick in my veins.

It's amazing how much changes when you cross the 49th parallel. They speak English here, but not quite the English I'm accustomed to. (And would you believe they think I have an accent!) I'll have to learn to speak, spell and pronounce my native tongue all over again.

For example, let's say I get up one morning at 7:45. It's not a "quarter of" or a "quarter till" eight, but a "quarter to." The weatherman says it's a cloudy 10 degrees out today, though the sun might've shone (that's pronounced "shawn," not "shown," for Canadians) yesterday. Just wait until the US goes metric and you realize 10 degrees means you don't have to warm up by the "rad" (radiator) and don longjohns, a down jacket and a "toque" (stocking cap) before going outside.

After a nice hot bowl of "porridge" (oatmeal) and some cinnamon "buns" (rolls), I might decide to go grocery shopping. I set out for a nearby shopping "centre," which is less than a mile . . . er, that is, a "kilometre" away. (Somehow those words ending in "re" still don't look right.)

While driving, I must be careful not to set too heavy a foot on the "throttle" (accelerator) or run through an "amber" (yellow) light, for fear of having an RCMP (police) officer stop to check my driver's "licence" (license).

Because we live in town, I don't have to go through the "bush" (woods, forest) to get there. Nor am I likely to see a farmer's field full of grain "stooks" (shocks) either.

Once I get inside the store, I'll have to find a "buggy" (shopping cart) to wheel around my purchases. The supermarket has everything from A to Z (that's "Zed" here, of course, not "Zee"). My shopping list might include "tins" (cans) of tuna and vegetables, graham "wafers" (crackers), "icing sugar" (powdered sugar), and "yogourt" in many "favourite flavours and colours" (those o-u-r words take some getting used to).

Now I arrive at the check-out, where I'll pay for my purchases with either cash or a "cheque" (but never a check). My groceries will be put in a paper "bag," not a sack.

On the way outside I might see a young mother trying to quiet her baby with a "soother" (pacifier).

Perhaps I will need to stop at a "jewellery" (jewelry) store to get my watch repaired, and then go to the bank — if I don't have to wait too long in line to get to a "wicket" (the teller's counter).

Driving home, I might pass by an "elementary" (grade) school and think of all the little "grade oners and twoers" (first and second graders) inside, thinking up excuses to go to the "washroom" (restroom, bathroom), or wishing classes would soon end so they could go on "holiday" (vacation).

Or I might also pass a "secondary" (high) school, where inside the "grade twelvers" (seniors) might be preparing for a production of *Fiddler on the Roof* (I've learned that to rhyme that last word with "woof" instead of "aloof" is a dead giveaway to my Kansas origins). More likely, however, those students are concerned that if they don't "write" (take) all their exams and keep up their "marks" (grades), they won't reach the day of "grad" (graduation, commencement) and eventually get into "university" (college).

Back at home, I might have lunch, which I'll cook on the stove's "element" (burner), then settle down for an afternoon relaxing on the "chesterfield" (couch, sofa). Interruptions might come in the form of a telephone call from a church member asking if we'd be willing to accept "billeting" (overnight lodging assignment) for an incoming church group or a knock at the front door to reveal a "Girl Guide" (Girl Scout) selling — you guessed it — "Girl Guide cookies."

A midafternoon snack might consist of some "squares" (bar cookies) and a glass of water from the "tap" (faucet).

When evening comes, Wayne will return home from driving his semi (pronounced "semmy" instead of "sem-eye") and I'll set the table for supper, using "serviettes" (napkins), "tumblers" (glasses) and "cutlery" (silverware). Perhaps we'll have a pizza with "back bacon" (that's Canadian bacon — except in Canada). Or for a change of pace we might have some South of the Border cooking (but wait — I guess that applies now to hot dogs and apple pie, not tacos and tamales).

In the evening we'll enjoy a "cosy" (cozy) evening in front of the fireplace.

It's a gradual process, but I guess I'm learning, *eh*? (Oops! I'm doing it already.) *Love, Amy.*

Consider the prison riots

John Friesen

Judging by media coverage and individual reactions, the public was thoroughly incensed by the 1981 summer riots at the Matsqui and Kent prisons in British Columbia. Vile epithets were hurled at the prisoners. After all, what reason would prisoners, who according to popular imagination enjoy every amenity and right, have to wreak such wholesale vengeance?

That our first impulse would be one of anger is understandable. To willfully destroy property is senseless and totally wrong.

But will our bent for revenge solve any problem? Are we as Christians not called to peacemaking — to the ministry of reconciliation — instead of to revenge? Does James not warn us to be "quick to hear, slow to speak and slow to anger, for the anger of man does not achieve the righteousness of God" (James 1:19-20)? Is this not a plea to investigate any disturbing event, to ask questions, to listen and to try to understand before we react and act?

Our attempts to understand why prisoners riot and to pursue reconciling and redemptive attitudes is not endorsing or condoning riots. Such actions are wrong and persons must be accountable. But for those of us who have gained some insight into the workings of our justice and prison systems, riots become less enigmatic and even understandable.

We in M2/W2 hold no illusions about inmates. However, we are not prepared to call them animals. Just as we hold no illusions about prisoners, we hold no illusions about the prison system itself.

The nature of imprisonment guarantees riots. The indescribable frustration that comes from being caged up like animals, from being under someone else's control 24 hours a day, from having no true freedom of movement, decision-making power or privacy, ultimately provokes to action.

One inmate put it this way: "The reason prisoners lash out at authority is because we are reduced to being treated as less than human; we are asked for identification cards by guards who refer to us by our names while doing so; we apply for transfers and paroles only to find, after many months have gone by, that the papers have been lost and we must begin the whole process again; we are given something with one hand and have it taken back with the other. . . . Add a spark to this and you have a riot where people react against being treated as mere numbers or pieces of paper. In Canada's prisons, inmates lash out through utter hopelessness at a bureaucracy that has increased at an alarming rate within the last five years."

The process of the debilitation and the dehumanization of the human spirit has its limits. Take a person's dignity away, reject him/her as a person, tell him/her s/he is worthless, call him/her an animal, treat him/her like scum, whether in prison or out — and you eventually reap an explosion. It is inevitable, unless you succeed in breaking and destroying the human spirit. And no matter how hard society might try to reduce people to robots, it cannot be done. And woe be to us if it ever does happen, for then freedom for all of us will only be a word in the dictionary. Prisoners rebel and riot precisely because they are human enough to refuse to be reduced to automatons.

No one can survive without hope. We all look forward to a better day. Is that not the Christian's great hope? Is that not what makes life a meaningful proposition? But despair can become overwhelming in prison. The constant threat of no tomorrow, the pulverizing of any glimmer of hope eventually reduces everything to meaninglessness. Or as this inmate put it, "A person must be given hope because without such there's nothing to gain or lose. TV, pool tables and other baubles do not replace hope nor the right to be treated as a human being." When a person thinks that transfer papers, parole forms, etc., are filed in the garbage can, that individual loses hope and lies in wait for the spark that will set it aflame.

Violence in prison is abhorrent. When the main ingredients of the prison world are constant fear, threats, suspicion, manipulation, tension, conflict, power struggles, deception, perversion, force and violence, can we really expect much else? It is part of the price we pay for taking away dignity and hope. And to the extent that we clamor for more prisons and longer sentences, are we perhaps also in part responsible for such riots?

It is time we as Christians get a biblical perspective on punishment. Look for alternative punishments. Think in terms of redeeming and restoring people instead of degrading and dehumanizing them. Share with prisoners the dignity and hope that God through Christ has given us. Grapple with the real problems underlying our penal system.

“Christian stewardship of land means we must distinguish between ‘gift’ and ‘grasp,’ ” Ben Smillie told 150 farmers gathered at a Christian Stewardship in Farming seminar held Feb. 13 at the Carman (Man.) Mennonite Church. Smillie, professor of social ethics at St. Andrews College, Saskatoon, emphasized the biblical roots of Christian land stewardship. He concluded by pointing out that the rewards of good stewardship are not *more* things, but peace, *shalom*, rest for people and for land.

Questions about “in vitro fertilization” were reviewed at a US-Lutheran consultation in Milwaukee recently. John Buuck, president of Concordia College, Milwaukee, called discarded “abnormal” eggs “mini-abortions.” In another presentation, University of Wisconsin psychiatrist Warren Olson said the publicity which surrounds the birth and development of such “test-tube” children is bad for them. Joseph Burgess, theological studies director for the Lutheran Council, said in vitro fertilization could be “an example of what is truly human . . .” because it makes it possible for parents to have children who might not otherwise.

NEWS

Committee moves to stall GC judicial action

Newton, Kan.—In the light of a negative judgment rendered by the US Supreme Court against an Amish employer on Feb. 23, the General Conference’s judicial action committee has recommended to the denomination’s General Board that a planned suit against the IRS on the issue of tax withholding “be put on indefinite hold.”

The committee’s decision came at the end of a March 19 conference call with William Ball, who has been preparing the case on behalf of the church group over the past year. During the telephone meeting, Ball indicated that, considering the Supreme Court ruling in the case *US vs. Lee*, the General Conference would almost certainly lose its case.

In the Amish case, employer Edwin Lee argued that his withholding of Social Security taxes was against both his own and his employees’ consciences.

In the unanimous decision of the court on the Amish question, Chief Justice Warren Burger wrote, “The tax system could not function if denominations were allowed to challenge tax systems because tax payments were spent in a manner that violates their religious belief.”

Rather than pursue a negatively shrouded course of action at this time, the General Conference committee also urged the General Board to make more money available “for additional efforts to promote the World Peace Tax Fund.”

In his letter to General Board members, general secretary Vern Preheim concluded: “With closure of the ‘administrative avenue’ during my January 1982 meeting with IRS, and now closure of the ‘judicial avenue’ via *US vs. Lee*, we are left with the ‘legislative avenue’ as our only conceivable legal avenue prior to our August 1983 triennial sessions.

“If no significant progress is made in terms of additional congressional sponsorship of the WPTF legislation, we will have to report a totally negative outcome to the efforts resolved at Minneapolis in 1979. This will again bring us to the threshold of divine obedience/civil disobedience.”

In coming to that decision, the group weighed the importance of a number of concerns, including the timing of the GC action, the witness value of the suit if it were pushed forward, the fact that a loss in court might set a negative precedent which would eclipse favorable decisions in related cases, and whether proceeding with the action when defeat seems certain would be good stewardship.

Preheim hopes to gather together preliminary response of the General Board to the committee recommendations in the next few weeks. A full discussion will take place at a fall meeting of the board. *Larry Cornies*

Call for papers on ethical issues in nuclear power production for a conference entitled: “Mennonite Voices on Nuclear Energy”

to be held Oct. 29-31, 1982, at Waterloo, Ont. Short papers (10 minutes plus discussion) on specific problems related to nuclear power generation are being solicited from concerned members of the Mennonite community. The conference will seek to understand the spectrum of Canadian Mennonite reactions to nuclear power and to bring together as much informed opinion on the subject as possible. Invited speakers will consider the biblical and the historical perspectives; here contributions are sought for the technical aspects that give rise to ethical concerns. A few salient technical facts, either from the author’s own experience or from documented sources, followed by the author’s own ethical or spiritual interpretation are the expected format. The suitability of the paper for inclusion in the conference will be decided by the committee on the basis of an abstract or statement of intent to be received *no later than April 26, 1982*. Suggested topics:

—low-level radiation effects;
—industrial processes associated with the Canadian uranium cycle;
—nuclear wastes and the food cycle/acid rain;
—nuclear accidents and the Canadian power industry—mining;
—proliferation of nuclear material and the nuclear zip gun;
—beneficial byproducts of the nuclear power program.

Send to Peace and Social Concerns, MCC (Canada), 1483 Pembina Highway, Winnipeg, MB R3T 2C8.

"He that loves Me shall be loved of My Father" is the theme of the third annual Kansas Inter-Mennonite Renewal Retreat, to be held April 23-25 at Camp Fellowship near Goddard, Kan. Registration is $5 per person, a maximum charge of $15 per family. Food and lodging is $18 for cabins, $25.50 for a lodge. There are hookups for campers, and facilities for handicapped visitors are available. To register, write to Larry and Charlene Schmidt, Box 524, Buhler, KS 67522, or call 316/543-6718.

Research conducted by the Institute for American Church Growth in Pasadena, Calif., has revealed that most people who are today active in a local church came as a direct result of a friend or relative already in that church. A strategy developed by the institute, called *The Master's Plan for Making Disciples*, presents a way for laypersons to be involved in reaching their friends and relatives for Christ and their church. Both a book and a 16mm color film (*For the Love of Pete*) have been recently released which outline the strategy. Write the institute at 150 S. Los Robles Ave., Suite 600, Pasadena, CA 91101; phone 213/449-4400.

Ground Zero is a new non-political educational effort that seeks to respond to common people's questions, fears and frustrations about nuclear war. For information on the materials they have available, write to Ground Zero, 806 15th St. N.W., Suite 421, Washington, DC 20005. April 18-25 is Ground Zero Week.

Mission expansion headlines Brazil strategy meeting

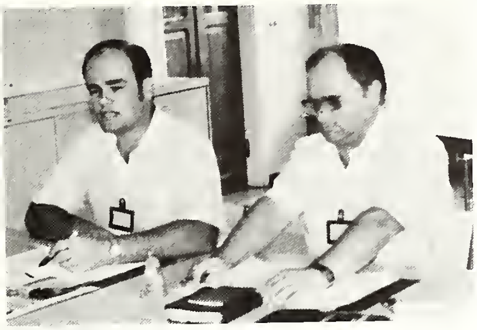
Newton, Kan.—The emergence of new mission opportunities, future conference administration, literature management and the development and training of leaders were the four major agenda items dominating the strategy conference on missions in Brazil, held at Campinas on March 12-14.

The three days of consultation brought together delegates from that country's Evangelical Mennonite Association and representatives from five other groups and agencies, including AIMB, the German Association of Mennonite Churches; AMAS, the Brazilian Association for Social Assistance; Mennonite Board of Missions, Elkhart, Ind.; Mennonite Central Committee, Akron, Pa.; and the GC Commission on Overseas Mission.

Glendon Klaassen, COM's secretary for Latin America, reported late last month that the spirit at the meetings was one of optimism as participants outlined goals and projections for the next five to 10 years. The conference approved a number of recommendations which will be acted upon by the AEM Directory at its next meeting.

Since 1977, AEM has consisted of four geographical regions coordinated by a national executive. Ethnic diversity and long distances between churches and regions characterize the existing structures. Strategy conference representatives recommended that those structures and divisions be re-examined to determine whether regions can be strengthened and given more autonomy.

The 26 churches within the national body are experiencing growth. "I found very interesting the fact that their growth rate is 6½ percent," said Klaassen. "That's twice the biological growth rate."



Teodoro Penner (right), president of the Brazilian Mennonite Church, and executive secretary Erwin Rempel moderate the Campinas meetings.

Recife, the city in which MCC, MBM and COM are planning a joint venture, was named Region 5 by the Directory. Delegates reaffirmed their commitment to mutual exchange of information and fraternity between the three agencies and AEM. AMAS is already involved in church planting there. Several other locations are being considered for new mission work, including Xinguara and Riomaria in northern Brazil. New projects in these cities, however, would take the form of partnerships between Region 4 and a national or foreign missionary.

In other recommendations concerning expansion of mission work, it was suggested that missionaries carry more than one portfolio or job during their terms of service to avoid total dependency on one church or institution. Moreover, churches with missionary pastors were encouraged to pay salaries into the national church fund.

Wilbert Shenk, MBM's director of overseas missions, led conference participants in a study and self-examination on the characteristics of Anabaptism/Mennonitism.

The question of accountability was raised in connection with Brazil's four Mennonite bookstores, which were begun by missionaries years ago and have since operated independently of AEM. Delegates recommended the establishment of a literature commission and the appointment of a literature coordinator to direct the work of the stores, the newspaper *Intercambio Menonita* and other literature development.

Finally, the lack of theological unity among Brazilian pastors prompted discussion about the development and training of national leadership. At present the country's leaders have studied in no fewer than 11 different theological institutions, and concern was raised about the need for at least some commonality in training among pastors of the same denomination in the same country. Uncertainty about the meaning of the Anabaptist tradition has been at least one result of the fragmented experience of national leaders.

AEM was asked to re-examine its relationship with ISBIM, the Mennonite Brethren Bible institute and seminary in Curitiba, and to consider establishing an Anabaptist curriculum, either through a residence facility or by extension. In the past, AEM has placed one worker at ISBIM in a teaching capacity. *Larry Cornies*

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Grass-roots movements for nuclear disarmament coming alive in most West European countries have finally nurtured the flow of protest (pro-test = witness for) involving millions of people. Opposition to nuclear arms is strongest in the Netherlands. Some of the impulse against nuclear weapons springs from the Inter-church Peace Council, comprising all the major Christian churches. In West Germany, the protest movement is composed of three main groups: the leftists, the Christians and the ecologists. A number of large peaceful protests in 1981 were organized by Christians, reports Hans-Joachim Wienss, a West German Mennonite.

“Stories of Peace” was the theme of the 1982 Peace It Together Conference March 5-7 at Canadian Mennonite Bible College, Winnipeg. John Ruth, filmmaker, storyteller and pastor from Harleysville, Pa., entertained and challenged the 210 participants in three mass sessions and a closing worship service. Workshops were also held. At right, following the movie *Midway*, Waldemar Janzen, Gerald Loewen and John Ruth (right) respond to its implications.

Camp Valaqua sparks debate at Alberta conference

Calgary—Discussion on camp-related issues dominated the annual sessions of the Conference of Mennonites in Alberta, March 12-13 at First Mennonite Church in Calgary.

The extensive debate on programming and funding of Camp Valaqua, Pincher Creek, was the result of two developments: (1) the camp changed from being mainly a summer camp to a winterized facility, with the recent building of a lodge, and (2) camp staffing changed from being completely volunteer to the hiring of a full-time camp director.

Two implications for the conference resulted. First, it required CMA to come up with a personnel policy which ensured proper hiring procedures and the existence of a review committee for conference workers. The second implication was a sizable increase in camp budget.

The Camp Valaqua board proposed a rental fee structure for people wanting to use the facility, including increased camper fees and a larger honorarium fund to ensure older, more mature staffing at camp.

CMA delegate reaction was mixed. Churches who were further away from camp saw a user-pay philosophy as sensible. Others felt that camp should remain a close extension of the churches, meaning that the conference should subsidize the camp more heavily to ensure that as many campers as possible should be able to come, and that CMA continue to give substantial input in programming.

Agreement was finally reached that rental fees for this year be instituted only for family and non-church groups, and that overall fees be lowered. Even so, some feared the camp would turn into a commercial venture, while others felt that costs would not be met. All in all, delegates had to face the fact that the large camp budget is forcing a shift in conference programming.

In other discussions, the full-time youth worker position was cut back to half time so that a half-time conference worker could be hired. David Braun, currently pastor of Zion Mennonite Church, Elbing, Kan., will assume this responsibility this summer.

Regret was expressed that the youth worker position could not remain at full time, since over the last three years the province's youth organization has become increasingly active.

In other business, CMA accepted the Camrose Mennonite Fellowship into conference membership, and designated $5,000 to go toward that group's pastoral support. The question was raised whether pastoral support funds were not the responsibility of the Canadian conference. CMA chairman H. D. Goerzen replied that there has been a shift in policy, and that the national conference is urging the provincial bodies to support emerging fellowships. In the past, the provincial conference has taken responsibility only for new church building programs.

Delegates also agreed that the general council be given more freedom in giving support as the needs arose, and allocated funds for that purpose. Other budget allocations included $10,000 for the Chinese/Vietnamese fellowships which have begun in Calgary.

Rosthern (Sask.) Junior College and Swift Current (Sask.) Bible Institute also presented reports. RJC described a plan to retire their outstanding debts, while SCBI reported on its new residence. Together, the schools represent almost two-fifths of the CMA budget. *Don Stoesz*

MCC worker utilizes solar technology in Vietnam

Ho Chi Minh City, Vietnam (MCC) — The potential of solar food dryers introduced by Mennonite Central Committee worker Stuart Clark during a January visit here has caught the imagination of scientists, government officials and farmers in Vietnam.

The solar food dryer near Ho Chi Minh City

“Enthusiasm and commitment seemed to be running high on all sides,” says Clark, a food technologist from Brockville, Ont., who helped develop simple village-level solar dryers during a term in Bangladesh. Clark and his wife, Susan, now serve as MCC country representatives in Nepal.

During his three-week visit, arranged for by the United States Committee for Scientific Cooperation with Vietnam, Clark also learned of concerns of the tiny Protestant minority and saw evidence of general economic hardship.

Clark helped construct two model solar dryers after assessing needs in Dong Thap province, a delta area southwest of Ho Chi Minh City (formerly Saigon). Farmers there annually lose large quantities of rice, jute, soybeans and tree fruits due to inadequate drying and lack of storage facilities.

"Disabled people of the world, join us in our struggle. Join us in our struggle for full participation and equalization of opportunity." These were the resounding words of the Singapore Declaration that was adopted in the closing minutes of the First World Congress of Persons with Disabilities held Nov. 29-Dec. 4, 1981. Over 400 disabled people, blind, deaf, crutch-users, wheelchair-users and mentally handicapped people gathered in Singapore to organize a voice of their own. They represented 53 countries.

Alberto Quintela Jr. (left) of St. Paul, Minn., recently accepted a one-fourth-time assignment in Hispanic ministries with the Commission on Home Ministries. During 1982 he will work with Ernst Harder of Dallas, CHM's Hispanic ministries consultant. Quintela is an attorney-at-law with a general practice. Actively involved in the Hispanic community, he serves as secretary for the Minnesota Hispanic Chamber of Commerce and vice president of St. Paul's West Side Development Corporation. Associated with Mennonites since 1972, he is now a member of Faith Mennonite Church in Minneapolis.

Rempel appointed new COM executive secretary

Newton, Kan. (GCMC) — Erwin H. Rempel, missionary to Brazil under the General Conference's Commission on Overseas Mission, has accepted a call from COM to become its executive secretary for an initial three-year term, beginning January 1, 1983.

Currently serving as executive secretary of the Evangelical Mennonite Church in Brazil, Rempel and his wife, Angela, have been assigned to that country under COM since December 1975. They have three children.

Rempel

Born in California and raised in Montana, Rempel holds a bachelor's degree from Grace College of the Bible, Omaha, Neb., and graduate degrees from Westminster Theological Seminary and Eastern Baptist Theological Seminary, both in Philadelphia. He has also attended Dallas Theological Seminary, the Summer Institute of Missions at Wheaton (Ill.) College and the Overseas Mission Training Center at Mennonite Biblical Seminary, Elkhart, Ind.

He was pastor of Indian Valley Mennonite Church, Harleysville, Pa., from 1968-74, and held summer pastorates at First Mennonite Church, Mountain Lake, Minn. (1965), and Grace Mennonite Church, Lansdale, Pa. (1966).

In responding to the unanimous request of the commission to become its next executive secretary, the 38-year-old missionary wrote, "I accept this invitation recognizing the responsibilities . . . are heavy. I sense a certain amount of inadequacy but am willing to learn as well as exercise and develop my gifts. I trust that there will be patience exercised on the part of the staff and commission, especially during the initial learning period."

In his letter, Rempel noted that "one especially encouraging factor is the apparent 'common consensus' of the selection committee staff and commission in extending to me this invitation."

Rempel will succeed Howard J. Habegger, who has served in that position for 11 years. Rempel notified the Evangelical Mennonite Church of Brazil of his decision in early March.

He is married to the former Angela Albrecht, who was raised in Missouri and Montana before attending Grace College of the Bible. They have three children: Marsha, Marc and Carla.

The Rempels plan to return to the United States in mid-November and take some time to readjust to life in North America before Erwin assumes his new responsibilities in January.

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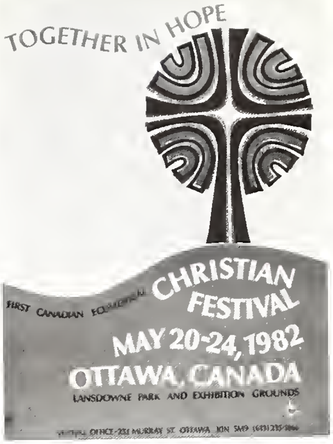
A bright ultramarine cross, superimposed on a stylized green tree (right), is the eye-catching feature of the poster announcing the "Christian festival," to be held May 20-24 in Ottawa. Mennonite artist Leonard Gerbrandt of Ottawa designed the poster. For a copy of the poster, registration forms and general program details, contact Christian Festival office, 233 Murray St., Ottawa, ON K1N 5M9; phone 613/235-1866.



To say that American culture is more "secular" now does not mean that people are not moved by icons, sacraments and symbols, says Gregor T. Goethals, a professor of art history at the Rhode Island School of Design. Goethals holds that rituals and icons are as pervasive in our modern-day American culture as they were in the Middle Ages. The difference now, she says, is that television has become our new altar. Just as people of the past drew meaning and understanding of our place in the cosmos by gazing at icons, we put things together by sitting down ritualistically every night and watching the evening news.

Poland: the tether in an East-West tug-of-war

Akron, Pa. (MCC) — The latest "partitioning" of the Polish people may have been unavoidable, but why did the West insist on pushing them in a direction they did not want to go?

This was the most persistent question confronting us on our recent visit to Poland, as we sought to understand what was going on and what kinds of economic measures and food aid would best serve the interests of 35 million people.

One church leader put the question this way: "We were reaching out for greater independence. Why did you push us into greater subservience?"

Historic parallels

Their present dilemma has its historic parallels and analogies, which need to be remembered to help explain the present. In the last two centuries Poland has been partitioned in major ways at least four times.

Late in the eighteenth century, Austria, Prussia and Russia sliced up the entire country three times until nothing was left. Then Poland existed only as a people and as a language for over 100 years.

The country was reborn in the aftermath of World War I, but at the beginning of World War II Germany and Russia again split the country almost at the halfway mark along a north-south line.

These repeated partitionings between Germany to the west and Russia to the east have made all Poles wary of both sides. They are not anxious to fall into anybody's arms, and this includes ruling authorities, as subsequent history shows.

A Polish government in exile was set up in London, but the Yalta Conference in February of 1945 gave greater credence to the so-called Lublin group, sponsored by the Russians as the provisional government.

A new Poland arose after the war with its boundaries moved westwards. Russia kept some Polish land in the east, and Germany surrendered some land to the Poles east of the Oder-Nesse line.

Resistance and reform

The conflicting east-west orientations of geography, history and ideology became evident in a number of ways with the passing of time. Catholic priests resisted the loyalty oath. Polish farmers resisted the collectivization of their land. Intellectuals resisted totalitarian rule over the schools.

Most of all, the Polish workers resented the weight on their backs of a nationalized industry, which did not do for them what it had promised. Angered by political terror and low living standards, they rioted in 1956.

The collective resistance led to reform and liberalization in the 1950s. The Polish [Communist] United Workers' Party undertook measures that Moscow did not approve. The Soviet defense minister in Poland was dismissed, and the heroic Cardinal Wyszynski was allowed to function again as the head of the Catholic Church. Schools reintroduced religious education, and collective farming was made voluntary.

Amphibious assault vehicles move ashore somewhere in Poland during the annual Warsaw Pact maneuvers last year.

The country had bridged great differences but only for a while. A generation later the country was again ready for fundamental change. This time a workers' movement called Solidarity, supported by the Christian church, found itself opposing a workers' party, supported by Communism.

A social movement

Solidarity began by addressing workers' grievances, but it rapidly grew to become a social movement of reform affecting many areas of Polish life, including education and the mass media. For the most part, well-disciplined — strong drink and all violence were eschewed by the leaders — Solidarity soon symbolized the spiritual and political aspirations of the Polish people.

The Communist Workers' Party felt threatened, for suddenly no one saw it as representing the people, or even the workers. Recognizing that serious economic mistakes had been made and that many of its functionaries commanded little respect, the Party began to demand reform. A new premier, a general, "a good and honest man," it is said, was chosen to initiate and execute reform.

But the initiatives were too little and too late for Solidarity, whose successes at winning concessions had whetted the appetite for more. Thus strikes were the order of the day, as ever new demands were made.

Fundamental wrongs

However late, the government was recognizing that there was something fundamentally wrong in a country that had a mighty industry and agricultural

The Coalition for Better Television has called for a boycott of RCA/NBC products. The coalition is asking the public to refuse to buy any RCA products, including televisions and video disk players, or to do business with companies owned by RCA/NBC, including Hertz car and truck rentals, Gibson greeting cards, Coronet carpets and C.I.T. Financial Corp. The coalition's call for a boycott came after RCA/NBC refused to "stop exploiting sex, violence and profanity in their programming."

The Columbia Bible Institute board of directors recently approved the development of a center for mission. The faculty also approved a new 30-hour major in mission with a total of 36 hours in this area being offered. This is a culmination of more than a year of study, planning and evaluation by the board and faculty.

Polish miners were among those who initially resisted the imposition of martial law in their country.

land more than capable of feeding the people. Reforms, providing for motivation and rewards, were necessary and they were promised.

Solidarity, however, had become impatient and cynical. There was talk — not on the part of leader Lech Walesa — of seizing power. A few, whose rhetoric got ahead of their real intentions, spoke of "hanging the Communists."

The church begged Solidarity to moderate, lest all the gains of recent months be lost, and this should also have been the stance of the West. Instead there was a cheering on, which, with the best of intentions, was not in the best long-term interests of Solidarity. Besides, much of it sounded hypocritical. Canada and the United States are not known for their patience with striking postal workers, bus drivers and air controllers, in particular.

In Poland the ruling authorities had come to the conclusion that the demands of Solidarity and the orderly functioning of society had become incompatible. And, of course, there were also those who were more concerned about the power of the Communist Workers' Party than the functioning of the country.

Martial law imposed

Thus, the civilian government led by a general imposed martial law and became an autocratic military regime that ruled by decree. Solidarity leaders, over 5,000 of them, were placed in detention, though not charged with any crime. Only those who subsequently were accused of violating martial law faced the courts and prison sentences.

It was obvious that much time would pass before the liberalization of recent months would return. But it was equally clear that Solidarity, as an idea and a movement, was written deep into the hearts of the people and not about to die.

Western governments, the United States in particular, felt they had to do something. After all, had they not warned about dire consequences if Solidarity was crushed? But what was it that could and should be done, and to what ends?

Superpower needs

A number of American needs seem to have come into play: the need to demonstrate superpower determination, the need to punish someone, the need to keep the Soviet Union out of Poland in military ways, the need to placate public opinion and the need to reverse events in Poland by pressuring and punishing the government.

The sanctions had an immediate impact, because a country that had been adopting many Western economic models was now without replacement parts. And the vast Western-type broiler industry, providing one-third of the country's meat supply, collapsed to the greatest extent for want of corn and concentrates.

The pro-West Polish people were furious, not only because of the immediate disastrous effect on the broiler industry, but because the structuring of the economy to any degree on Western models made no long-term sense if at any time the lifeline of spare parts and basic technology could be cut off.

"You are driving us against our will to depend more heavily on the Soviet bloc," it was said repeatedly.

And when it came to discussing the international American telecast "Let Poland be Poland," there was only disgust. "We eat bread and our chickens eat corn, but neither of us chew television shows," it was said. "And besides, no one here would think of turning our crisis into a show."

Turning to the Soviets

Polish fears have been borne out since our visit. General Jaruzelski, the premier, was forced to go to the Soviet Union for economic assistance, which was promised him provided he would keep Poland in the Soviet camp.

This was a most difficult thing for the premier to do, because the desire for independence from the Soviets is one of the strongest long-standing attributes of the Polish people, including those in the Communist Party.

The first purpose of martial law was not to bring the Soviet Union in but to keep the Soviet Union out, not to demonstrate Eastern hegemony but to get the country to function again, while reforms were introduced in a more measured way.

Proper policy goals

Fortunately, Canada and other Western countries followed America with less harsh, and mainly symbolic, sanctions. But, even so, why? What was the goal? To give the impression of unity and strength in the Western alliance at the expense of the Polish people?

The proper long-term goals before and after martial law should have been the enduring welfare of the Polish people, both in terms of economic prosperity and political freedom. The movement that was under way, meaning the urgings of Solidarity workers and the responses of the Communist Workers' Party, however inadequate from our perspective, was pointing in the right direction.

Unfortunately, the Western media and politicians, insensitive to the long uphill struggle of the Polish people, insisted on making of those events another global East-West contest. When that was done, to the extent that it was done, the fate of Solidarity was sealed and the long-term interests of the Polish people took second place. *Frank H. Epp, chairman, MCC Peace Section*

An expert on aging recently proposed "universal conscription" of older Americans for public service work in urban ghettos, hospitals, nursing homes, parks and forests. Carl Eisdorfer, former president of the Gerontological Society of America, suggested a program modeled on the military draft for able-bodied Americans of 60 years of age and older. Participants in the Older Americans Corps would receive paychecks similar to the armed services and G.I. benefits afterward.

A suburban congregation in Philadelphia is operating a unique factory project geared to employ elderly persons. More than 60 elderly people in the community have registered for jobs — four or five times the number the factory can accommodate with its present volume of orders, says Paul Hetirch, pastor of the 1,400-member St. Paul's United Church of Christ. The factory employs the elderly in a variety of subcontractor jobs ranging from packing work for a shoe polish manufacturer to a wire splicing assignment for the Western Electric Company.

H. G. Rickover, the 82-year-old naval admiral who helped launch America's nuclear submarines and warships, says the world will blow itself up unless the arms race is stopped. "I'm not proud of the part I played in it," Rickover, who is being retired against his will from the Navy, told Congress in a farewell appearance. The admiral is known as the "father of the nuclear submarine." "I would sink them all" if mutual disarmament could be negotiated, he said, describing the subs and ships as "a necessary evil."

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Fort Wayne, Ind. — Flooding here during the week of March 15 did not significantly affect Mennonite homes, according to Marvin Zehr, pastor of the Maplewood Mennonite Church. Indiana Mennonites did, however, volunteer to help in sandbagging and care for the over 8,000 people evacuated. Members of the Maplewood Church were alerted to assistance through a church phone chain. Zehr indicated that the youth as well as others in the church got involved in the cleanup.

Mennonite Your Way travel directories are still available. Mennonite Your Way Directory III, published last spring, lists more than 2,000 North American households who have offered to host others from the peoplehood. The directory also lists 105 international contracts in 46 countries, "What to See . . ." descriptions of 25 Mennonite and Brethren communities, Ten Commandments for Travelers and a 10-day worship guide for traveling families. MYW Directory III is available at $6 each or two for $10 (Pennsylvania residents add 6 percent sales tax). Order from Mennonite Your Way, Box 1525, Salunga, PA 17538.

Applications are now being accepted for a non-violent, transnational peace brigade, which will begin training in India this summer. For information, contact Carl Kline, United Ministries Higher Education, 802 11th Ave., Brookings, SD 57006.

RECORD

workers

Debbie Bitting, Beatrice (Neb.) Church, has accepted a one-year term as a church/community worker in Tuba City, Ariz., under Mennonite Voluntary Service. A 1980 graduate in criminal justice from the University of Nebraska, Lincoln, she is the daughter of Marvin Bitting of Gardena, Calif.

Karen Crowell, Our Savior Lutheran Church, Issaquah, Wash., has begun a two-year term with MVS as an aide at the Learning Tree Day Care Center, a Montessori preschool in Seattle. A graduate in speech pathology from the University of Washington, Seattle, she has worked in the children's program at Holden Village, Chelan, Wash. She is the daughter of Harold and Lucille Crowell of Issaquah.

Virgil and *Mary Kay Gerig* have accepted a 2½-year assignment under the Commission on Overseas Mission and Africa Inter-Mennonite Mission to give pastoral leadership to the Maseru United Church in Lesotho. The Gerigs will also give one-third of their time to administrative work for the AIMM program in that country. They were commissioned Feb. 28 by the Hively Avenue Church, Elkhart, Ind., where Virgil has been serving as pastor, and they left for Lesotho on March 11.

Eldon and *Martha Graber* have been appointed program directors of the Inter-Mennonite Council on Aging, beginning Feb. 1. The Grabers are available to assist various Mennonite conferences and congregations with information and resources to help plan and start programs relating to understanding the needs and using the gifts of persons as they grow older. Their office is at Box 347, Newton, KS 67114.

Bitting

Crowell

Grabers

M. Gerig

V. Gerig

Unger

Woelk

Conrad Gratz has been appointed computer center director for Bluffton (Ohio) College.

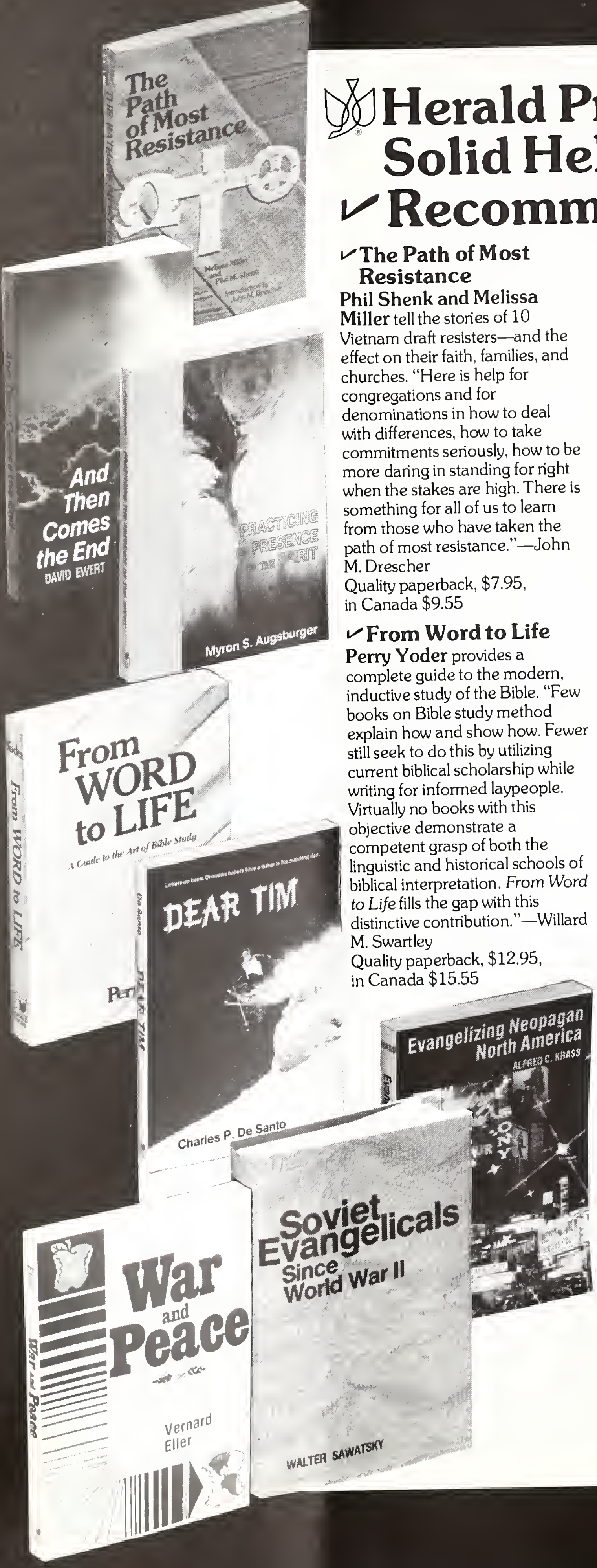
Rudy Loewen, Douglas Church, Winnipeg, has begun a two-year term of service with Mennonite Central Committee as a counselor in a home for mentally retarded adults in Welland, Ont. His parents are William and Mary Loewen of Winnipeg.

Donovan Smucker, professor emeritus of sociology at Conrad Grebel College, Waterloo, Ont., has been appointed visiting professor at Canadian Mennonite Bible College, Winnipeg, for the 1982-83 academic year. *Barbara Smucker*, his wife, will be writer-in-residence at CMBC for the same period.

Walter Unger, academic dean at Columbia Bible Institute, Clearbrook, B.C., will receive a doctorate in American religious history from Simon Fraser University, Vancouver, on June 5.

Albert and *Katie Wiens*, Ebenfeld Church, Herschel, Sask., are serving a three-month assignment at the Ephrata, Pa., warehouse of SELFHELP Crafts, a program of MCC. Both attended Canadian Mennonite Bible College, Winnipeg.

Lamont Woelk, ordained minister of the General Conference, has been appointed director of the Pastoral Services Institute, Sellersville, Pa. The newly formed service will provide clinical training for pastors as well as pastoral counseling. A graduate of Mennonite Biblical Seminary, Elkhart, Ind., Woelk has served four pastorates in Pennsylvania and Kansas.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✓ Evangelizing Neopagan North America

Alfred C. Krass answers the question: "What can we learn from the worldwide mission of the church in 'pagan' societies about the preaching of the gospel in the 'neopagan' West?" "I welcome this book as a testimony of how God is liberating for service a minority of Christians in mainstream North American society. I salute the author for his evangelistic authenticity. I give thanks to God for his prophetic courage and the challenge of this book."—Orlando D. Costas
Quality paperback, $9.95,
in Canada $11.95

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LETTERS

Correction on education

Page 59 of the Feb. 2 issue of *The Mennonite* contains a fairly serious error: "English Canadian parents in Quebec . . . will not be able to educate their children in English until the Quebec legislature gives its consent. . . . This consent may never materialize."

The above is simply untrue. There are many English schools in Quebec and will, for the foreseeable future, continue to be. Legislation concerning English-speaking immigrants to Quebec has some conditions attached to it at present. Certainly when we moved to Quebec the officials of the educational system took pains to inform us that our children were entitled to attend English schools. English-speaking immigrants to Quebec planning permanently to reside in Quebec are expected to patronize French schools.

The article also claims that French-speaking parents outside Quebec may educate their children in French. This, however, can be true only when numbers warrant the operation of two parallel systems of schooling in both languages. In other words, French-speaking parents in *urban* areas in Canada have this right — probably only in *some* urban areas.

Prophesying that in Quebec "consent may never materialize" for English-speaking parents to school their children in English when in fact English Quebeckers always have been and, under present legislation, always will be able to patronize English schools, seems a trifle gratuitous. *Ernie G. Dyck, administrator, Montreal House of Friendship, 120 E. Duluth Ave., Montreal, PQ H2W 1H1*

March 2

For inclusive language

I respond to Speaking Out (Jan. 5 issue) "On Sexist Language." Being a person who is Mennonite, female and a public school teacher, from where I sit the definition of chairman has not changed. Ewert states that a chairman is ". . . 'one who resides at a meeting,' and everyone within my hearing understands and my actions support such a meaning, then the original meaning of the word is of no relevance." The English language is a common factor to many people. Is it truthful to alter the working definition, when only a few people use it that way? Is it fair to ask a female to cooperate with altered meanings when the eyes negate the understanding?

The issue of sexism being an issue of power and control is not one that women in my experience practice. No female teacher that I know, in my work, aspires to be principal of a school, even though many have administrators' certificates.

Part of being female is a marvelous chance to develop sensitivity toward another person, as those in whom life begins may practice. The development of sensitivity leads to its becoming a motivating factor. Power and control are not the motivating factors, it seems to me. Concern for the well-being of the other may manifest itself in educational qualifications by women so that we can (not may) participate in the decision-making process. It seems that most positions of power have been held by men. Christian women do not want to be men. Women want to be authentic persons who love God (in my experience).

The point is that inclusive language is paramount so that 100 percent of the membership of the church may be included in its spoken, written and musical life and worship of God. *Cornelia Regier, 8741 Newton Dr., Overland Park, KS 66212*

March 9

In appreciation

Forced to make choices due to time and money limitations, I am regrettably not renewing my subscription to *The Mennonite*. However, I want you to know how much I enjoyed making the acquaintance of the very fine people mentioned therein and receiving good news in an age of so much to the contrary. It is a source of hope to be made aware of the many people of high principle who are taking active part in their communities.

As a Unitarian I found out that Mennonites share with us a dedication to peace, a concern about more careful use and distribution of the world's food resources, an ongoing movement to include women in the formal roles of religious life, and a willingness to become involved in the day-to-day work of betterment of the human condition. When you add to that the vigilance and efforts to maintain religious freedom, we have many interests in common.

Warm regards and thank you for a high quality magazine. *Rosemary Ahoff, 801 Fleet Avenue, Winnipeg, MB R3M 1K2*

March 19

Witnessing daily

We can be witnesses for our Lord in many different ways. May we see and use them. I find them on my route, selling eggs, traveling on the bus, giving tracts to read, giving a word of encouragement and upholding in prayer as the Spirit leads.

Above all, let's strive to score for spiritual values. *Abe E. Kroeker, Inman, KS 67546*

March 19

Eric Liddel remembered

I read the review of *Chariots of Fire* (March 16 issue) and noticed the name Eric Liddel. His early life is portrayed in the film, but I knew him in a concentration camp.

He was a missionary in China, and when war threatened he wanted to go home with his family. His wife was soon to have another baby, but the mission board urged him to stay on a little longer because he was such an asset to the work. He did and ended up in the concentration camp. He was not a talkative man, but a great influence. I remember we asked him to lead the New Year's meditations during the prayer week. At Christmas we put on part of *A Christmas Carol*, and we asked him to be Bob Cratchit. Of course, he did a marvelous job. But what he was really known for was his influence with the young people. They all called him "Uncle Eric." One of the girls was ready to graduate from high school but needed one more mathematics course. Eric, who was a shark in math, sat down and wrote a book, since there weren't any in the camp.

But it wasn't long before the end of the camp that Eric became sick. The doctor diagnosed it as a tumor of the brain. If he had lived, his mind would have likely been ruined. He didn't. He never got to see his baby in Canada. At his funeral we all repeated together the Beatitudes, which was his favorite passage. There were a number of funerals in the camp, and the rest of us sympathized a bit with the bereaved, but when Eric died, the whole camp mourned. *Marie J. Janzen, Box 205, North Newton, KS 67117*

March 22

Lao Christian Fellowship

Irene Klassen

"Your daughter is growing up," Lloyd Oppel declared happily in his report to Calgary's First Mennonite Church one Sunday morning. The daughter he referred to was the Lao Christian Fellowship. Oppel, who has been working with the Laotians, sees his involvement as a part of God's wonderful plan. His early days in Laos, learning the language and memorizing Scripture, his imprisonment in Hanoi, his eventual release and return to Canada just in time to work with the newly arrived "boat-people" — in all this he sees God's guiding hand.

The Lao people do not refer to themselves as Laotians, or to their country as Laos, but use the softer "Lao."

Since their arrival in 1979, the development has been quite remarkable. It was soon decided that rather than have them sit alien in our midst, hoping they would somehow "absorb" the worship, it would be better to give them a place to themselves where instruction could start at the beginning. The smaller children seemed to acquire English quickly enough to fit into the regular classes, but it was found that the older ones could not cope with the more advanced concepts in their age group. A separate class was started for them where the basic principles of the Bible from creation to salvation in Christ were taught. The numbers grew, and soon a larger room had to be arranged for the adults. Lloyd and some of the other students from Prairie Bible Institute, Jim Tang, Les Williamson, Sionh Chanthaboon and several others, came on Sundays to teach and to minister.

On January 24, eight Lao persons were baptized by immersion — upon their request and arranged for in the First Mennonite Church — into membership of the Lao Mennonite Fellowship.

During the summer a wedding was celebrated, with Jacob Wiebe, First Mennonite pastor, performing the ceremony through an interpreter. At the reception which followed in the lower auditorium, they served their own traditional food and celebrated in their own traditional manner, and the joy was the same as at any other wedding.

Last Thanksgiving Sunday, for the second time, the service in First Mennonite was trilingual: English, German and Lao. The Laotian Christian Fellowship was formally recognized by that name, and it was also the occasion for the unveiling of the sign which was later attached to the outside of the church to proclaim the place of worship. About 90 Laotians attended that service. Some sat in a reserved area, but some were scattered among the rest of the believers.

Sionh Chanthaboon delivered a sermon, and although we could not understand the words, the message was clear. Sionh is a dynamic speaker, an ardent student of the Bible, and already the burden of salvation for all is heavy on his heart.

Christmas was another important day. They wanted to have a Christian Christmas and asked permission to use the church. They wanted to witness to their Lao friends and invited all of them. About 250 of the 300 Laotians in Calgary came and joined in the festivities. They made much joyful noise as they celebrated Christmas, combining their customs with the newly learned story of Christ's birth.

Although there are 50-60 Lao who come faithfully, a core group of about 30 have committed themselves to Christ. On Jan. 24, it was indeed a highlight for First Mennonite, as it was for the Lao people, to have eight persons baptized, and there are several others who are considering this step. The baptism was unique in that the Lao people wished it to be by immersion. First Mennonite made accommodation for this. The ceremony began with the singing of several familiar hymns like "Amazing Grace," "How Great Thou Art," "We Are One in the Love of Christ" in both languages. Both Oppel and Sionh spoke, and we had an inkling of the foreign feeling that they must have felt in our midst at first. We now were unable to understand the words, but we at least knew what the message was about; the cleansing blood of Christ, the power of the Holy Spirit, salvation available for everyone. Earnestly and sincerely each candidate answered the questions put to him/her and took the step of baptism.

ຊາວຄຣິສະຕຽນລາວ
LAO CHRISTIAN FELLOWSHIP
SUNDAY 10 A.M.
FIRST MENNONITE CHURCH

The Laotian Christian Fellowship is financially independent. Lloyd takes Jesus' teaching literally and refuses a salary. They have started taking systematic offerings, and although they have no specific purpose as yet, they feel they must give because of God's Gift to the world. When Lloyd returns to the mission field in Laos later this year, he wants his little flock here to be independent. They envision choosing leaders from their own midst, who will then make up a structure that will suit their own needs, a structure that they can understand and be comfortable with. With people like Sionh and several others, they should be able to carry on and grow in strength. Whether they will eventually have their own church building will have to come as their own decision.

Canada-US relations

Harold Peters-Fransen

The last decade has seen a flurry of activity in our binational circles regarding problems of being a binational General Conference. This discussion has often obscured the political problems between the countries. If we are trying to understand one another and be the international people of God, we will raise our collective voices to both governments and show the governments a unified position. The following come from a recent *Toronto Globe and Mail* article, and are given here to create a greater understanding of some of the issues.

1. *Canada's National Energy Program*, adopted in 1980. This program is designed to achieve 50 percent Canadian ownership of the industry by 1990 through preferential treatment to Canadian companies. The United States regards this as a discriminatory program in contravention of international treaties. Also, some in the United States view it as a kick in the teeth. Since they were the original risk takers, they feel the profits are theirs. Canadians wonder — if an energy crunch should come — where the US companies' priorities would lie.

2. *East coast fisheries, boundary treaty*. This is an agreement signed in 1978 after difficult negotiations. Reagan has withdrawn the bill from Senate consideration. It deals with fishing quotas and boundary disputes off the east coast.

CHILDREN OF A COMMON MOTHER

3. *Alaska highway pipeline*. A Canada-US joint agreement in 1977 committed both countries to a 7,700 km. pipeline to carry Alaska natural gas to the mainland. The Canadian portion is already being built, but Reagan is holding up the US portion until it is privately financed. From a Christian point of view, this might be a blessing, because some native groups in both countries disapprove of the project.

4. *Foreign Investment Review Agency*. This is a Canadian institution which must recommend acceptance or rejection of any foreign investment into Canada. The United States regards this as a violation of the General Agreement on Tariffs and Trade. Canada does not view it as an obstacle to legitimate investment but a guarantee that such investments will benefit Canadians.

5. *Acid rain*. Canada claims that at least two-thirds of the heavy acid rain that falls in Ontario and Quebec comes from US sources. The United States claims that its threat is exaggerated. Canada is of the opinion that urgent action is required. The issue is complex. Ontario Hydro is proposing more coal-generating stations (which give off sulphur dioxide) to sell more power to the United States. Joint action is necessary.

There are several other bilateral issues, but these are the major ones. Our economies are linked to a great extent. We as a Christian body must show both governments that the solutions to these problems must come from cooperation, on the one hand, and a recognition of each other's sovereignty, on the other. Has the time come for our General Conference to deal with some of these issues on the conference floor?

These issues are real and they affect our daily lives. Both countries are involved in the exploration of resources, with the arms trade and in the increasing cold war rhetoric. These issues would also benefit from a binational airing of opinions.

Perhaps the time has come to work harder at linking Canadian and US churches in a meaningful way to promote more understanding. Youth groups could hold joint retreats; adults could be linked family to family. It would increase our understanding of being brothers and sisters.

Harold Peters-Fransen is associate minister at First Mennonite Church, 922 Notre Dame Ave., Winnipeg, MB R3E 0M8.

Female leadership

The Ordination of Women, *by Paul K. Jewett (Eerdmans, 1980, 160 pages), is reviewed by Anne N. Rupp, 409 S. Shoemaker Dr., Middlebury, IN 46540.*

Jewett, professor of systematic theology at Fuller Theological Seminary, has in this volume presented the most thorough treatment of the woman's role in the church that I have read to date.

Aside from an introduction and epilogue, the book is presented in four major chapters, each one containing two sections: (1) a statement of the argument and (2) a response to the argument. To give a clearer understanding of the contents dealt with and the movement of these chapters toward a conclusion, I list the four major chapter titles: "The Argument from the Nature of Woman That Women Should Not Be Admitted to the Order of Ministry in the Church," "The Argument from the Nature of the Ministerial Office That Women Should Not Be Admitted to the Order of Ministry in the Church," "The Argument That the Masculinity of God Entails a Male Order of Ministry in the Church" and "The Woman's Right to the Order of Ministry Affirmed."

In the last of these chapters Jewett discusses the sociological status of women in order to make the reader aware of the difficulties a woman in ministry faces. A woman is born into a man's world, and even when she is "the brainy, intelligent, superior woman" (p. 99) she must appear not to be so in order to hold down the threat level. He goes on to note, that women called to pastoral ministry will achieve through suffering (p. 109) because the church, intended as a "transforming and renewing power in the world in every respect" (p. 100), has in the matter of the ordination of women "construed the data of revelation through the eyes of the world more than through the eyes of faith" (p. 100). Jewett leaves the reader with the challenge that "Christian men will never be relieved of their prejudices save as Christian women compel them to be by continuing to press for their privileges as children of God" (p. 110).

This book is a major contribution to the understanding of woman-male leadership in the church. Although Jewett does not resolve the sexist language issue, nor does he point out (as has been experienced by woman pastors) that much of the opposition to women pastors is from other *women*, this book is a superb argument against the traditional objections to ordination of women.

As more women enter the pulpit and seminary attendance of women increases, it is crucial that we move beyond prejudice and threat to understanding and cooperation. This book is to be recommended as part of that process, to be read by both men and women, church leaders and congregational members.

Paying for peace

Affirm Life: Pay for Peace, *Historic Peace Church Task Force on Taxes (Faith and Life Press, 1981, 86 pages), is reviewed by Delton Franz, director, MCC US Peace Section Washington office.*

Affirm Life is an excellent handbook for congregations and interested church members who wish to examine the war tax question and the pertinent options for Christian witness. This recently published resource thoughtfully covers a wide range of related themes.

The first section includes such chapters as "What Does the New Testament Say About War Taxes?"; "Loving Confrontation in the Life of Jesus" and "Historic Roots of a Peace Church Witness."

The World Peace Tax Fund legislation is explained along with useful suggestions for congregational or small group follow-through. Ways of educating and organizing for a witness to the community and to members of Congress are detailed.

The attractively assembled loose-leaf handbook can readily be updated as new developments occur. The basic material, however, will not soon be outdated. The balance between biblical, ethical and historical content on the one hand and procedural materials on the other make this inexpensive ($3.00) manual an ideal resource for participants in adult classes, small groups and peace committees.

The growing anxiety among some concerned government and non-government observers is over which will come first, the devastation and death from the use of nuclear weapons or the financial ruin from the huge military expenditures.

While the answer to that question remains to be seen, there can be no uncertainty on one sobering reality: Everyone of us who has an income and pays taxes is involved. Few issues involve us any more directly than the war tax question.

With this new publication we have a resource that can help us explore some options that can offer a constructive response to this dilemma.

Tender-tough sermons

A New Heaven, *by Richard Holloway (Eerdmans, 1979, 125 pages), is reviewed by Mary F. Heisey, 728 S. George St., York, PA 17403.*

Lent suffered us to contemplate, to look beneath the skin of our faith, to plumb the depths of our love and belief. Time consuming and heart rending, this retreat into the wilderness with God demanded discipline, honesty and sacrifice. In addition to increased devotions, prayer and fasting, what books did you read to strengthen your faith journey?

As far as I'm concerned, Richard Holloway's *A New Heaven* is pure manna. Consisting of 13 short but deep chapters, it is divided into two complementary parts. The first section examines Good Friday — "the day that changed the world" — and warns: "We have, perhaps, forgotten what it is like to suffer, but soon we'll know, and the cold and the darkness will be colder and darker for our years of ease."

The second section in this book of tender-tough sermons emphasizes that Jesus is our contemporary and that through him God can be known now. Longing, responding and praying (self-offering), we receive the blessing of God's Spirit.

Read on either side of Easter, this book merits a resounding hallelujah.

MEDITATION

No cheese stands alone

I met the cheese under the shade of a giant oak tree near the door of a red brick schoolhouse in eastern Pennsylvania.

Remember the Farmer in the Dell? He's given his name to one of those beautiful non-competitive games that I learned long before I could tie my shoes.

As children, we took on the roles of members of his family. The farmer takes a wife, the wife takes a child, the child takes a dog who takes a cat who takes a rat who takes the cheese.

And with the arrival of the cheese, the game falls apart. Everyone scurries back to his or her place in the circle except for the cheese. The cheese stands alone!

As if the scandal of aloneness were not enough, the solitude of the hapless wretch is bruited abroad in a rousing last chorus.

When the first cheese stood alone — right then and there — I wanted to ask the question. But I didn't know whom to ask or what words to use. After all, I was only in first grade and only five years old.

Today, 50 years later, I've finally found the words. Why does the cheese stand alone? Tell me, how dare we celebrate the aloneness of even the lowliest member of the family?

I've no special logic with which to press the argument. I can only feel and can only remember how it felt to be the cheese and to stand alone. To be alone is the saddest of all sadnesses. It's the underside of happiness.

John Driver in *Becoming God's Community* in the Foundation Series for Adults dangles before us the most coveted fruit to be found in the age of the Messiah — a restored fellowship. "At Pentecost," says Driver, "the fundamental work of the Spirit of God was the formation of the new community of the messianic era" (p. 60).

Then he gives us two words to whet our appetites for this new age. "In this community," he says, "persons find *wholeness* and *salvation*."

Jesus saves us from many evils, not the least of which is aloneness and standing alone.

How long have we had this blind spot in our vision of Jesus? We know Christ called us to be the servants and the footwashers of the world's poor and outcast. But we've responded to the call as lone rangers and solitary scouts.

But going alone is not the Jesus way. He expects us to respond from within a community of people, with those who are God's family.

For in the world of the Messiah, when it comes to standing for Jesus Christ, no cheese stands alone.

We are a community on pilgrimage. We're on our way from Galilee to Golgotha to the garden of the New Jerusalem. We're on the way to the cross, and we will give ourselves more fully than we ever have before. We do all from within the community of God and with the support of God's people.

We are, in a special sense, members of the family of Jesus — for Jesus said, "Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother" (Mark 3:34-35, NEB).

Really, the church is a remarkable and unusual body through which God wants to do remarkable and unusual things. Let's look about us at what God has given us and we'll find what we can do together.

Maynard Shelly

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EDITORIAL

Our worst and our best

The Bible paints the worst human predicament as a city: "Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit. . ." (Revelation 18:2-3).

The Bible also paints the best ultimate human goal as a city: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband . . . having the glory of God, its radiance like a most rare jewel . . ." (Revelation 21:2-27).

Such irony *abounds* about cities. Teeming with masses of people, cities harbor the loneliest people. Jesus weeps twice in the Bible, once at the death of Lazarus, once at the impending doom of Jerusalem. Once built up out of economic convenience (transportation centers and labor centers for industrial enterprises which needed the centers of transportation), today's large cities are almost all inoperable and near bankruptcy without outside subsidies (businesses, run by technology, have moved to suburbs; unskilled labor is not needed; most of us have become a generation of commuters). Many cities have become huge slums surrounded by affluent suburbs.

But there is new hope. The energy crisis has made city planners redesign core areas for work *and* living. And there seems to be a gradual learning how Christians can be the body of Christ in the cities.

1. **Persons before programs.** Raymond Bakke, Baptist pastor in Chicago, says Christians have been programming city witness with franchise-like programs and syndicated seminars — the McDonald's approach. We have been disseminating "programmed theological messages and methods tailored by computers, consortiums and consultants, according to the latest data from church-related market research" (*Metro-Ministry*, page 23).

Contrary to this kind of Band-Aid mass ministry, the "house-to-house" nature of the early church and the contagious magnetism of an ongoing faith presence are ways to build urban Christian communities even today. Instead of programs, the lonely crowd needs people who care — "in the name of Christ."

2. **Victims into victors.** Crime in our large cities usually ranks in this order: (1) *Organized crime* — with its drugs, prostitution, numbers games, Mafia. More money is involved here than in all other crimes combined. (2) *White-collar crime* — with its civic corruption and general worker irresponsibility. (3) *Street crime* — lowest in frequency and dollar volume.

Why is it that street crime usually gets the highest profile in the media? Likely because we in the middle class (and "organized crime"?) control the media. We like to point the symptoms away from us.

The lower-class "victims" are usually the ones caught up in street crime. We try to sanitize and educate and civilize them into respectable middle-class citizens.

What if the system has gone bad?

More churches are trying to be spiritual *and* political *and* social — to change some of the corrupt systemic infrastructures which promote injustice at all levels, but primarily upon the lower class.

3. **Ministry before membership.** Conservative Protestants have found it very difficult to become inner-city churches. William Leslie, another Chicago pastor, says that in our churches "people get together and pay a certain amount of money to see that certain privileges are extended to them and that their needs are met" (*Metro-Ministry*, page 127). Our churches are more like clubs serving us and our families. We aren't sure we want outsiders to come among us.

But the church also exists for mission — to serve those who have not yet become our members. And the healthy church will give priority to mission. This focus of the church takes away most of our petty "in-house" squabbling about minor details. We become busy *being* disciples and soon learn all of us are far from perfect.

This focus helps us to grow in being the "image of God" to people in our cities. Instead of hiring a few "specialist Christians" to work in cities for us, we become groups (spiritual families) of caring and sharing because Jesus Christ cared enough to share his life among us and for us.

You and I can participate to bring some of today's seeming "Babylons" a little closer to the "new Jerusalem." *Bernie Wiebe*

THE MENNONITE

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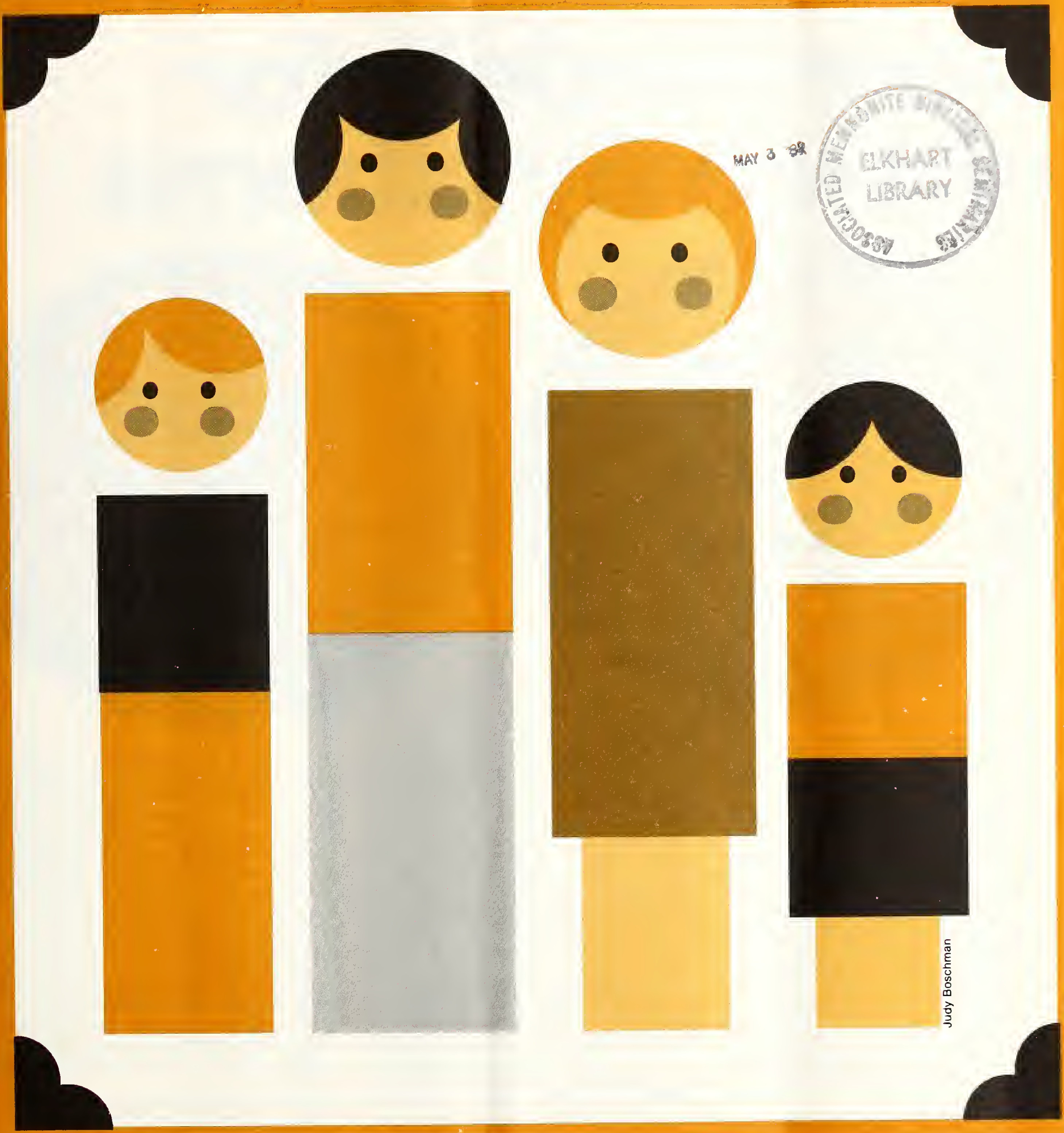


Judy Boschman

The size and shape of the church family: Is this the only picture?

New models for old family albums

Maynard Shelly

When a title's good, it stops you.

An uncommonly good title stops you and makes you think.

At first glance, I didn't rate *Living as God's Family* as even a good title. But it's made me think and think a lot — so I've had to give it a star.

This book by George Konrad is part of *The Foundation Series for Adults*. It deals with an idea not so startlingly new to Mennonites — so we'd like to think. How well we know that the church is God's family. The symbol has deep biblical roots going back to the Old Testament, where the whole revelation of God is wrapped up in the family of Israel.

The strength of the family idea in Bible study means you can move back and forth between the model of the human family and the God family. What we observe in the one can be applied to the other.

But when you're doing a whole book on the family idea, you'd better have a clear, crisp image of what a family looks like. Reading through *Living as God's Family,* I had to wait quite a while for it to come into focus. Then, on page 126, it popped on the screen in 3-D.

Well-scrubbed worship folder family. "Our picture of the model family often comes from a worship service bulletin," said Konrad, recalling a four-color photo of well-scrubbed persons such as all of us have collected dozens and dozens of times. "There we see the middle-class family dressed in their Sunday finery. Mother and father, usually with two children, are sitting quietly with meditative smiles on their faces, listening to the sermon."

Such portraits have been published widely. I fear they're about the only combinations in most of our mental family albums. And that's what made me sad.

So, when I had a chance, I asked George Konrad about his own collection of family images.

"Your discussion of the family in the home seems largely modeled on the nuclear family," I said, "even on the middle-class stereotype of the family as mother, father, two children, a dog and a cat."

(Really, he never said anything about a dog and cat — that was my own

"The strength of the family idea in Bible study means you can move back and forth between the model of the human family and the God family. What we observe in the one can be applied to the other."

imagination working overtime.)

"Now, at least at one place, you do mention the one-parent family," I said, leading up to my question. "And at the end of your chapter on family covenant, you speak about singleness as a valid choice."

Then I pressed on him the thought his title had made me think.

"Don't we need to enlarge our definition of family? Wouldn't a more varied understanding of the shape of the family add more to our understanding of what it means to be God's family?"

Large and close-knit kin. That query came after I had pressed him about a number of other themes in the book.

"Another difficult question," he said. "You seem to zero in on the issues that are most problematic.

"Together with my editors, I was aware that we were not doing justice to this question. We just didn't have enough space. That was one problem. However, it was also a matter of wanting to promote a certain ideal of the biological family — father, mother, children.

"Generally, we recognize that we cannot hope to recover the extended biological family — as we think it existed more ideally in the past."

He reminded me of older pictures in our common photo collections of families that were large and close-knit with uncles and aunts and grandparents going up to the greats and great-greats. But you don't see many real families living close together like that anymore.

So what can be done? If we can't go back to that rich rural family life of yore, what can be done to capture that spirit?

Konrad sees the family getting the support of an extended family from people whom he calls "significant others" — persons in the church who rally to the needs of a family in need.

Signs of the sins of marriage and family living. "I would like to see us break through the privatism of marriage and parenting," says Konrad. "Let's involve more of the church family in this enterprise. I want to see the family finding its place of orientation and being within the context of the church."

Out of the study that he put into the writing of *Living as God's Family* Konrad came to see the need for the church and the family to work together.

"I realized in a new way that the biological family has its hope of survival not in individualistic attempts at marriage growth but rather within the reality of the church.

"The church family can provide us with encouragement, support and direction in family living — if we will open these doors. We need each other in our parenting and in our living together as husband and wife."

Families do not exist for their own sakes. They have a larger agenda than just the care and feeding of infants and the comfort and feathering of a retirement nest for aging parents.

"Even the family is not an end in itself but finds its meaning within the community of the people of God," says Konrad. "I am particularly saddened by the evident privatism which is often displayed regarding marriage and family.

"The sins of marriage and family living are only reluctantly (sometimes never) shared in the fellowship of believers. It seems that we are unwilling to face our sinfulness and humanity in our marriage and family living with our brothers and sisters."

Can we make a new try? "Adults in the church can become co-parents with us as we go about the challenging and difficult task of nurturing our children in the Lord," says Konrad. "Equally, they can help us work through the tests of marital togetherness in times of crisis."

Extended God family impact. Those ideas about family living touch the church. But we still have only one picture up on the screen. Does the only real family model come from the growing group on the worship folder front?

Families, says Konrad, come in many other shapes, "single-parent families, adoptive families, childless couples, singles, among others. Biblically, the definition of family seems to be a much broader one, including not only numerous next of kin but servants (slaves) and sometimes friends.

"This larger dimension can be recovered, not biologically, but within the life of the church. Many community experiences testify to the positive impact of such extended families."

Such definitions of family will bring people into the God family rather than shut them out. "Perhaps our greatest need in this respect," says Konrad, "is to be willing to view persons as persons rather than in terms of marital categories and minister to them and be ministered to by them in terms of who they are."

When the church of the future does more learning about the family, that learning will come from its singles and single-parent families if only because it has ignored them so long.

"One-parent families are a part of the reality of our society," says Konrad. "Whatever the reason for this fact, they must also find legitimacy within the community of God's people. They too need and can rightfully claim the support of the church. They are not second-class citizens in the kingdom.

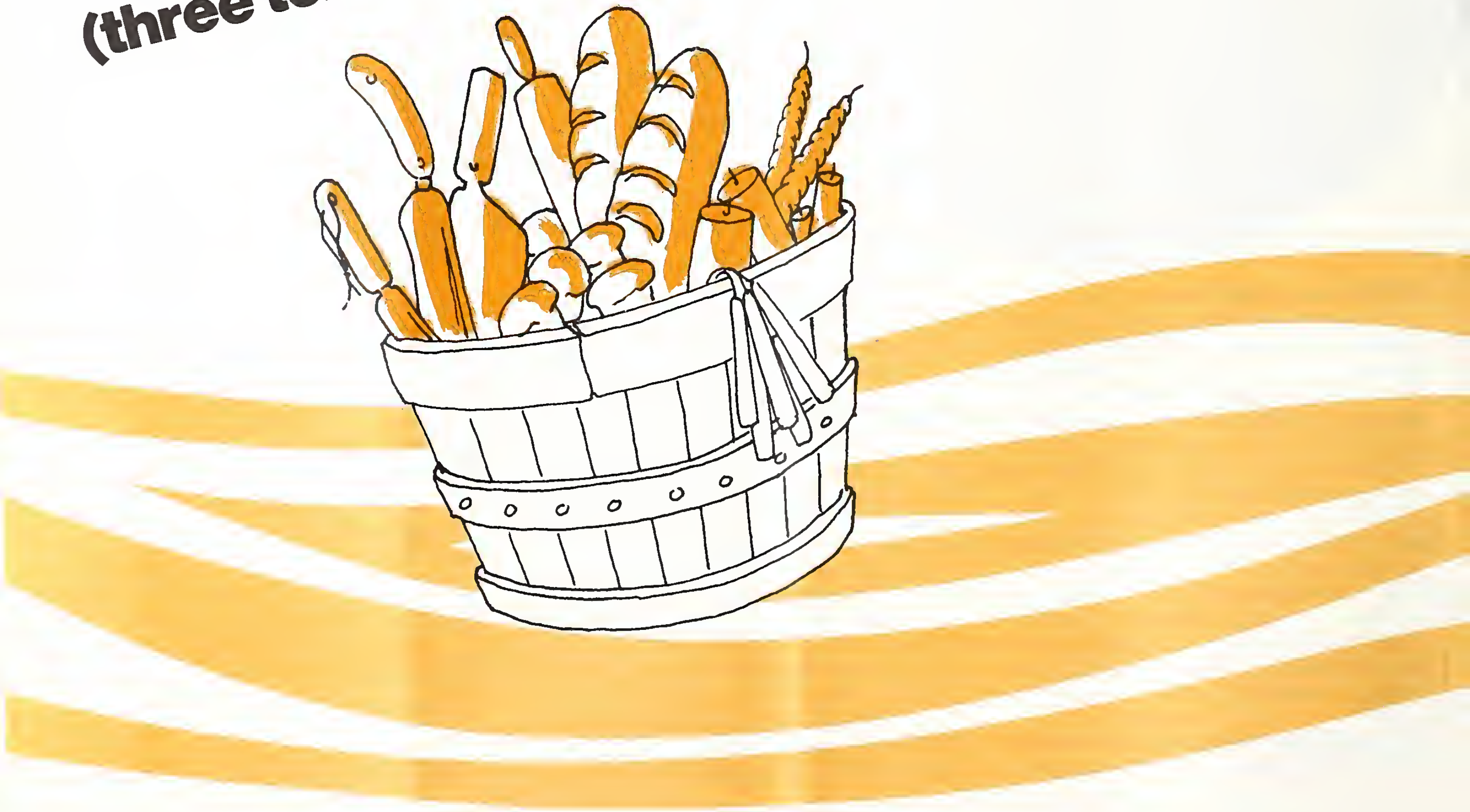
"The same would apply to singles. They may well have certain needs that others do not have and hence the church should be even more sensitive to meet these needs within the context of the fellowship."

So when a title makes you ask questions, images do appear. And that's just one episode from one study of *Living as God's Family.* •

. . . in the old nursery rhyme, the butcher, baker and candlestick maker found themselves adrift in a tub. . . . if we yield to the temptations to be butcher, baker and/or candlestick maker, we too — as individual Christians and as a body of Christ — will find ourselves adrift.

Rub-a-dub-dub

(three temptations to sub)



The Christian way is not an ego trip, but rather, a "wherever-He-goes" trip.

Doug Reichenbach

Rub-a-dub-dub, three temptations to sub
For serving the Lord God alone:
To be butcher, baker or candlestick maker.
Are these temptations our own?

Actually, in the old nursery rhyme, the butcher, the baker and the candlestick maker found themselves adrift in a tub. I want us to consider the challenge that, if we yield to the temptations to be butcher, baker and/or candlestick maker, we too — as individual Christians and as a body of Christ — will find ourselves adrift. Jesus Christ faced these three temptations himself, and because he stood his ground and remained steadfast throughout, he is able to help us who are tempted in these same ways.

There are a variety of ways of looking at the three temptations of Jesus (Luke 4:1-13). One writer has called them the temptations of Jesus to withhold part of his loyalty from God, to foster mere material existence and to test God by a showy display (Beck: *The Interpreter's Dictionary of the Bible*). Another, Stephen Verney, has called these temptations of Jesus the worldly desire for power, the temptation to yield to fleshly appetites and the lust for spiritual preeminence (quoted by Elizabeth O'Conner in *Letters to Scattered Pilgrims*). Donald Kraybill (in *The Upside-Down Kingdom*) suggests that they are the temptations of political power, economic power, and religious power, respectively. Again, I view them as the temptations to be *butcher, baker* and *candlestick maker.*

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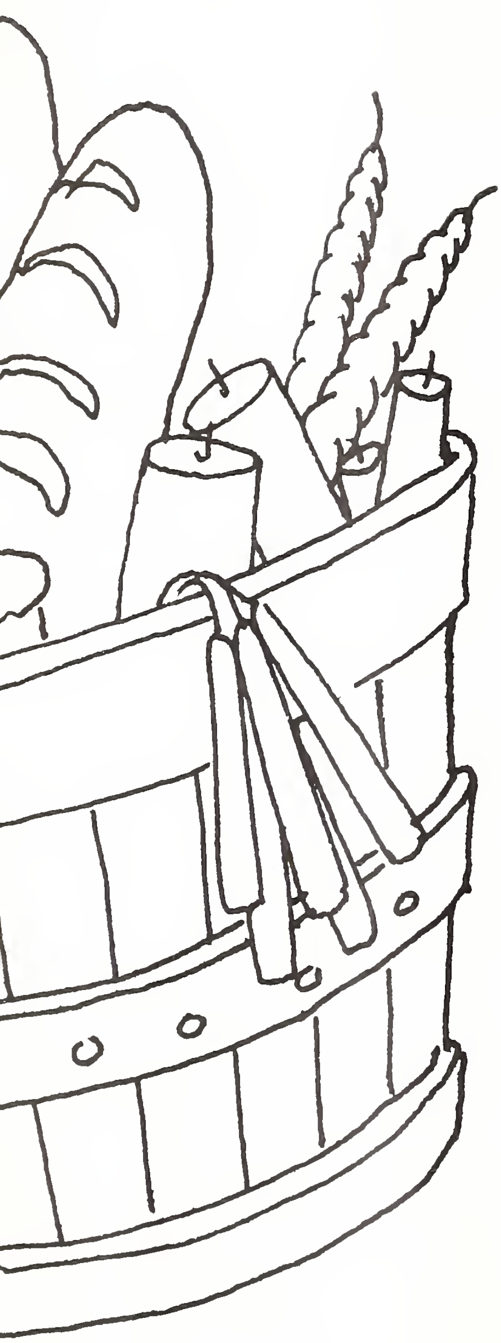
The temptation to be a butcher. "Butcher" conveys a sense of strength and power, of someone who is big-boned and muscular. "Butcher" also connotes violence, a sense of blood being shed, of carcasses being thrown around and cut up, of actual body parts being cut off. Thus, when I speak of the temptation to be a butcher ("to have authority over the kingdoms of the world"), I am talking about the temptation to flex one's muscles, to throw one's weight around, to be in charge; I am speaking of the lust for power, the desire to control people and situations, to manipulate others, the wish to dominate; I am talking about the temptation to cut off our relationships with those who don't submit to our will, the temptation, even, to cut up the body of Christ when it doesn't go in the direction we think it should. This has nothing to do with true meekness, which involves giving up our control, surrendering to God, becoming servant-leaders.

The temptation to be a baker. I see this "changing stones to bread" as the temptation to please people, to be popular, to give persons what they want, to feed people what they want to eat, especially satisfying their "sweet tooth." True meekness has to do with pleasing God before we please people — although, certainly, it is not always easy to discern the difference between God's will and people's wishes, especially among God's people. But even among the people of God, you and I must resist the temptation to give in to the will of the people when this does not ring true with the will of God in Christ Jesus as you and I understand it through corporate Bible study, Spirit-led sharing, meditation and prayer. To do so may be popular and pleasing, but it is also an expression of unfaithfulness. As Jesus said, "How can you believe, since you look to one another for approval and are not concerned with the approval that comes from God? (John 5:44, JB).

The temptation to be a candlestick maker. I view this "jumping off the temple" as the temptation to be spectacular, to attract attention to ourselves — to our good works, our piety, our prayers, our power, our spirituality, our giftedness; in a word, to our candlestick — rather than to the Christ candle we are holding — and its light. This temptation also manifests itself in the desire to be involved in Christian groups that are exciting, showy and emphasize sensationalism — sensational testimonies, sensational miracles, sensational programs, sensational attendance and budgets, sensational music and preaching, sensational religious experiences. We need to realize that it is much more important to be faithful than sensational, more important to be obedient than spectacular, more important to glorify God than ourselves. We need to continually examine our hearts and motives lest, in our need to stick out, we find ourselves no longer humbly serving Jesus Christ. True meekness involves focusing our attention and the attention of others on the light rather than on the stick; it involves not getting in the way of the light, not distracting others from the light, helping others to see the candlelight rather than the candlestick. Often the fancier, the more elaborate, the showier, the more spectacular the candlestick is, the greater the danger that the Christ candle's light will not be seen. If the candlestick helps to draw us to the candlelight, well and good; but if the candlestick itself attracts us and others or if the candlestick only distracts us from the light, then we are playing along with Satan's candlestick tricks and getting fooled by them.

Jesus faced all these temptations. He was tempted to be a butcher, to lord it over people and worldly kingdoms, and to bring force to bear in his relationships. He chose meekness instead and inherited the earth. Jesus was tempted to be a baker, to give people what they wanted, to feed them the bread they wanted, to be popular. He chose meekness instead. Jesus was tempted to be a candlestick maker, to do



sensational things, to focus attention on himself, to be known primarily as a wonder worker. He chose meekness instead. And these temptations were not once in a lifetime matters for him. In Luke 4:13, we read that when the devil had exhausted these ways of tempting him, he left until a more opportune time. Satan surely tempted Jesus throughout his ministry. When Jesus entered Jerusalem, he chose to ride on a donkey rather than a horse, thus choosing a symbol of meekness over a symbol of power. Could this choice to ride a donkey have been a way to remind himself again to keep the faith in the midst of great crowd pressure to be a warrior king, a butcher? When Jesus fed the 5,000 — in John's version at least — the people were about to come and take him by force and make him king. Jesus, however, escaped to the hills by himself, surely to commune with God. Could this have been a way to remind himself again to keep the faith in the midst of great crowd pressure to be a welfare king, a baker? There were several times in Jesus' ministry when he was asked to give miraculous signs as evidence that he was the Christ of God. On those occasions Jesus resisted and spoke instead about the way of the cross as being the only decisive sign people would receive. Even while he was on the cross some said, "He is the king of Israel; let him come down from the cross now, and we will believe him." Satan was surely behind these temptations to avoid the cross, to come down from the cross. But Jesus resisted. Indeed, on that one memorable occasion in the region of Caesarea Philippi when this tempting vision to be a sensation was especially strong (for his own disciples were pushing hard for it), Jesus actually verbalized his resistance by saying, "Away with you, Satan." Could this have been a way to remind himself to keep the faith in the midst of great crowd and even community pressure to be a wonder working king, a candlestick maker?

Jesus faced all these temptations over and over again, and so do I. As a pastor I am tempted to be a butcher, to flex my ministerial muscle, to come across as being so right: "This is how it is. Thus says the Lord." I am tempted to keep control of worship, of body life, of what is emphasized within our congregation. Of the three temptations this is the most difficult one for me to resist — it is strong, part of my defensive/protective nature. As a pastor I am also tempted to be a baker, to serve pastoral pastry, to satisfy people's sweet tooths. People come to me and say, "I didn't get a thing out of the service" or, "I'm not being fed." It's one thing to regret that and to try to understand what their real needs are — it's quite another thing to change course just to please them. I have basically been able to resist this temptation, although it is a strong one sometimes, and resistance to it has come at considerable cost — with much heartache for me and much pain for others. As a pastor I am also tempted to be a candlestick maker, to conduct spectacular "spiritual sideshows," to be showy and sensational in ways that distract from Jesus Christ, the main event. This temptation has not been real strong in my life and ministry, but it is always there. There are any number of "successful" churches and other successful Christian groups who emphasize surface sensationalism of one kind or another and we may be tempted to covet them, copy them or compete with them. Let's seek to promote a deepening spirituality instead.

I face all these temptations over and over again, and so do you. All of us are tempted to be butchers, to rule over worldly kingdoms in our homes, our churches, and our communities, to lord it over people, to bring force to bear in our relationships with one another, to cut off individuals who don't submit to our will, to cut up the church body when we can't force it into our mold. We are challenged to choose meekness instead. All of us are tempted to be bakers, to change stones into bread, to please people before we please God, to give people what they want rather than what is needed, to promote a sweet Jesus rather than a demanding Jesus. We are challenged to choose meekness instead. All of us are tempted to be candlestick makers, to "jump off our temples" and "wow" people, to be spectacular and stress sensationalism in our religious life, to help make candlesticks that are as elaborate as possible. All of this distracts from *the candle Light.* We are challenged to choose meekness instead.

Rub-a-dub-dub, three temptations to sub
For serving the Lord God alone:
To be butcher, baker or candlestick maker.
Are these temptations our own?

They certainly are, and to yield to them is to indulge ourselves and, ultimately, to go adrift. Our challenge is to surrender ourselves to God in the pattern of Christ Jesus that we may be on solid ground and find life. "Because Christ himself has been through these temptations he is able to help us get through them as well" (Hebrews 2:18). The Christian way is not an ego trip, but rather a "wherever-He-goes" trip. May we increasingly learn to follow Jesus along the path of meekness, through the desert and into the promised land. •

The salt of the earth

Allen Hasson

Christians have been compared to salt (Matthew 5:13). Salt is used for seasoning and preservation of food.

The Christian is a catalyst who helps bring out the "flavor" of much that occurs in society and also helps to "preserve" the Word.

Christians affect the course of events, not necessarily with dramatic overt acts, but merely by existing in the midst of others. This happens because others realize, in their own ways, that Christ is the central figure in life. So they tend to behave differently around those who identify with him than around those who do not.

This can lead to frustration for Christians and non-Christians alike. But the Christian, even with weaknesses, can be a catalyst.

For example, a few years ago I was chosen for an important overseas post in my profession. The man who hired me wrote a letter to the one who would be my associate and superior in the overseas job. Here are some excerpts from the letter:

"I think the new (men) will all do you a good job. They are bright, up on the new ideas . . . and I think are hard workers.

"I do have a sort of nagging concern in that ________ and Hasson seem to be rather on the austere side. . . .

"My experience over the years has shown me that these kinds of people often wear better over the long haul than the back slapper and boozer who might make a better initial impression.

"I simply mention it to you because I think we might need to seek means to get (them) going on a social basis fairly early in the game.

"Hasson does not drink coffee, tea, booze, etc. He is, however, a sincere type who I think will wear well.

"I had both of them to my house for a drink before taking them to dinner a week or two ago, and Hasson cautioned me that his orange juice should be a small glass because he didn't drink much before dinner . . . I was belting my Beefeater martini.

"I want to emphasize that I am not concerned (One wonders the length this letter may have reached, had the writer been concerned!), and I realize that social drinking is not a prerequisite. I am simply saying that means will have to be found to compensate for the possible void (of that) which seems to be a standard in the Western world."

This is obviously a sincere and well-meaning letter. It was written by one who holds a high position in a well-known university.

The point is that Christians are destined to "make waves." The foregoing example is but a ripple. It is merely an expression of some concern over the failure of a Christian to come on strong in a "worldly" sense.

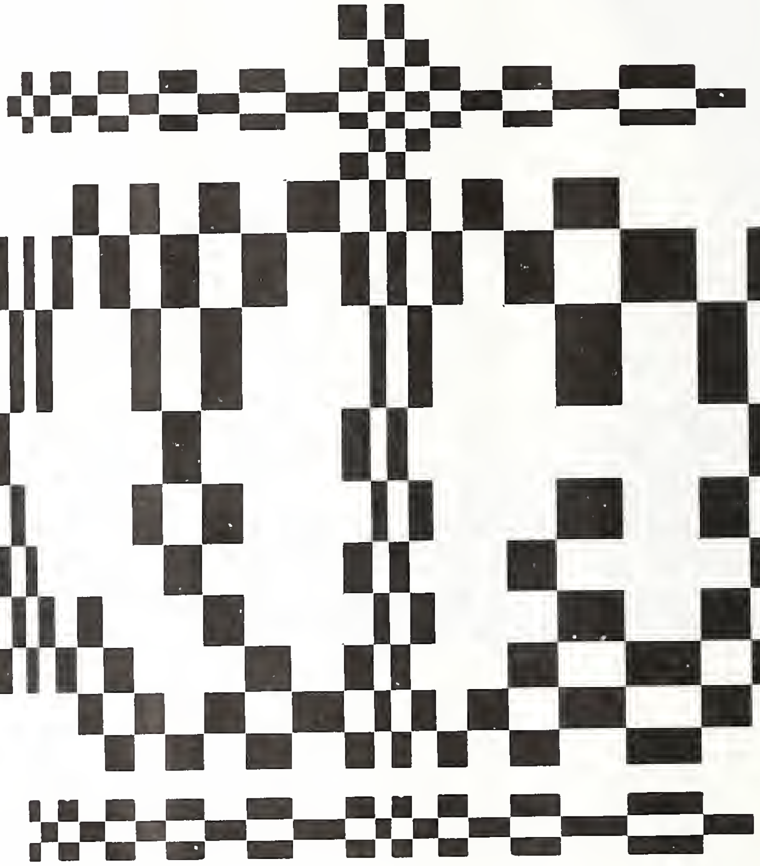
Some of us can do no better. Yet, in my "austerity," I caused an important man to write a lengthy and significant statement. His statement raised a question that caused others to act in significant ways.

The overseas assignment was successful. Austerity melted into warmth in the verdant tropics, due in no small measure to the friendliness of the host-country natives. There was much back-slapping, without liquor. There was hard work, without aloofness. The new language was quickly learned. And after fellow workers recovered from the temporary "sting" that "salt" causes, things went well.

"You are the salt of the earth."

Why I like the GCMC

Monty Ledford



My wife and I were brought up in Baptist churches. We never set foot inside a Mennonite church until 1976 when I filled the pulpit of the church I now serve. So our contact with the General Conference Mennonite Church was an "accident," but an accident which I am sure was providential, and for which I thank God, because I am now a GC Mennonite by conviction and by *preference.* Here is why.

GCMC is a welcoming church. I have never felt left out or looked down upon because we were not Ukrainian Mennonites or Pennsylvania Dutch. We have been made to feel at home, and that is a lot to say for a supposedly ethnic church.

GCMC is a listening church. I have felt that Mennonites, especially those in denominational leadership, would give an ear to concerns with which they disagreed and sincerely try to see things from a different point of view. *The Mennonite* publishes opinions ranging from the sublime to the disgusting because everybody needs to be heard from, and I appreciate that.

GCMC is a Germanic, European church. Of course not everybody can be Germanic or European, but if *we are,* why not enjoy it? It is a great heritage, and I am glad our church can preserve it. Incidentally, I think our hymnbook, with its great hymns of all ages, is the best thing our press has published, theologically and culturally.

GCMC is an ecumenical church. Where I grew up, ecumenical was a dirty word, and it *can* have its bad tendencies. But if there is only one church of Christ on earth, why not express that by cooperating with other churches who confess his name? The GCMC does that.

GCMC is a cohesive denomination. By this I mean that little congregations like ours don't have to go it alone; we can profit from our association with a larger body. We have opportunities which small independent churches do not have.

GCMC is an international church. I am glad for our international connections through MCC and MWC and COM. A constant reminder that Jesus reigns "where'er the sun doth his successive journeys run," is also a continual opportunity to learn from Christians in other lands. Last year our little church had Mbonza Kikunga and Dimuka Mazemba as guests. Would that have happened if we had been independent or members of some other denomination?

GCMC is a small church. This has its disadvantages, but in a small church everyone counts and the grass roots are not so far from the ivory towers (grass towers?).

GCMC is a peace church. I am so thankful that there were people and books who bore witness for me to the whole gospel. We need not be ashamed of our witness, and we need to guard any watering down of it.

GCMC is a church with true kingdom concerns. While much of Canadian/US Christianity pursues personal piety and supports the *status quo,* I am glad for our people in GCMC who recall us to our adversary relationship to this world and our pilgrim status in this age. I am as upset about certain theological developments in GCMC as anyone else — and I will continue to speak out on abortion, women's ordination and biblical criticism — but I, for one, am more than willing to put up with such variety if I can see and hear radical and sincere discipleship (including Rocky Flats and tax resistance) which recalls me to Jesus' lordship, rather than an unbiblical concentration on the spiritual vicissitudes of the inner life which ignores the corporate and worldwide echoes of his reign.

I used to dislike the talk about a personal pilgrimage, probably because of its too tentative connotations, but I have also begun a pilgrimage which the pilgrims in GCMC have greatly helped. Thank you, and let's keep going together.

An old Russian manuscript

Ted Plenert

"I love to tell the story
'Twill be my theme in glory
To tell the old, old story
Of Jesus and his love."

The love of Jesus in his dealings with us is as true today, as it was in his dealings with our ancestors of 150 years ago. I think it has not changed through 2,000 years of Christian history.

This love was manifested to me recently when — by the grace of God — he led me to the rediscovery of an old Russian manuscript. I am sure he led my great-grandfather Heinrich Plenert of Wiesenfeld in the Old Colony Mennonite settlement of South Russia to record it for his descendants.

One Sunday afternoon, not long ago, while looking at old family portraits at the home of an aunt, the widow of a cousin of my father, she asked me if I would be interested in an old manuscript written in Russian. She said it had been left by her husband and had been written by his grandfather.

Of course I was interested. As soon as I saw the manuscript, I realized it must be a family register. I cannot read or write Russian, but I recognized names and dates I had seen before. A Plenert genealogy had been compiled in the late 1950s in German. It had not been officially published, to my knowledge, although duplicated copies of it had been sent to family members.

I could tell this was a family register because it had been ruled into rows and columns, much like a church register. It was written in ink. In places colored ink had been used. The penmanship was neat. The pages were yellow with age and parts were ready to crumble.

Tante Agnes let me borrow it, but she stipulated that she wanted it back. I sandwiched the first page between sheets of plastic wrap to prevent it from falling apart when photocopying it.

As far as I am concerned, this manuscript can be considered equal to a document. It was written long ago, much closer to the events recorded therein. My great-grandfather personally knew those whose names and dates he listed. He lived in a different era, and the documents to which he may have had access no longer exist.

Stamped onto the front page of this document is a seal. The Russian letters have been retraced in blue ink, and translated they read as follows: *Kronsweide Mennonite Church Register Seal.* In the center of the seal is a diagram of an open Bible with two Scripture references. One is from the Old Testament. One is from the New Testament.

The Old Testament reference is 1 Chronicles 3:11: "Joram his son, Ahaziah his son, Joash his son. . . ." This signifies a genealogy. It is an appropriate and simple motto for what is contained in the pages which follow.

The New Testament reference is 2 Timothy 2:19: "But God's firm foundation stands, bearing this seal: 'The Lord knows those who are his,' and, 'Let every one who names the name of the Lord depart from iniquity.' "

This theme reads like a continuation of Menno Simons' theme: 1 Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Much sin has occurred since the days of Menno Simons. There is much need always for repentance and renewal of faith. Nevertheless we have God's assurance that the foundation of the church, Jesus Christ, standeth sure in spite of all sin.

This then, is an old story. It is also a new story. At least it is a new story to me. Stories like this one are new to every generation which becomes interested in family history. They are stories which remain because the Lord Jesus blesses marriage. He blesses it with children. He blesses their baptism. He calls them home at death. All these events are recorded in their place in the general family register.

"It becomes quite thrilling to identify people in the old registers and to relate them to actual people whose photographs we have on hand."

Jesus made all this possible, by establishing his church. The tradition of the church over the centuries has left us with church registers. The family register is but a small segment of the church register. Furthermore, Jesus left us his story — the Bible — which has been handed down to us over the centuries through his church. That story too is old. It is also new.

In response to the tax cuts received in 1981, 27 staff members of the Church of the Brethren General Board decided to protest by sending 30 pieces of silver to the White House as a symbol of "this betrayal of the poor." The pieces of silver were sent to President Reagan with a letter explaining that the staff members are troubled by receiving this tax benefit while federal programs for the poor are being severely cut. Those who signed the letter asked that the money, symbolized by the 30 pieces of silver paid to Judas Iscariot to betray Jesus, be returned to the programs from which it was taken.

Teenagers want to be disciplined because they equate discipline with love, assert Jane Norman and Myron Harris after conducting a three-year survey of over 160,000 American teenagers. The study was done in conjunction with Xerox Education Publications and Crossley Surveys, Inc. "A 14-year-old girl said that she didn't think her mother loved her because she never got punished like her friends," according to Norman, adding, "She said she never got grounded."

NEWS

Resolutions, humor mark Central District

Middlebury, Ind.—Resolutions on handguns, El Salvador, a new congregation, and the nuclear freeze and disarmament were passed by the Central District Conference, held here March 25-28.

Hosted by the Pleasant Oaks Mennonite Church, with Sara Von Gunten as chairwoman, the CDC meetings were held in the First Mennonite Church (MC).

CDC president James Waltner gave the keynote address, using the text, "Blessed are those who hunger and thirst after righteousness for they shall be filled" (Matthew 5:6). He said this beatitude suggests that faithfulness to Christ means carrying out the good news and raises the issues of justice and unity. In talking about justice he used the quote "The world is too dangerous for anything but truth and too small for anything but love."

Some of the resolutions dealt with later in the sessions tied in with Waltner's emphasis on justice. One resolution pointed out the "countless unnecessary deaths" resulting from the abundance of handguns.

CDC passed a resolution to "call on the United States government, and all other governments involved, to stop shipping armaments, military supplies and military personnel to El Salvador."

Delegates also resolved to call on the United States and other countries involved to take immediate steps toward a nuclear freeze, disarmament and eventually abolition of nuclear weapons.

Another resolution committed the conference to start at least one new congregation within the conference year.

A "parade of committees" told about Christian education, youth, historical research, peace and service, the conference minister's work, Women in Mission, Camp Friedenswald, missions, ministers and conference programming.

Program chairwoman Jeannie Zehr interacts with humorist and theologian Tom Mullen, guest speaker at the Central District Conference.

Longer reports from some committees came later, with updates from Chicago Area Mennonites, the General Conference, Mennonite Biblical Seminary and MCC Great Lakes (regional organization).

Elections did not include the office of president. Elected as vice president to fill out one year in a term was Richard Bucher, pastor of the Topeka (Ind.) Mennonite Church. The new secretary is Elizabeth Hostetler of First Mennonite Church, Lima, Ohio.

A budget of $147,895 was adopted. Most items were similar to the previous year except for $10,000 given to Chicago Mennonite Learning Center, a school begun by Chicago Area Mennonites.

A separate budget for Camp Friedenswald was presented. The district had not had a voice in passing it before this year. Roger Siebert of Grace Mennonite Church, Pandora, Ohio, announced his church approved giving $10,000 from its Martha Hilty Fund for CDC debt retirement.

The historical committee's presentation on the 25th anniversary of the 1957 merger of the Middle and Central districts was a conference highlight. Under the direction of chairwoman Rachel Kreider of Wadsworth, Ohio, it tied together much of the district's spirit.

The program committee offered a wide variety of well-attended seminars on two afternoons. Most were resourced by people from within the district and some by General Conference staff.

Youth simulated a "Family Feud" game show for their evening presentation. They used material from a survey of conferees taken early in the sessions.

Guest speaker Tom Mullen used the conference theme "Breathing New Life into God's Family" for his three talks and two seminars. Mullen is a member of the Society of Friends (Quakers), associate professor of applied theology at Earlham School of Religion, Richmond, Ind., and writer of books and articles.

Two out of three poor adults are women, but most efforts to get them off the welfare rolls will fail because the programs are designed for men, according to a federally funded study on the "feminization of poverty." Bureau of the Census figures show that while the number of poor families headed by males dropped between 1969 and 1978, the number headed by women increased to 2.7 million from 1.8 million. More than half of all poor families are headed by women, the study said.

Refusal to enter military service has put another South African conscientious objector behind bars. On Feb. 23, a military court sentenced Michael Viveiros, a Cape Town Baptist, to 18 months in a civilian prison. "It would be contrary to my faith for me to take up arms and to kill a fellow human being even if he in the secular sense be seen as an enemy of mine," he said in explaining his stance. Viveiros is one of four South African conscientious objectors to have received a sentence during the past two years for refusing to enter military service. A fifth faces likely court-martial proceedings in coming months.

Books of the Bible have now been published in 1,739 different languages and dialects, according to the latest Scripture language report of the United Bible Societies — an increase of 29 languages over the previous annual report.

Mullen punctuated his speeches and seminars with humor about real and imaginary situations while keeping to his basic points. In his first address he stressed how the family and the church are similar. In both, people care for each other, are interdependent and need humor to keep their perspective.

"How can we create an environment so faith gets a chance?" Mullen asked in his second talk. He said that true Christians, no matter what denomination, are more similar than people within a denomination.

"The Illusion of Freedom" was Mullen's Sunday sermon, based on the prodigal son story. "We can never be free of the characteristics of our personality that tie us down," he said. He revealed he identified with the elder son who could have experienced freedom at home. "We can take up our responsibilities where we are, and they will not be so heavy because God loves us," he said.
Marion Keeney Preheim

Pastors Anne and Kenneth Rupp serve communion at the CDC Sunday morning worship.

Bread for the World sets five-year vision

New York—Bread for the World, the national movement of Christians fighting hunger through public policy advocacy, plans to more than double its membership by the end of 1986 and to extend its role in shaping policies that affect hungry people, according to a "five-year vision" that the organization has drafted.

Bread for the World's purposes are to "help people understand the crucial role that public policy plays in determining whether people eat or die," and to "mobilize a growing number of persons who are equipped and determined to use the gift of their citizenship to bring about US policies that work toward the elimination of hunger," according to the vision statement.

Members of Bread for the World work against hunger by contacting their US senators and representatives about legislation, some of it drafted or initiated by Bread for the World, that will affect hungry people.

To act faithfully on its vision, BFW has set goals to guide its progress through 1986. Among the goals are:
—a membership of 100,000 (up from 40,000);
—1,500 active local groups, including at least 200 on college campuses;
—a BFW coordinator and coordinating committee in every congressional district;
—greater influence in shaping the congressional agenda and administration policies on hunger-related issues;
—involvement in local and state hunger issues, as the situation may require, without diverting energies from national legislative targets;
—a network of people overseas who will evaluate aid and development programs and monitor the food situation in specific countries;
—the development of learning resources about hunger that reach persons of every age and that include families;
—two thousand congregations that are learning about and taking action against hunger on a regular basis as BFW "covenant churches."

Because Bread for the World's active concern for the hungry is motivated by Christian values, its vision includes serving the church as a unique tool for struggling against world hunger and helping Christians take effective action. This action is supported by prayer, praise and celebration and is rooted in the biblical tradition of the church.

A strategic step toward some of the 1986 goals will be made later this year when Bread for the World moves its staff headquarters to Washington.

Approximately 200 worshipers gathered on April 9 next to a Titan II missile site near Potwin, Kan., in a Good Friday service (right). People, mostly Mennonites, came from Wichita, Newton, Moundridge, Hesston, Goessel and other surrounding towns, and as far as Concordia, 150 miles away. "We're here to remember the death of a non-violent man at the hands of violent rulers," said Mary Harren, one of several who led in the worship. The service included a mime, several readings, prayers, singing and sharing of bread and wine as symbols of life.

The Egyptian government has instructed Mennonite Central Committee to transfer or terminate its projects in the North Sinai community of El Arish. The Feb. 2 directive follows other steps taken in recent weeks to restrict MCC's involvement in the country to church-related institutions. "The reasons behind these efforts to limit our activities are still being pursued," according to Paul Myers, MCC secretary for the Middle East.

Central American refugees on the increase, says IMHMC

Newton, Kan.—In terms of refugee resettlement in North America, Central America will be to the '80s what Indochina was to the late '70s, according to participants at this year's Inter-Mennonite Home Ministries Council meeting, held March 29-30 in Elkhart, Ind.

"Ministries Among New Immigrants" was the main topic of the council's discussion, as it studied recent trends in refugee resettlement in North America and drew conclusions about their implications for denominational outreach and assistance. Council representation includes representatives from the Mennonite Church, General Conference, Brethren in Christ, Mennonite Brethren, Mennonite Central Committee and the Conservative Mennonite Conference.

While immigration to Canada and the United States from Indochina appears to be dropping off, the flow of persons seeking a new life here from Central America is on the increase, despite the fact that official immigrant quotas are being held at low levels. For immigrants, the gateway to Canada appears to be wider than that to the United States, especially for Salvadorans, Guatemalans and Cubans.

In the US, total immigration for 1982 has been set at 140,000, of which 100,000 are to be Indochinese, 20,000 Russian (in actuality, most will be Russian Jews), 3,000 Poles, Romanians and Ethiopians, and 5,000 from the Middle East. Only two Salvadorans were given asylum in 1981, while 6,000 were deported to their native country to almost certain death.

Meeting participants heard reports which indicated that, once in the United States, immigrants settle most heavily in southern and western states such as Texas, Florida, California, Washington and Oregon. Pennsylvania and Illinois also attract large numbers.

"It will be important for each denominational group to keep these settlement patterns, as well as national origins, in mind when church planting programs are being considered," said Stan Bohn, council secretary and executive secretary of the General Conference's Commission on Home Ministries.

The Canadian government apparently got more than it bargained for during 1980-81, when it promised to match the numbers of refugees from Indochina which Canadian church groups would support. Canadian churches sponsored the entry of 25,000 refugees during this time, far more than was anticipated by the government's Manpower and Immigration Department. Mennonite churches alone took in 4,500, or 18 percent of the national total.

IMHMC heard a number of reports and papers on the immigration question and the churches' response.

Leadership is still the main problem facing refugee groups and the churches which assist them. Council members discussed questions such as: How long does one encourage the segregation of the new church from others beyond their group? How long should a refugee church be dependent on outside support? How Anabaptist should they be? How does one deal with ulterior motives when members request baptisms, wanting only to be accepted and accommodate the wishes of their sponsors?

"In short, we dealt with many of the same agenda items that overseas mission boards deal with in their foreign work, only our struggles are right here in North America," Bohn said.

Ray Horst of the Mennonite Church serves as council chairperson, while Arlene Miller of the Brethren in Christ is vice chairperson. *Larry Cornies*

Warehouse flooding at the port of Assab has damaged a substantial portion of 5,000 metric tons of grain Mennonite Central Committee sent to Ethiopia in late 1981. The extent of the damage has not yet been determined, but early estimates suggest that up to half of the grain may no longer be fit for human consumption. Not affected were 250 tons of peas and lentils. The Canadian Food Bank has arranged for World Food Program to assess the damage and is making inquiries as to possible insurance compensation for or replacement of some of the losses.

"Ethical and Stewardship Dimensions of Rising Health Care Costs" was the subject of an inter-Mennonite study conference in Chicago Feb. 19-20. People representing many professions — hospital administration, medicine theology, nursing, law, sociology, economics, business — met to examine the many factors that influence health care and the costs of illness. Insurance rates nationally increased 800 percent from 1960-80. Projected increases are worse. Questions from the conference were focused into 12 specific topics. Papers will be prepared by November. The final documents will be prepared for use by congregations and discussion groups.

Tom Olney of Plattsmouth, Neb., is suggesting that Sunday, July 4, be a day of prayer for the United States. In order to coordinate the effort, he proposes that people pray at the same time; thus, those in the Eastern time zone would pray at 4 p.m., those in the Central time zone at 3 p.m., etc.

Courageous health care focus of MHA

Louisville, Ky.—Not many people expected over 330 Mennonite health-care people to assemble here March 13-17 for the Mennonite Health Association's second annual meeting. The theme was "Courageous Caring."

John Duerksen, song leader, was embarrassed at bringing 50 printed song sheets. Ron Hunsicker, worship leader, confessed chagrin at having brought only 100 printed litanies.

Yes, the MHA is growing. All its departments, (1) Hospitals, (2) Aging Ministries, (3) Trustees, (4) Nurses, (5) Congregational Health Concerns, (6) Developmental Disabilities, and (7) Chaplains, were well attended in special workshops.

More than 60 student nurses attended interviews with Mennonite administrators prior to the official opening of MHA. These students also shared in the convention.

Jep and Joyce Hostetler, from the (Columbus) Ohio State University Medical School, made two presentations to MHA plenary sessions. In "Caring Confrontation" they spoke of relating to significant others, confrontation within congregations, and gave a model for caring confrontation as helping professionals. Their second presentation, "Caring Community," pointed out that more people have more acquaintances but less close friends. Recent polls show increasing numbers of people today wanting closer ties with others (a 1980 poll showed 49 percent in this group). Community is precious to people when they experience it as a caring group.

Myron Ebersole, director of pastoral services at the Hershey (Pa.) Medical Center, gave the Sunday sermon on "Courage to Care." Ebersole pointed to Isaiah 53 as a model. Persons are called not first to cure — but to care, to freely enter into the pain of another and bring it to the center of attention. Jesus represents not so much positive thinking, but brokenness. As persons give up on their own power and suffer a common brokenness, they touch the essence of life. The cross symbolizes the power of God. The love of God is passion for human beings and passion for creation and its peace.

THE MENNONITE HEALTHCARE TEAM
WORKING TOGETHER FOR
WHOLENESS OF PERSONS
MENNONITE
HEALTH ASSOCIATION
DOCTORS
CHAPLAINS
NURSES
HOSPITALS
TRUSTEES
MHA DIRECTORS

The different parts of the MHA membership reflect the total team approach which is being fostered through MHA.

MHA is conjointly planned with the Protestant Health and Welfare Assembly. Several sessions and workshops serve both groups.

At the annual joint luncheon of Mennonite and Church of the Brethren health-care people, Larry Ulrich, De Andreis Institute of Theology associate professor of pastoral care and counseling, reflected on "The Church and Health Care." Ulrich challenged Christians to be (1) *disciples:* Even in health care, we must put priority on being learners; (2) *servanthood:* Every 1 percent growth in unemployment results in 3½ percent growth in mental illness. Shalom is an involved servanthood/peacemaking lifestyle that calls us to do more preventive caring; (3) *shepherds:* We need to be not just out front, but also *with* people; (4) *stewards:* We must seriously look at resources *and* priorities in needs.

Wayne E. Oates, professor of psychiatry and behavioral sciences, University of Louisville Health Services Center, addressed the MHA/PWHA on "Two Challenges to Courage in Caring." Oates read Mark 2:23-28 and referred to 1 Samuel 21-22. He said Jesus and the priest Ahimelech injected personal compassion into the institutions of their day. Our challenge is to cut through the trivia and bureaucratic red tape to put faces on our institutions and warmth into our caring. A second challenge is for all Christians to commit themselves to a creative austerity. Too often we wait for a "second coming" from Washington or Ottawa but fail to take creative initiatives ourselves.

In a final MHA plenary session, Robert Perske, Darien, Conn., author of *New Life in the Neighborhood,* spoke on "New Life With Disabled Persons." Perske's research shows that today more neighbors are for persons with handicaps than against them. People are awakening to the beautiful potential in all people and Perske illustrated neighborhoods where handicapped people added new dimensions. The positive efforts made in this area have enlarged the collective community consciousness and appreciation for the handicapped.

In plenary session, the MHA adopted a resolution opposing the Civilian-Military Contingency Hospital System (based on a limited nuclear war not on US soil) and the whole nuclear threat to world health.

Marvin Ewert, Newton, Kan., hospital administrator, succeeded Ronald Schertz as the new president of MHA. The 1983 convention is scheduled for mid-March in San Diego.

At its final Louisville meeting, the MHA board of directors adopted a 1982 income budget of $36,010.42 with projected expenditures of $29,876. *Bernie Wiebe*

The Winnipeg Chinese Mennonite Church has launched some major plans to raise funds for relief efforts in Sichuan province in China. One of these events was a fund-raising banquet at First Mennonite Church, Winnipeg, on Feb. 27, during which over $2,800 was raised. Over 1 million houses and 6.7 million hectares of land were flooded in China in mid-August of last year. The funds collected will be channeled through Mennonite Central Committee (Canada) to the International Red Cross.

A 6,000-seat tent on St. Ives Showground (right) on Sydney's north side was the meeting place for a two-week Leighton Ford Reachout from Feb. 21 to March 7. Over 58,000 people came to the 14 meetings in the tent, and 2,050 registered commitments to Jesus Christ, according to the sponsoring committee, which represented 160 of the district's churches of many denominations.

Commentary from Latin America

Santa Cruz, Bolivia (MCC)—The devil surely uses objectionable aspects of communism such as the denial of God and human rights and freedom. How? For one thing, he drives Christians into a camp of blindness to the injustices and human exploitations their own governments and institutions are perpetrating.

Labels such as "leftist" and "rightist" are part of the polarization that obscures biblical and non-violent efforts for social justice. Even Christian or community leaders who have never read a Marxist tract are targeted as "communists" for basic efforts to help the poor improve their own lives.

But to the extent that the leftist-rightist labels are accurate, those at both extremes all too frequently deny God's rightful place in human life. When "leftists" do so it is by their verbal denial and actions; "rightists" who do so manage by their actions alone.

Those Marxists who verbally deny God at least make their word and deed consistent. Christians who support right-wing governments because they protect mission work and even claim to uphold Christian values may be forgetting that the Lord Jesus said, "Not everyone who *says* to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who *does* the will of my Father who is in heaven."

I no longer puzzle over why the power of God is lost in the confusion. I have been living in a country for almost two years now in which governments in power identify the slightest threat as communist-inspired, but themselves carry some of the worst records of injustice, bribery and violation of human rights, while glibly identifying themselves as Christians.

But more disturbing is the staunch support given to the existing authorities by evangelical missionaries along with the national churches they have brought into existence. These people too, cry "communism" in the face of perceived threat.

I suggest that at the root of the problem is the failure of Christians to live out the implications of being born again. Someone has insightfully observed that for many Christian capitalists the Golden Rule means that those who have the gold make the rules.

I am unimpressed with the argument that a government's strong anti-communist stance is desirable because it allows freedom to evangelize.

Evangelize to what end or purpose? If evangelism produces Christians whose zeal for God engenders a denial of practical love for neighbor — both personally and through support for an oppressive government — is it then any wonder that communism with its promise of economic equality becomes increasingly attractive to the millions of poor?

There was considerable rejoicing in this government and among many of the Chrisitians of this poverty-stricken country when Ronald Reagan was elected president of the United States. Why? A relatively prosperous native professing Christian acquaintance may have summarized it when he said, "Reagan is clearly anti-communist, he is a Christian, he is in favor of free enterprise and he is for the protection of missionaries to this country."

Incredible as the prediction may appear right now, I believe that in a matter of a few generations "leftist" regimes will govern nearly the whole of Latin America. They will gain power largely because of intolerable violations of basic human rights and dignity by existing governments and rich minorities. At the moment these governments are demanding silence about their behavior. Sad to say, Protestants are not known to "cry justice" in the face of such violations.

It will be wise and in accordance with God's will, I believe, that repentance begin with the household of God. Christian mission and development agencies will do well to incorporate into their proclamation and programming Christian principles and practices of mutual aid, love for neighbor including enemies, and a supreme allegiance to the kingdom of God which transcends *all* other authorities.

Undergirding this strategy is the belief that the faithful Christian church can and will survive and thrive, no matter what earthly rule it is subjected to. If we put Christ-like compassion and the mutual bearing of burdens into practice, Christians will have met head-on one of the avowed tenets of communism's ideology, that religion uses the hereafter to gloss over present oppression.

It may already be too late to head off violent attempts at change benefiting the poor. Late or not, if Christians choose to avoid the righteousness/justice of the kingdom of God in their proclamation and program, then Karl Marx's disillusionment with Christianity will be credible among the poor masses. *Dan Zehr*

Pastor needed

Small growing congregation in Sudbury area seeks the services of a full-time minister. Position open Aug. 1, 1982.

Interested applicants should address inquires to:

Ron McCauley
1447 Marcel St.
Sudbury, ON P3E 4G5.

Mennonite Central Committee is sponsoring a three-week learning tour to southern Africa in February 1983. Participants will visit three or more countries among Botswana, Swaziland, Lesotho, Zimbabwe and the Republic of South Africa. The purpose of the tour is to give North Americans insight into the conflicts and needs of the region, and to familiarize them with the work of MCC. The tour will be limited to 12-15 people, and MCC will make a special effort to include minorities. Total cost will be approximately $2,700. Write or call (by the end of May): Nancy Heisey Longacre, MCC, 21 S. 12th St., Akron, PA 17501; 717/859-1151.

A Mennonite missionary in Trinidad recently had a part in sparing the life of a death row convict, reports the *Mennonite Weekly Review*. Intervention by Addona Nissley was credited in the unprecedented stay of execution granted convicted murderer Julien Marshall, a convert to Christ through the Mennonite-sponsored "Way of Life" broadcast heard locally.

Grabers attend National Council on Aging

Newton, Kan.—Eldon and Martha Graber, program directors for the new Inter-Mennonite Council on Aging, attended the 32nd annual conference of the National Council on Aging in Washington March 31-April 3. The theme of the conference was "The American Dream — Assessing the Status of Older Americans."

Speakers for the plenary sessions, attended by approximately 3,000 conferees, included Vice President George Bush and former Vice President Walter Mondale. Many speakers in the plenary sessions focused on the effects of the economy and budget cuts on services to the aging.

Mondale's plea to the president to reduce the defense budget and to table a SALT agreement to eliminate the nuclear threat, saving $45 billion we are now spending and bringing an end to economic disaster, was warmly applauded, as was his statement that "older Americans should be allowed to work." The report by Vice President Bush that the president would back legislation to prohibit mandatory retirement based solely on age also received applause.

Non-governmental and religious organizations recommended that church groups cooperate with other organizations in their communities. "Our experience has been that the churches have been reluctant to enter into local services for the elderly," reported one representative. "Better communication is needed," said another, "especially since federal monies are shrinking. The need is greater than ever."

The Grabers also attended recent sessions of the Protestant Health and Welfare Assembly in Louisville, Ky., March 13-17, where the Inter-Mennonite Council on Aging met and reviewed priorities for 1982.

To communicate goals of the Inter-Mennonite Council on Aging, the Grabers attended the Lancaster Mennonite Conference and Missions Assembly and the Atlantic Coast Conference, displaying materials and meeting with members of commissions concerned with the aging. There is a growing interest in becoming involved with the aging in Mennonite conferences.

Goals of the council are to recognize the significance of a Christian Anabaptist faith in the experience of aging, to promote a factual and positive understanding and attitude about the aging process, to encourage and support organized programs for recognizing resources and meeting needs of older persons in congregations and communities, to help congregations and related groups assist persons to live with dignity and with as much control over their lives as possible, to promote Mennonite and Brethren in Christ involvement and visibility in community, state and national levels in aging concerns, to help younger persons understand that they are now determining what kind of older persons they will be, and to help persons of all ages understand the impact of their own attitudes and actions on older persons.

Functions to carry out these goals include gathering resource materials and information, promoting workshops and assisting with organization of support services and self-help programs, encouraging intergenerational relationships and coordination of various agency projects and functions, and gathering information on persons and agencies available to offer assistance in the field of aging.

The Grabers visited and gathered information from more than 20 agencies with national offices in Washington and visited four libraries with special resources in the field of aging and gerontology. *Eldon and Martha Graber*

Housing project completed in India

Calcutta, India (MCC)—"What was a desert has now sprouted with houses," observed Mennonite Central Committee India staffperson Julius Devadason after a January visit to Ganjam district in eastern India. MCC helped 99 families there build houses following a disastrous flood in September 1980.

The flooding in Orissa State damaged or destroyed approximately 200,000 houses and disrupted the lives of 2.6 million people. In December 1980 MCC agreed to provide $65,000 for a building project in cooperation with Lutheran World Service.

When Devadason and other MCC personnel visited the project site this past January, future occupants were working at adding roofs and flooring to the otherwise completed houses. Difficulty in obtaining bricks, cement and straw had delayed work for three months.

Assisting with the labor during the course of the project were LWS workers and volunteers from the Mennonite Christian Service Fellowship of India. "It appears they have done a good job and at a [reasonable] cost," says MCC India staffperson Charles Edwin.

Construction costs for each house were approximately $500, with beneficiaries expected to contribute some of the materials.

Edwin suggests that one weakness of the project was not including more practical training and instruction for the beneficiaries. But he adds, "The fact that these poor people will now have better houses than they ever could have afforded on their own should assist them towards a broader and more progressive outlook on life."

MCC plans to make a follow-up visit to the site a year or two from now to see what impact the housing project has made on the lives of the people.

Residents at village in Orissa State, India, with some of 99 houses built with MCC help

"Choose life so that you and your children may live" (Deuteronomy 30:19) is the theme for a "Weekend of Worship and Witness" on Pentecost, Shavuoth and Memorial Day weekend of May 28-31, being sponsored by Clergy and Laity Concerned, Fellowship of Reconciliation, Religious Task Force/Mobilization for Survival and Riverside Church Disarmament Program. Organizers are suggesting that religious communities hold services of worship and prayer, then make pilgrimages to a nuclear facility in their area where nuclear weapons are developed, assembled, stored, deployed or where decisions are made to continue the arms race.

Excerpts from testimony at the trial of five people arrested for entering Rocky Flats nuclear facility (see *The Mennonite,* Jan. 19, p. 38): "I see . . . my vocation as that of prayer, and that has included prayer for peace and against nuclear weapons . . ." (Jennifer Haines); "I don't want my children . . . or yours . . . destroyed . . ." (Anna Zook); ". . . 15,000 persons starve to death each day, while it would take only two weeks of world military spending, $20 billion," to provide adequately for the needs of everyone on earth (Hedy Sawadsky); "In comparison to the impending nuclear holocaust, the German gas ovens were a trial run" (Kristina Selvig).

More than $235,000 in proceeds from the Mid-Kansas MCC Relief Sale will go to support the work of Mennonite Central Committee. Sponsored by 60 Mennonite, Amish and Brethren in Christ congregations in central Kansas, the relief sale was held April 2-3 in Hutchinson, Kansas.

RECORD

CALENDAR

June 17-20—New Call to Peacemaking, Elizabethtown, Pa.

Canada

May 14-16—Saskatchewan Mennonite Youth Organization retreat, Camp Elim, Swift Current, Sask.

July 3-7—Conference of Mennonites in Canada, Brock University, St. Catharines, Ont.

Eastern

April 29-May 1—Eastern District Conference, Camp Men-O-Lan, Quakertown, Pa.

Northern

June 17-20—Northern District Conference, Mankato (Minn.) Church

Pacific

June 17-20—Pacific District Conference, Grace Church, Dallas, Ore.

Western

April 30-May 1—Peace retreat, Camp Mennoscah

May 29-31—Developmentally disabled retreat, Camp Mennoscah

MINISTERS

David W. Braun, pastor of the Zion Mennonite Church in Elbing, Kan., has accepted the position of conference pastor for the Conference of Mennonites in Alberta on a half-time basis, beginning July 1. The Brauns will reside in Lethbridge, Alta.

Edward Funk, pastor of the Graysville (Man.) Church since 1975, has resigned effective Aug. 31.

Robin LaRue was installed March 14 as pastor at First Church, Nappanee, Ind.

Rhodes

Habegger

George E. Leppert, began as pastor at Bethany Church, Freeman, S.D., on April 1. He had been serving at Spring Valley Church, Newport, Wash. He also served at First Church, Lima, Ohio.

Ernest W. Neufeld began April 1 as conference minister of the Northern District Conference. He had served as pastor at Bethany Church, Freeman, S.D., since 1978. A graduate of Bluffton (Ohio) College and Mennonite Biblical Seminary, Elkhart, Ind., he served pastorates in Summerfield, Ill.; Philadelphia; Allentown, Pa.; and Phoenix.

Timothy Rhodes will begin in June as pastor of the Mennonite-Presbyterian Yoked Fellowship, Donnellson, Iowa. Rhodes has been licensed by the Central District and is serving two Methodist congregations while attending Mennonite Biblical Seminary, Elkhart, Ind., where he will graduate in May.

Kenneth and *Anne Rupp* have accepted a call to a co-pastoral ministry at Alexanderwohl Church, Goessel, Kan., beginning Sept. 1. The Rupps are completing eight years of co-pastoral ministry at Pleasant Oaks Church, Middlebury, Ind. Kenneth has pastored at Rainbow Boulevard Church, Kansas City, Kan.; First Church, Beatrice, Neb.; and Turpin (Okla.) Church. Anne co-pastored a Methodist church near Kansas City in 1974.

Stephen C. Strunk began April 11 as associate pastor of the Pine Grove Church, Bowmansville, Pa. He had served First Church, Clinton, Okla., for five years.

WORKERS

J. R. Burkholder, professor of religion at Goshen (Ind.) College, has accepted the position of program director of the Dallas Peace Center during his sabbatical, which runs from August 1982 to July 1983. The peace center, in its first year of operation, intends to be involved in dispute mediation, advocacy, scholarly study and community education.

Brian and *Wendy Funk,* Vineland (Ont.) United Church, have begun a three-year assignment with Mennonite Central Committee in Zaire. Brian works on maintenance and construction at a hospital, and Wendy serves as a nurse. Brian has an interprovincial plumber's license from Mohawk College in Hamilton, Ont. Wendy has a nursing diploma from Niagara College in St. Catharines, Ont. Their parents are Walter and Helen Funk of Vineland, and John W. and Anne Andres of Niagara-on-the-Lake, Ont.

Howard Habegger, executive secretary of the Commission on Overseas Mission, will join the faculty of the Bethel College (North Newton, Kan.) Bible and religion department second semester of the 1982-83 school year. He will teach New Testament, International Church Service and Mission, and lead an international mission tour to South America in the June summer term. Habegger will replace *Perry Yoder,* who will be on leave for the spring semester to teach at Conrad Grebel College, Waterloo, Ont.

Pastor needed

The Plum Coulee Bergthaler Mennonite Church invites applications for the position of full-time pastor.

The church consists of 280 members.

The church is located in the town of Plum Coulee, Man., population 600, in a farming community.

Parsonage available.

Contact:
Jack Siemens, chairman, pulpit committee
Phone 204/829-3995, or
Clarence Falk, vice chairman
Phone 204/829-7729
Plum Coulee, MB R0G 1R0.

Teachers needed

Westgate Mennonite Collegiate invites applications for 1982-83 teaching positions in the following areas:
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Apply to:
Erwin Strempler, principal
Westgate Mennonite Collegiate
86 Westgate
Winnipeg, MB R3C 2E1.

Instructors needed

Iowa Mennonite School has openings for English and industrial arts instructors for the 1982-83 school year.

If interested, write or call:
Norm Yoder, principal
Iowa Mennonite School
Route 1
Kalona, IA 52247
319/656-2073.

Church celebration

Plans are being made to celebrate the beginning of the **First Mennonite Church in Indianapolis.** Everyone who has been involved here during the past 30 years is invited to participate. The celebration will start Saturday, Aug. 14, 1982, at 7 p.m. with a program at the church. We will continue on Sunday with worship at 9:30 a.m., followed by a fellowship or carry-in meal at noon. There will be limited lodging available in homes. R.S.V.P. by July 15.

For further information and/or reservations, write:
First Mennonite Church
2311 Kessler Blvd., N. Drive
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Mountainview Mennonite Church, Vancouver, with 150 members, has an opening for the position of pastor, beginning in summer 1982.

Applicants with previous pastoral experience are invited to write or call for further information to:
David Epp, pulpit committee chairman
11771 Oldfield Ave.
Richmond, BC V6X 1M3
Telephone 604/273-9803.
Confidentiality will be respected.

Music director needed

Rosthern Junior College requires a music director.

For information or application contact:
David Winter
Rosthern Junior College
Rosthern, SK S0K 3R0
306/232-4222.

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- Purchasing
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- Fund raising

Apply to:
President, Columbia Bible Institute
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Clearbrook, BC V2T 2Z8
604/853-3358.

Pastor needed

West Abbotsford Mennonite Church invites you to apply for the position of pastor of a 250-member congregation, as part of a two-man team. This position is available immediately. We are, however, prepared to wait until mid-1983 for a successful candidate.

Please apply to:
Alvin Ens, moderator
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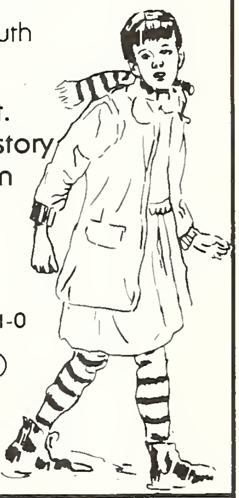

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LETTERS

Do we feel guilty?

In the March 16 issue, one of the respondents to the article "Mennonites in Nuclear US and Canada" feels that the article is condemnatory and self-righteous. Were the prophets self-righteous? They used much stronger language than this writer who merely stated facts. If it sounds judgmental, is it perhaps because we feel guilty? *Marie J. Janzen, Box 205, North Newton, KS 67117*

March 24

Jews and the gospel

I appreciate the spirit in which Monty Ledford raised a question (Feb. 16 issue, p. 90) in regard to my Advent article. My thoughts went back to the Bible study on Friday evenings which Ted and Helen Claassen of First Mennonite had in their home in Newton, Kan., when I was a high school student.

He (Ted) indicated that the Book of Isaiah with its 66 chapters is like a miniature Bible. You have Sodom and Gomorrah (Genesis) in chapter one and the new heavens and new earth in chapter 66. But the main point he was raising is that most *all strands* of the Bible are in Isaiah. If a Jew makes that his own — especially Isaiah 53, and accepts it in "obedience of faith" — would the door of hope be closed to him? Especially if he were a Jew who had never been exposed to the Christian message?

Most Jews have been exposed. But with the almost two millennia of Christian persecution, I believe it is more difficult for Jews to accept Christ than it was in the first century — especially after the Holocaust.

Thanks again for writing to *The Mennonite* about that. As teachers at the seminary we are *servants* of the conference and we cherish the response of our people to what we write, say and do. *Jake Enz, on sabbatical from Mennonite Biblical Seminary, at International House, 1414 E. 59, #248, Chicago, IL 60637*

March 25

Bible and committee

With interest I read the reports (March 2 issue) on the Council of Commissions. But I am also concerned — as one board member stated — that "there isn't enough Bible taught at the seminary" (p. 109). It also states that "curricular trends show that more and more students are enrolling in church/ministry courses, while Bible-related courses show a decrease in enrollment." Should not church/ministry courses also require Bible courses? Where else do they get the Bible knowledge to teach and preach in the churches?

I also refer to the Feb. 16 issue (p. 92) where Jacob Friesen "talks" with Ray Buller. Why create another committee for the pastor and family to attend? Deacons and pastors work together, and the *church as a whole* should be free for "mutual helpfulness" — not through another committee. *Esther Lindteigen, 217 N. Lincoln, Hillsboro, KS 67063*

March 26

We need to do more

Thanks for carrying Robert V. Peters' "Mennonites in Nuclear US and Canada" (March 16 issue). The same article was carried in the *Gospel Herald,* the editor of which did check with our church (and others) regarding the writer's statements about our apparent lack of concern related to the Bendix plant in Kansas City which maufactures non-nuclear components for nuclear bombs.

Some of the members of the Rainbow Boulevard Mennonite Church have participated in demonstrations and other activities by the Bendix Conversion Project, a group calling for the company to convert from its production of bomb components. We have had them participate in our worship and have publicized their activities.

This is in no way an attempt to justify or absolve ourselves of further responsibility. We can and must do more. Thank you for printing the prophetic challenge. *Frank G. Ward, 1444 Southwest Blvd., Kansas City, KS 66103*

March 29

On tax alternatives

There are many things to respond to in the March 16 issue. I agree with James W. Nikl there is more than one way to reduce the amount of war taxes we pay. His suggestions are certainly a tried-and-true way of lowering income tax and thus cutting down on military contributions. But what about the larger picture — our attitude toward material possessions?

I was attracted to the Mennonite church because of its strong emphasis on a gospel of peace which embraces the needs of those in our community who are without — without food, without shelter, without the love of Christ. The early Anabaptists, whether espousing community of goods or almsgiving, were agreed that the heart of discipleship was to emulate the New Testament pattern of love and peace. These early Anabaptists uniformly rejected the view that property was only for the possessor; rather, they saw themselves as stewards of divinely entrusted material goods for the purpose of administering these goods to build God's kingdom on earth (see *The Economics of Anabaptism 1525-1560* by Peter James Klassen).

How can we as "Anabaptists four centuries later" ignore such a central tenet of our faith? How could we ever justify making a $5 million investment whose primary purpose is to lower our income taxes (which taxes include some *good* programs as well as military ones) while we ignore the thousands who perish each day from starvation or those in our country who *already* suffer devastating effects from our policies of valuing arms over human needs? I believe this kind of thinking makes a mockery both of the gospel of peace and the tradition of our forebears. *Christine Hamilton-Pennell, 70 Grant #14, Denver, CO 80203*

March 29

More chaff than wheat

Thank you for the movie reviews in *The Mennonite.* They give us direction of what to look for, plus the gist of the film's story. This is helpful.

What bothers me most in even good productions is the profanity, especially taking God's name in vain. Violence bothers me too. Sex, being such an integral part of our nature, is usually handled well. It's okay as long as it's not misused, exploited or treated casually. It's meant to be a meaningful relationship.

There's so much more to a movie than appears on the surface. But there's much more chaff than wheat. Thanks again for helping us sort out. *Roger Wyse, 200 W. Locust, Bloomfield, IA 52537*

April 7

books

Education and maturity

Teaching Faith and Morals, *by Suzanne De Benedittis (Winston Press, 1981, 218 pages), is reviewed by Herta Funk, director of adult education for the General Conference.*

Suzanne De Benedittis bases her book *Teaching Faith and Morals* on two premises: "(1) that myth and ethic, or faith and morals, are as intrinsically one as the two sides of a coin; and (2) that for effective education in faith and morals, the whole person, intellect, affections, spirit and senses need to be involved with the whole community . . ." (p. xvii).

These aims sound familiar to Christian educators in Mennonite churches. However, it becomes clear in the preface that the book is written out of and primarily for the Catholic context with which De Benedittis is familiar.

The most impressive aspect of the book is the attempt to deal with Piaget (structuralist theory of knowing), Goldman (stages of religious thinking), Allport (mature faith), Fowler (faith development), Erikson (understanding community), Groome (Christian education by shared praxis) and others, making explicit their theories and drawing from these theories implications for religious education.

The author is one of a few writers in Christian education who takes seriously the stages of a person's development, including the stages of adulthood. Although careful to grant less than ultimate authority to the theorists mentioned, she finds them useful in thinking of religious education which will meet the needs of people at all stages of development toward spiritual maturity. She senses that for learning "the subjective aspect (the developmental level of the learner) and the objective aspect (the content presented) must be consonant" (p. 12).

For Mennonites the recurring linkage of peace with Christian maturity will be of interest. "Whether actively engaged in or passively permitted, violence is a result of not seeing God in everyone and everything" (p. 16).

The book is nowhere easy to understand, primarily because De Benedittis includes so much, she summarizes numerous theories, presupposes a knowledge of current Catholic theology and seeks to give practical guidance to religious educators.

It is a book, though, which the serious student of religious education should not miss. I could not help wondering what a book which seriously wrestled with the interrelationships of current theorists and Anabaptist theology would look like. Where is the person ready to take on the task? In the years to come Mennonites will need to give their own answers to the questions she raises regarding Christian education on the road to Christian maturity.

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Upon These Doorposts

Elmer Heinrichs

Fifty-five persons one night and over 70 the other nights participated in a three-evening "Upon These Doorposts" presentation in the Altona (Manitoba) Bergthaler Mennonite Church.

The three consecutive sessions, March 1-3, were to help adults in the congregation (particularly parents and Sunday school teachers) come to a better understanding of how faith develops in the lives of children in the congregation.

Resource persons for the evenings of sharing and learning were Vic Kliewer (Winnipeg pastor), Eleanor Loewen (Conference of Mennonites in Canada education consultant), Don Wiebe (vice principal of the local high school) and Altona pastor Walter Franz.

Subjects of study for the nightly two-session three-hour studies were: "What Is Faith?"; "How Do Children Grow?"; "The Foundation of Faith"; "Building for the Kingdom of God"; "We're in it Together" and "In the Midst of the Congregation."

The resource workshop was designed to aid adults in the congregation in understanding the ways by which faith is formed in children and how faith formation relates to their intellectual, moral and emotional development.

"Upon These Doorposts" affirmed the teaching role of parents and provided exciting creative suggestions for parents to help them stimulate faith development in children.

It also highlighted the ways in which the total congregation is involved in the teaching of children in its midst, as well as the involvement of children in church services.

Helen Unrau, education director of the Altona Bergthaler Church, said she was delighted with the response to this special study program in the local church.

I thought of God

Louise P. Friesen

I thought of God.
To mind came things that cannot be contained.
The air I breathe,
it cannot be contained.
It is within, about, above, below.
So *everywhere* is God.
The force that holds,
it cannot be contained.
It gives order, balance, stability and flow.
So *powerful* is God.
The light of day,
it cannot be contained.
It obliterates, dispels, removes, casts out.
So *illuminating* is God.

And yet he chose to be contained.
  Contained in human form.
In Christ contained,
  so we would see and understand
  the breadth and depth of his intent.

Many couples and singles learned together about the way faith develops in children.

Our treasures and our hearts

Ted Koontz

The budget proposal President Reagan recently sent to Congress is widely regarded as a disaster. The budget deficit is the most obvious problem. It is projected as $91.5 billion for 1983, with more huge deficits to come in the years ahead.

Even more serious, from a Christian perspective, are the distorted priorities of the current administration which the budget proposal again reveals. If it is true that "where your treasure is, there will your heart be also," the US heart clearly is moving toward worshiping the god of war. Despite drastic attempts to control other parts of the budget, the defense budget is slated to increase by 18 percent to $216 billion. The shift in priorities this represents, particularly in light of other cuts, is staggering. Remember that only slightly more than two years ago there was a heated debate between "hawks" who wanted a 5 percent increase in defense and "doves" who wanted to hold it to 3 percent. The whole frame of reference of the debate has suddenly shifted dramatically. And we, as Mennonite peacemakers, have been largely silent (except for our overwhelming electoral support of Reagan!).

What are we thinking about? There are two relatively kind answers. One is that we have gradually and only semiconsciously become involved in politics (at least to the extent of voting), almost as if we are walking in our sleep. We have not taken the time and energy which it would require to think through the implications of our theology for our politics. If this is the case, the Reagan budget proposal provides a needed shock which should rouse us from our slumbers.

The other kind answer is that we have been blinded to the critical "more or less" questions which are the stuff of political life because of an absolutist mode of thinking. From an absolutist perspective, a shift from 3 percent to 18 percent doesn't matter because all politicians want to spend *some* for defense, and therefore all are equally evil. This perspective allows us to justify political support for whoever promises us — as comfortable middle- and upper-class people — the most economic benefits. We need not trouble ourselves about a "small" shift in the scale of evil. If this is the source of our complacence about the direction in which the US "heart" is moving, we need to re-examine our absolutism. It would certainly be ironic if our desire to be "perfect," as we are told to be by Jesus, would lead us to justify support for a political program which proposes putting more of our treasure not only on earth, but into guns and tanks.

As awesome as the shift toward defense spending is, it is no more dramatic than the shift away from meeting the needs of the poor at home. While some of the cuts are no doubt justified, the kind of cuts which are proposed (and the potential cuts which are *not* proposed), together with changes in tax legislation passed last year, reflect a clear neglect of poor and low-income citizens.

Examples of cuts which are harmful to the poor are a 38 percent reduction in support for mass transportation, a $1 billion reduction in Medicaid (health assistance for the poor), approximately a 30 percent reduction in welfare payments, and cuts in a variety of nutrition programs. And many of these cuts are made in ways which will cut benefits to all recipients — the "truly needy" included.

At the same time, programs which benefit everyone (and in some cases the well-to-do more than the poor) are being changed slightly, if at all. Social Security and Medicare (medical aid to all elderly, regardless of income) are the two largest examples of such programs. And these programs are by far the biggest ones, suggesting that they should be the targets of cuts if significant cuts must be made. Social Security and Medicare costs in 1983 will be about $230 billion. In comparison the services to the poor slated for cuts are small potatoes. The total costs for 1983 of Aid to Families with Dependent Children, Food Stamps and Medicaid are less than $40 billion.

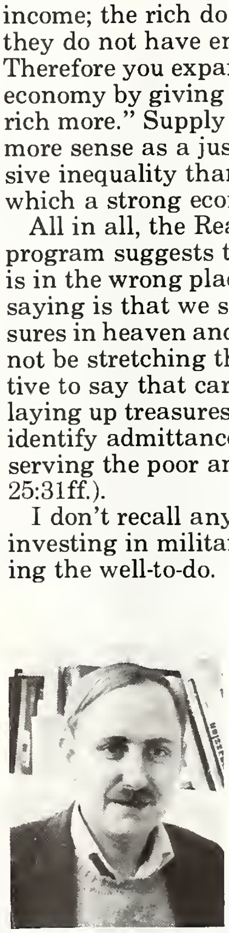
The facts simply do not square with the rhetoric of providing a "safety net" for the "truly needy" and concern for low-income families.

This becomes even more obvious when one looks at the impact of the tax legislation passed last year. That legislation reduces taxes across the board, but because the wealthy pay more taxes, a straight percentage reduction helps them far more than it helps those with lower incomes. Tax saving strategies such as IRAs and liberalized inheritance laws help only those who are relatively wealthy. Reductions in corporate taxes don't help the poor.

There is only one way to make sense of all this, except by concluding the administration does not care about the poor. It is by accepting "supply side economics." No one knows whether it will work, but there are reasons to doubt it. John Kenneth Galbraith has summarized the theory and suggested its logical problem nicely. According to supply side economics, "The poor do not work because they have too much income; the rich do not work because they do not have enough income. Therefore you expand and revitalize the economy by giving the poor less and the rich more." Supply side makes a lot more sense as a justification for massive inequality than as a theory on which a strong economy can be built.

All in all, the Reagan economic program suggests that the US "heart" is in the wrong place. While the biblical saying is that we should lay up treasures in heaven and not on earth, it may not be stretching the biblical perspective to say that caring for the poor *is* laying up treasures in heaven. Jesus did identify admittance to heaven with serving the poor and needy (Matthew 25:31ff.).

I don't recall anything similar about investing in military hardware or helping the well-to-do.



Ted Koontz is assistant professor of political science and peace studies at Goshen College, Goshen, IN 46526.

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Place all these in a 10 x 14 inch drawstring bag, made of brightly colored denim or other sturdy material.

MEDITATION

Lesson in a dime store

I saw him crush out a cigarette butt on the floor of the dime store, nonchalantly, as if such disrespect was a common thing with him. He was filtering through some rock tapes — "on sale." His wife was in the clothing department looking through the blouses that were marked down to two and three dollars. She was dirty — her hair uncombed — and her obese body was cloaked in a dirty, gray coat. He was dirty too, and his hair was coated with a greasy film. Behind them trailed four little children, none resembled the other.

My curiosity was aroused and I watched them from the corner of my eye as I browsed through the store. They looked at the merchandise in nearly every aisle, and the children excitedly fingered the toys.

All at once I noticed the man was carrying something — it looked like a large picture. By this time I was curious, wondering what a family apparently on the verge of poverty would buy. As he turned a corner I noticed it was a picture of Jesus.

It was colorful and gaudy, a cheap dime store variety that I would never buy, but when I saw it I felt instantly ashamed. I had been smugly spying on these people, feeling superior to their crude manners and ways. In my mind I had stereotyped them — a harsh, insensitive father who probably abused his children, and a lazy, shiftless mother who cared more about her culinary needs than the necessities of her children, children who probably all had different fathers. And what had made me think that? Only the way they were dressed and the man's careless stomping out of a cigarette butt.

If they had come to my church, would I have been just as aloof because of their appearance? I left the five-and-ten humbled, once more reminded that Jesus died for all, without exception, and that we are all equal in his sight. I wondered if I would spend my last pennies to buy something that would remind me of him.

Diane Mierau Buller

Mother-in-law

Fire of the family,
You warmed us
With activity and love.
You cooked up good times
Enough to share with neighbors —
Like Labor Day breakfasts
On the beach
With buttermilk pancakes
And bacon crisp-fried.
Your taste for fun was spontaneous
Igniting laughter
And people felt at home
Within your walls.
You nurtured two sons,
Kindling their minds
With dreams to last a lifetime —
Long after your burned-out body
Had released its pain.
The bright flame of your spirit
Warms us still
As we remember.

Ruth Naylor

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EDITORIAL

The pot of gold

There are many stories about a "pot of gold" at the end of the rainbow. And many have gone to seek it.

In reflecting upon that thought, I was driven back to Genesis 9 — the original rainbow story. God promises Noah that he will never repeat the Flood. Even though people may be evil and refuse his love, God assures Noah, "I have placed my rainbow in the clouds as a sign of my promise until the end of time. . . . I will see the rainbow . . . and remember my eternal promise to every living being on the earth" (Genesis 9:13-17 LB).

There is a pot of gold at the end of the rainbow, but it's not the kind many would expect. Instead of shining metal, the real pot of gold is God's *covenant* (RSV) with Noah and all people of history (yes, that includes you and me).

That hit me like a brilliant lightning flash again as I read Genesis 9. There is a pot of gold there. Super for all who find it. God's covenant with us. *Covenant* is always more than a contract. A contract is a human, conditional agreement. A covenant is unconditional commitment.

1. *Unconditional regard.* We are created in God's image. Our potential is "just a little lower than the angels."

But, as the Lord acknowledges "in his heart" (RSV), the imagination of the human heart is evil (Genesis 8:21). We often act contrary to our best interests.

In spite of human sin and rebellion against our Creator, God *covenants* never again to send a Flood. God — unconditionally — covenants to regard our potential and give us opportunity to fulfill it.

2. *Unconditional acceptance.* The Bible assures us we can come to God as we are, ". . . who comes to me I will not cast out" (John 6:37b); "Come to me, all who labor and are heavy-laden . . ." (Matthew 11:28); ". . . though your sins are like scarlet . . . though they are red like crimson, they shall become like wool" (Isaiah 1:18). God covenants unconditional acceptance to the whole human family.

3. *Unconditional love.* All of us are love objects for God. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

Note that God loves the universal human family. His love is not restricted to us who have already received his forgiveness and salvation. God covenants love toward the whole human race.

The real pot of gold. What a treasure! What a model for our own familial attitudes and behavior!

God *covenants* — unconditional regard, acceptance and love — to each one of us.

Sound a bit too simplistic? Isn't that easy?

Right, this is no *carte blanche* sweepstakes. Covenants seem soft touches when we see only one side. But for us to realize the pot of gold at the end of the rainbow, we must respond with our own covenant to God and, through Jesus and his enabling Holy Spirit, to others in the human family.

This is where many people miss it, God's covenant may seem like license. We don't know the meaning of God's covenant until we make our own covenant response. And the pot of gold grows only as we enlarge *our* covenant. Not realizing this, we continue to pursue the temptations which Satan puts to us just as surely and regularly as he did to Adam and Eve. Why not take advantage of a Father who patiently waits and unconditionally regards, accepts and loves all wayward children?

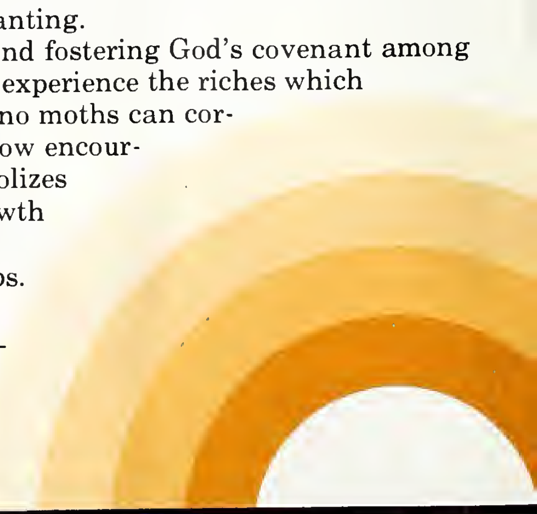
Because you and I are unable to experience the beauty of forgiveness, meaning, self-worth and abundant living until we enter a covenant with God. The gold coins seem like the real thing. But at best they are imitations of genuine treasure.

That's why false pursuits of happiness leave us hollow. They offer no life correctives. At best, human relationships are conditional.

If we want to correct failures and add to the lives of those dear to us, we must discover the true pot of gold at the end of the rainbow. It lies in the riches of spiritual covenanting.

By entering and fostering God's covenant among us, we *begin* to experience the riches which never rust and no moths can corrupt. The rainbow encourages and symbolizes everlasting growth and beauty in our relationships.

Bernie Wiebe



THE MENNONITE

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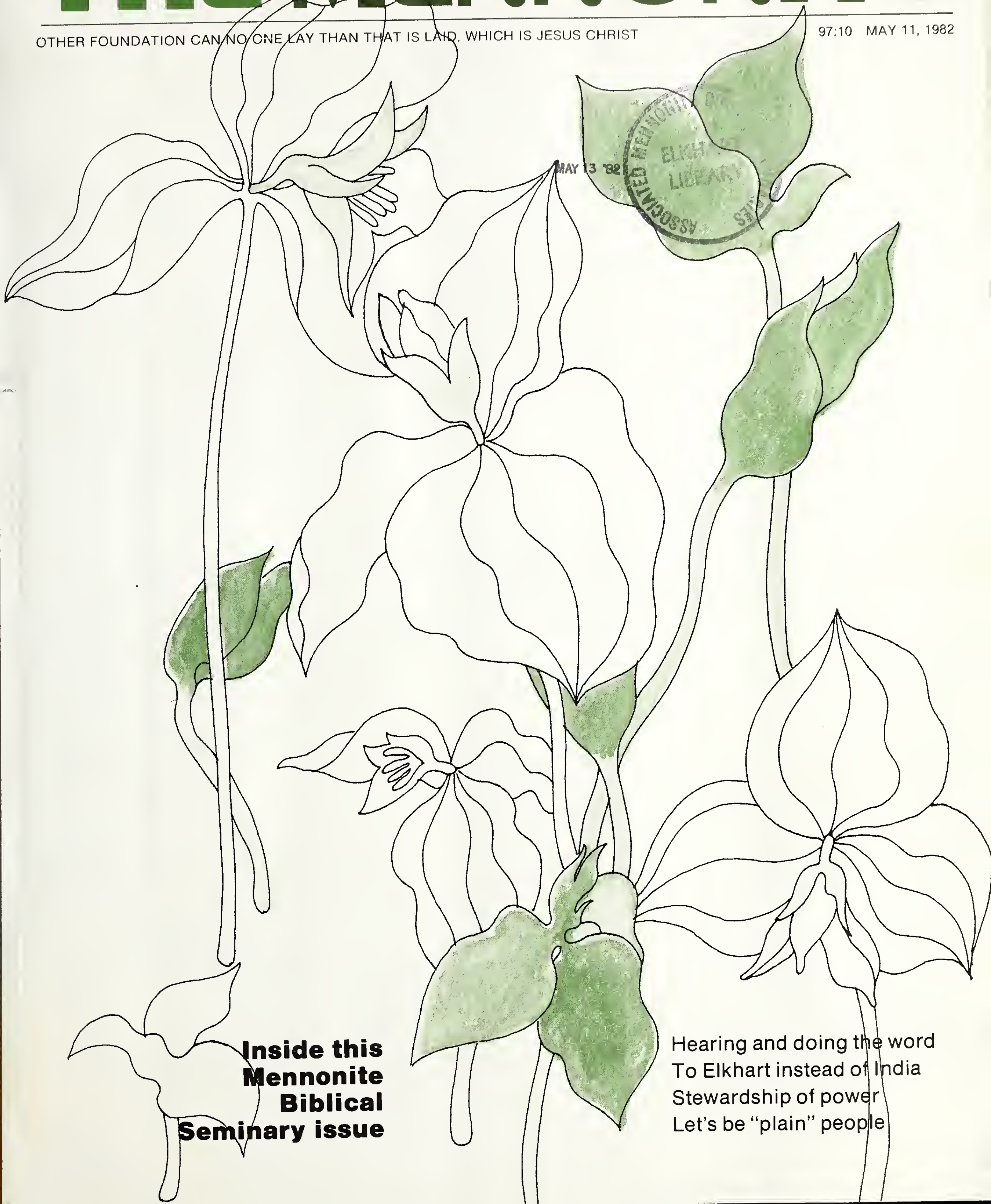

Inside this Mennonite Biblical Seminary issue

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Jacob W. Elias

Hearing and doing the Word

Our human beatitudes frequently need the liberating counter-beatitude, "Blessed rather are those who hear the Word of God and keep it."

This is adapted from the sermon given at the service to install Jacob Elias as dean of Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., Oct. 16, 1981.

A recurring theme in the Scriptures is the call to hear and to do the Word of God. This calling has deep significance for the Christian life as a whole, but also for ministry and for mission in the church and in the world. I will focus on one such passage, describing an event in the life and ministry of Jesus, recorded only by Luke (11:27-28). The context for this incident is instructive. Jesus had been teaching his disciples to pray (Luke 11:1-13). In doing so Jesus helped them to hear the Good News.

But Jesus had also been doing the Good News. He cast out a demon from a man unable to speak. Some people marveled at what they saw and heard. Others, who had seen the same thing, immediately suspected that this Jesus must be in league with the devil. It was during Jesus' response to these misguided suspicions that a woman in the crowd raised her voice and shouted these words, "Blessed is the womb that bore you, and the breasts that you sucked!" But Jesus said in response, "Blessed rather are those who hear the Word of God and keep it!"

This woman is not further identified; she is simply described as being "in the crowd." As a nameless face in the throng she flashes on the screen briefly and pronounces a blessing concerning this teacher and worker of miracles.

This beatitude tells us more about the person who uttered it than about Jesus, who was addressed, or his earthly mother, who was being blessed. Here was a woman caught in the ethos of first-century Judaism; in her thinking and her reflexes she betrayed her bondage as a woman in a patriarchal society. When she saw a man — specifically in this case, Jesus — whose teaching in miracles had moved her to amazement, this woman identified with Jesus' mother. Instead of recognizing the signs of the kingdom of Jesus' teaching and healing ministry, she offered a compliment to Jesus' mother. She pronounced Mary blessed for having borne and nurtured such a son.

This woman's beatitude echoes Mary's own awareness of her unique position: "Henceforth, all generations will call me blessed" (Luke 1:48). We could reflect more than we do on the role of Mary. But what this woman's testimony reveals most clearly is that she needed to be liberated. Her horizons needed to be broadened. Her awareness of her own identity and purpose needed to be expanded. Jesus offered to this woman the freeing awareness that it is not through bearing male children and nurturing boys toward manhood that women achieve their sense of identity and worth.

Procreation and parenting are *significant* ways for women and men to participate together in God's creative activity. Of *primary importance* for women and men is hearing the Word of God and doing the will of God.

This woman in the crowd is something of a paradigm for us. How often do we in our crowd realize our own bondage? In the last years I have become painfully aware of the fact that in my crowd I was conditioned to think of the role of women in limiting and stereotyped ways. Even though it often hurts at the time, I appreciate those who have had the courage to respond to my culturally conditioned beatitudes when I have blessed the way things are. I too have needed to hear the liberating rebuke, "Blessed rather are those who hear the Word of God and keep it!"

I agree with those who identify this agenda as crucial for the church at this time in our history.

The social, cultural and political environment in which we live is persuasive and even seductive or coercive in its appeal for our loyalty and our commitment. Do we mouth the clichés or echo the ethos or espouse the values of the crowd?

There are those in our crowd who are crying out: "Blessed is the B-1 Bomber and the MX Missile; they shall guarantee our national security." Others shout, "Blessed is the American way, freedom and opportunity for all. We must take steps to preserve it for ourselves." Still others assert, "It is blessed to drink life to the full, so enjoy yourself. Listen to your feelings. Life is too short to be tied down to too many commitments." And the voices in the crowd continue — on and on.

In theological education at seminary we need to be aware of the subtle ways in which we too are swept along by values which are foreign to the gospel we profess. One aspect of our program vision which has not yet been implemented to any full extent is that of transcultural education. It is often only when we get outside of our own culture with the securities and the patterns we take for granted that we are freed to grasp the meaning of the gospel more clearly.

Jesus' reply to the woman in the crowd is both a rebuke and a gracious invitation: "Blessed rather are those who hear the Word of God and keep it." That word "rather" has within it the call to change, to repent, to recognize the error or at least the inadequacy of former patterns of thought and action and then move in a new direction.

A vital — but often neglected — part of our ministry is saying to those who seek their security in the shifting sands of the GNP or national defense or the pursuit of pleasure: "Blessed rather are those who hear the Word of God and keep it."

The hearing of the word and the doing or the keeping of the word must go together. The one encompasses the other. Hearing includes response, and doing implies hearing. To hear, in the biblical sense, means not only to listen with ears but also to obey with the rest of the anatomy. Not those who just listen politely, but those who hear the Word of God are declared blessed.

Lillian and Jake W. Elias, the new dean, chat with senior student John Braun (pastor at Grace Mennonite Church, Steinbach, Man., since the end of first semester) and son Matthew (a future seminary student?).

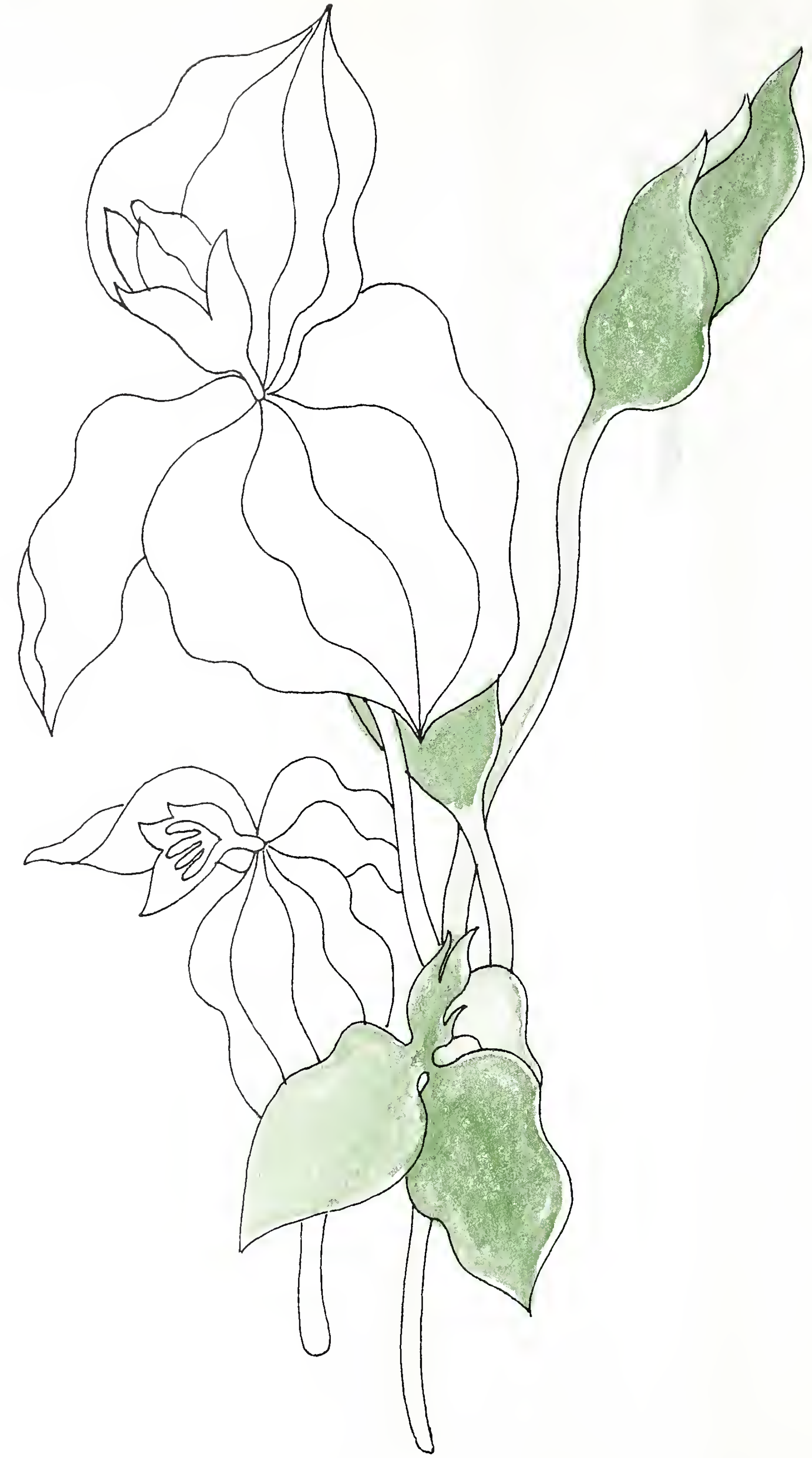
As a teacher of New Testament at one of the few seminaries on this continent still using the name "biblical," I recognize the centrality of the Scriptures as our authority for faith and life. As teachers we have the awesome mandate of illuminating the Scriptures, showing how the Word of God came to the prophets and how it was spoken to the children of Israel at various points in their history. We also work with the way in which God has spoken supremely through Jesus Christ, God's Son, our Savior and Lord, who is the living incarnate Word of God.

In our study of the Scriptures — God's word written — we use tools of biblical criticism. We utilize these methods, not to criticize the Bible, nor to lord it over the written word, but to hear more clearly how the Good News came and continues to come. The Good News came and continues to come not to people in a vacuum or in isolation from the ambiguities of life and history, but to people in the crowd, in a particular historical, cultural, social, economic and spiritual context. With all the tools at our disposal and under the guidance of the Holy Spirit of God we need to tune our ears to hear the Word of God to us in our reading and in our study of the Scriptures in our time.

But we hear the Word of God in other ways as well. At seminary we are now taking some initiatives in the areas of spiritual formation. We need to hear the Word of God in the immediacy of silent contemplation, individually and among the pilgrim people seeking together to move to the drumbeat of the God of history. For that we are planning a small retreat center adjacent to our campus — a place for prayer and meditation and waiting on the Lord.

As we have already noted, the word "hearing" in the true biblical sense includes within it obedience to the word. Yet there is the possibility of "hearing" without "doing." And so the need for response is underscored in the second part of this beatitude: "Blessed are those who keep the Word of God!" The word translated "keep" does not mean to "keep for one's self." It has the connotation rather of "keeping," or "observing," or "obeying" the law, so it is generally equivalent to *doing* the will of God revealed in the Word of God.

Our seminary is described in the catalog statement of purpose as "A Community of Scholarship and Discipleship in the Free Church Tradition." Historically we have emphasized discipleship, doing the word. Hans Denck's



After a New Call to Peacemaking conference at Salem, Ore., earlier this year, artist Mary Lou Goertzen celebrated the inspiration of that conference by going into the woods behind her home in Deadwood, Ore., to sketch the trillium beginning to express its newness. She says this is how she experienced it "between raindrops."

The Word of God also offers newness to all who open themselves to celebrate it by both hearing and doing.

statement is quoted frequently: "No one can truly know Christ who does not follow him in life; and no one can truly follow Christ who does not know him."

What this means for us is that we do not read our Bible nor reflect on the history or the theology of the church in the abstract; we are in context. Ours is a shrinking planet, a global village. We are impacted by the assassination in Egypt and the revolution in Guatemala. We are not armchair theologians in a rarefied academic atmosphere asking profound questions about God and the universe; rather we are citizens of the kingdom seeking to hear clearly and to respond faithfully, given our context in the local and global situation.

Last September, as part of our orientation for this year, we had a two-day all-campus seminar on community and mission, to make vivid that preparation for ministry takes place in a relationship to the Christian community as well as the world.

Like the woman in our Scripture text, I too am in the crowd. I recognize my perceptions are limited because of the circumstances of my history and development. Undoubtedly there will be some beatitudes I have pronounced that will evoke a firm counter-beatitude: "Blessed rather are those who hear the Word of God in this other way and do it." Yet I take courage and hope for the task that lies before us, knowing that the risen and exalted Christ calls us and empowers us through the Spirit of God for this kingdom work.

During this interim period — the period of the church — which the New Testament calls "the last days," we are summoned to hear the Word of God and then on the basis of our limited knowledge to do the work to which God continues to call us.

Aware that at the root of the word "administration" is ministry, and recognizing also that the word "dean" is somewhat related to "deacon" — one who serves — I commit myself to this servanthood ministry. May the Spirit of God equip us all for the work of the kingdom in these troubled times. "Blessed are those who hear the Word of God and keep it." •

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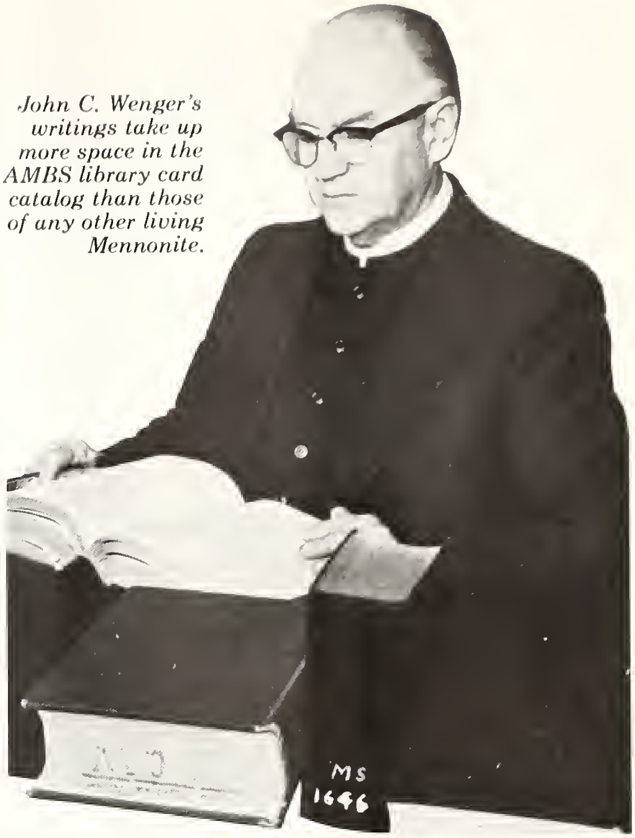

John C. Wenger's writings take up more space in the AMBS library card catalog than those of any other living Mennonite.

"As I see it, the greatest need today is to get the eyes of many Christians, particularly the members of our own church, off of materialism and then to promote a simple lifestyle."

To Elkhart instead of India

J. C. Wenger has been professor of historical theology at Goshen Biblical Seminary since 1938, a minister since 1944, and holder of more space in the Associated Mennonite Biblical Seminaries' library card catalog than any other living Mennonite.

Here J. C. reflects on his own call, his continuing vision, and his thoughts on the role of AMBS in the Mennonite churches today. Sam Steiner, librarian and archivist at Conrad Grebel College, is studying at AMBS (Elkhart, Ind.) this year.

Sam Steiner: I have wondered how you got into the world of scholarship. I assume you were a Franconia Mennonite Conference farm boy. Why did you go to college and then seminary?

J. C. Wenger: A. D. Wenger, the president of Eastern Mennonite School, came around and heard about me. He had a heart for poor young men because he had been poor, and he said to me, "If you're willing to work in my house, I'll take you in and give you board and room for $2.25 a week." We agreed this was a good thing. . . .

I had a clear inner awareness that I would someday be a minister, but rationalized my way to medicine, which attracted me so much that I believed I could go to India as a medical missionary. Then I'd have my own way and give God a sop too. That was ridiculous, but it shows how human we are. . . . So I took two years of premedical work at Eastern Mennonite and a third year at Goshen. And during that third year I had somewhat of an intellectual and spiritual awakening. The last day of February 1933, Dean Harold S. Bender called me into his office and asked whether I didn't feel that God wanted me to go to seminary. This was a traumatic experience; I turned shades of calico and said, "What guarantee do you have that I'd ever be ordained?" And he just grinned from ear to ear and said, "None at all."

Oh I struggled that spring. When you've had a sort of facade between yourself and God, it's hard to pull that thing down. I kept telling myself, if I only knew what God wanted me to do, I would do it. The plain fact was I didn't want to know. I had enough sense that May to go to John E. Coffman, who's now in London, and had him teach me how to pronounce the Greek letters and the diphthongs, so that I could work out elementary Greek that summer, just in case I would decide on seminary.

Steiner: You taught yourself Greek?

Wenger: That's right. I came back that fall and took an examination in first-year Greek and passed it, then during Thanksgiving vacation worked out the second semester of first-year Greek, reading the Gospel of John. I decided late that summer to enter the new seminary course at Goshen College which began in 1933. Under Harold Bender I got a tremendous appreciation of our church. He simply turned me around from a critical stance, wondering why the church had to be so out of date, and he helped me to see what Anabaptism was. I became an enthusiastic and very happy Christian. I've never been the same since. Later I studied at Westminster Seminary in Philadelphia and at the University of Zurich.

Steiner: Your books have spanned the whole spectrum of religious writing — church history, biography, theology, ethics, even Bible translation with the New International Version. If you were to be known for just one or two of these projects, what stands out in your mind? Or might it even be something other than writing?

Wenger: I've enjoyed several things. I enjoy teaching. I hate giving grades (like mad), but I enjoy teaching. To see eager students lighting up as they seem to get little notions as we discuss things, that has been a very rewarding thing. Secondly, I've held many Bible conferences and preached many sermons, from the Atlantic to the Pacific. I enjoy preaching. I really do. I do not enjoy preaching in the sense of a dull sermon on a verse, but in the sense of being a teacher, of trying to share the riches of God's Word with congregations.

As far as writing is concerned, I have aimed basically at the church rather than at learned societies. That is to say, I felt that in my generation the need was so great for our people to get deeper roots in their heritage; they didn't even know what their heritage was. When I was a young man I don't believe one minister in a hundred had ever heard of Conrad Grebel, whereas when you go to a school now, everybody knows about him. As far as books that I've written, I think *Introduction to Theology* would probably be my first choice. I tried to have there a God-centered theology, rather than a Jesus-only, and yet I tried to illuminate the character and will of God by looking at Jesus.

Steiner: If you were to rewrite one of your books, say *Separated unto God*, what kinds of things would you emphasize today that you didn't when you wrote it in the early 1950s?

Wenger: As I see it, the greatest need today is to get the eyes of many Christians, particularly the members of our own church, off of materialism and then to promote a simple lifestyle. I think we have failed miserably in that area. I'm so terribly afraid of what wealth is going to do to us. And we have had unparalleled wealth since World War II. There's just an occasional person like Art Gish who goes around and says, "Don't you think we should call a halt to this and return to a simple lifestyle?" And so far nobody's listening. That's the reason I think people like Ron Sider are the prophets that God needs right now. That is 10 times as important as anything in *Separated unto God.*

Steiner: When you talk to the people in the churches, what are some of the fears they have about the seminary?

Wenger: There's tremendous appreciation for the seminary in terms of scholarship, Bible study, principles of interpretation — the more formal side of things. There is inadequate emphasis in the seminary, in the minds of some people, on things like evangelism. I

One of the benefits of the joint seminaries is to share joint resources. Here, guest professor Myron Augsburger lectures on "Understanding and Communicating the Faith" during the 1982 January interterm. The setting is AMBS's new Lecture Room. A number of GC pastors participated in the interterm under the pastor/spouse study rotation program of General Conference Ministerial Leadership Services.

wish we would have not only a strong conviction against war — which I'm all for; I've written on that at length — but I wish we'd have an equal concern to help the blacks in Elkhart. I wish some people could get some money together and set up a factory and employ only minority people. . . .

I don't find this in the constituency; the constituency is more concerned, "Is the school theologically sound, does it have a right doctrine of Scripture" and so on. It shows that our people have been reading literature from sources like Jerry Falwell. I would give a nickel to know how many hundred thousand dollars Jerry Falwell pulls out of Mennonite churches because our people sense, "Now here's a man who believes what he preaches; here's a man who has a clear-cut gospel." I'm not denying that, but I'm saying he's stone blind when it comes to the deeper teachings of Jesus that a man like Clarence Bauman sees. Falwell doesn't see it at all. Doesn't understand it.

Steiner: Is there a way the seminary can work on this kind of problem, or by the nature of the education process is there a gap we have to live with?

Wenger: I think C. J. Dyck deserves a medal (I'm saying that figuratively) for his concern when this school was first started, and Goshen was still in Goshen. They deliberately put a lot up for sale over here that they thought a black man ought to buy. And the KKK, or persons of that mentality, came and burned crosses on this campus in protest. They came and burned, I think, three crosses in protest. C. J. Dyck went to some church meetings here where they were furious over the seminary's action, and he tried to explain why, as Christians, we had to do what we did. I'm a little bit proud of that. I just wish we could do more in that area.

I'm all for as effective a witness as we can give on non-resistance, but I'd like to add to it a social concern not merely on a book level, but coming down to the needs of the minorities right on our doorstep, and particularly the blacks of this city. I wish we could have young people going in, maybe teaching Sunday school classes, holding seminars with black young people; ideally maybe we could get some kind of a gymnasium and have a social program for the black young people. This is what I wish so much could be done.

Steiner: Are there other kinds of ways to work at the relationship between the seminary and the wider church? What does theological leadership mean for the seminary in the church?

Wenger: We have a good record, I think, of faculty members from AMBS serving in the committee work of the two denominations that sponsor this seminary. We've also been active as writers in producing literature. Willard Swartley's book on Mark has made a tremendous impression on the constituency. All that's fine, but we're still doing little for the local situation. . . .

I haven't answered the question yet; that is, How can those with this concern for a simple lifestyle and for doing something about the needs of minorities sell this idea to congregations that may not feel much concern beyond the Jerry Falwell program? That's a tremendous challenge. We've got to be absolutely as evangelical, in the best sense of the word, as Jerry Falwell and then go beyond that and show that's not enough.

"I enjoy teaching. I hate giving grades (like mad), but I enjoy teaching."

What we need are a hundred John Woolmans. Woolman struck a lot of his contemporaries as a crank; he wouldn't wear linen that had been dyed, because he found out that slave labor was used to make the dye. So he walked around with a different colored garment than everybody else because he was making a protest. What we need are people with unquestioned evangelical faith but a social concern that will balance and match it.

Steiner: Thinking more narrowly now, just of the seminary, what kinds of shifts have you observed over the years in the nature of seminary education? And how would you evaluate those shifts?

Wenger: The founders of our seminary program had no model to follow. They just had to follow a Presbyterian model or a Baptist model or something else. So we tended at first just to go down the same classical emphases. Now we are gradually coming around to becoming more self-conscious about who we are and what the Anabaptist/Mennonite tradition really means. I feel very good about some of the trends which now characterize seminary education.

We have much more today on counseling than we had years ago. Years ago it was just assumed that if you could teach the Word of God right, people would all jump and follow that line. Although we had hurting people who were in great distress because their marriage was in trouble or they had trouble with liquor or what have you, the attitude was, "Pull yourself together, straighten yourself out." Now we have qualified counselors who can sit down and help persons to understand why they have this fear or that weakness.

Steiner: What are some of the strengths you have seen come out of the combination of MBS and GBS?

Wenger: It has helped to make a distinction between what might be called traditional Mennonite forms, clothing regulations and so on, and the essence of the Anabaptist/Mennonite faith. We had some growing pains when we first came over here. There were a few professors from both sides who couldn't understand each other. Not very many. And it wasn't bad. That has been thoroughly overcome. . . . There's another thing I'm so glad about. You asked earlier about changes in the church. The biggest change in the church is the voluntary service program. When I was young we had no VS. Not one. I was on the Presidium of the Mennonite World Conference for quite a while, and I got into major areas of the world. Everywhere I went I found young people in service. It made my heart swell with pride.

So, when people come to me and complain that our young people are not dressing right or are wearing their hair too long, I say, "You're looking at the wrong things." I'm impressed with the service motivation of the young people now. This is incomprehensible to some of the old financiers in the church; they can't understand why a man who could go into a profession and make a lot of money, or go into business and make still more, insists on a service motivation. All I can say is, "Thank God, thank God, thank God." I hope I've communicated some of the optimism I feel about the way Christ is leading. •

Stewardship of power

James W. Skillen

The Book of Deuteronomy is a rearticulation of God's covenant with Israel. Chapter 17 concludes with the Lord's instruction about kingship for use after the people enter the promised land. In the details of verses 14-20 God makes clear that a rightful ruler of Israel is one who obeys God's commandments. Part of obedience for a king is not to "acquire great numbers of horses for himself," not to "take many wives," not to "accumulate large amounts of silver and gold," but to observe all the words of God's law so that he will not "consider himself better than his brothers. . ." (NIV).

These instructions have as their purpose not merely the welfare of the whole people. Only if the king *and the people* remain humble, obedient servants of the Lord, doing justice, will their days in the land be long and peaceful (See also Deuteronomy 5:28-33; 6:1-2; 10:17-18; 11:8-17; 11:26-28; 28:1-20). Though the words "steward" and "stewardship" are not used in this section, the teaching is clear that the king holds a God-appointed office to fulfill a divine mandate of justice. The Lord's officebearers, the Lord's stewards, are sometimes given immense power — power to execute punishment, power to enter war, power to settle disputes. But that power is always subject to the qualifications of stewardship which hold for that office.

Paul's word about government to the Roman Christians displays the same spirit found in Deuteronomy: a legitimate human authority is not a self-appointed ruler or power-broker. The office of government is a powerful one, executing God's vengeance against evil. It is "a minister of God to you for good." A ruler is a steward, subject to God's norms for his office (Romans 13:1-4).

To most people in the United States and Canada the idea of a powerful ruler strikes us as undemocratic, a threat to liberty. We search for symbols and deeds that will belittle power or at least make it appear less centralized. On the other side of the coin, "we the people," who are offended by the thought of a powerful monarch, are not at all uncomfortable with a government acting powerfully to obtain our desires — our security, our economic advancement — even if that sometimes requires injustice toward others. The United States has no king, but immense power.

From a biblical point of view we are in a predicament. We rail against a federal government that is too big while at the same time pleading for it to keep us "Number 1" in the world by becoming even more powerful militarily. That is a contradictory cry from a citizenry that is concerned not so much with the just "stewardship of power" as with the perpetuation of the United States' "kingly" pre-eminence among the nations. We do indeed need a strong government today, but one that will exert all the power of its office to avenge economic, political, judicial and military injustices as a just steward of power. Let us pray that the Lord of wisdom and mercy will teach us to understand justice and stewardship.

Much good wheat

Rose Waltner-Graber

My attitude toward education is that you get a lot of wheat with the chaff. You know that a little chaff will act like roughage in the system to keep things moving along so they don't get clogged. Some people get a little chaff with their wheat and they spit it all out, losing a good bit of nutrition that would help them grow and mature. You get what you're looking for.

If you come to seminary with suspicion, guess what you'll find. If you come with an open heart and mind, trusting in Christ and his church, you may discover yourself deepening in faith, deepening in commitment to the church community, developing an urgent sense of call to touch the spiritual and physical needs of the world, and hungering after the richness of God's holy Word. That is what is happening to me, by the grace of God.

I came to seminary to learn more about the Bible. In my VS work, people asked religious questions to which I could not begin to respond. I had been asked to lead worship and preach, and I simply did not have the basic knowledge with which to begin.

Even well-churched homes and years of Sunday school are often inadequate background for the basic life questions many of us discover as we grow older. They may or may not lead us to hunger for more education. One has to have something to share before one attempts to share. So I came to seminary.

I had not really thought about pastoring or a specific congregational ministry. I wanted to come maybe for two years and then go back to the city to continue my work more meaningfully. I was caught, however, by the Bible. As professors led us deeply into Scriptures and their implications, I realized how much more I wanted to know.

The seminary is an academic institution, here for giving a basic knowledge base for a variety of ministries. For those able to integrate quickly, the practical implications of this knowledge are immediately apparent. Others may find it irrelevant and tedious. I was excited and continually trying to put in "everyday words" what I was learning. The Bible has come *alive* for me at seminary.

Rose Waltner-Graber, Elkhart, Ind., is a senior student in the Master of Divinity program.

For congregational ministry a basic Bible knowledge developed through exegesis and careful study — and by a simple devotional reading of the text — are a vital foundation. I would have liked to take only Bible courses, but that is not all there is to ministry and — to graduate — we have to be more balanced.

I also took practical courses on missions, on peace, on Christian education, on preaching. These courses help build the bridge between the Bible and everyday life. For instance, biblical preaching teaches us how we can draw out that point where the Word of God touches human need. Some of us are more able than others to do this. Preaching is a gift from God that needs to be encouraged and practiced.

I also took courses in theology, ethics and history. History I could understand. After all, it is a way of discovering who we are as a church. It is a way of looking at our mistakes and thus trying not to repeat them. It is a way of seeing how we are different and how we are the same as our non-Anabaptist Christian brothers and sisters.

But theology and ethics are full of big words and abstract ideas — nice for intellectuals and hard for some of us more down-to-earth types who want to work with people. I never realized how important these courses were until I spent a year away from Mennonites. When confronted with persons who thought and believed quite differently from myself, I realized how important it was to know from where they and I were coming.

We all practice theology and ethics — the question is only how. These courses help us clarify what we believe about God and how that shapes what we do. Not to deal with the issues is to be unclear in the message we bring to our congregations. "If the trumpet gives an uncertain sound. . ." (1 Corinthians 14:8).

At AMBS, personal experiences — while here — also shape vocation. Perhaps coffee time and visiting? Perhaps a year away to get perspective? Perhaps K-group, prayer group, hellos and goodbyes? A death? A marriage? The community here changes and shifts its perspectives each year because of a rapid turnover in the student body. Old and new issues are debated.

I was asked what of my total AMBS experience has been most helpful in preparing for the possibility of congregational ministry. My bias has come through for Bible study. There is another side — prayer.

"It is particularly in prayer that I meet that awesome Person of life who draws me to seek him out in my fellow human beings."

Prayer came to have new meaning to me one semester when some "sisters" came and shared their life of prayer. I followed them to Switzerland for a school year to learn more and gain perspective. Prayer has been as helpful as Bible study in my learning because it is here that we touch our center — our meaning for being — which is Jesus Christ.

In prayer we come consciously into the *presence* of our Lord. Christ is why I am here. Christ is why I want to serve. Christ is why and how I can study the Bible. It is particularly in prayer that I meet that awesome Person of life who draws me to seek him out in my fellow human beings. Prayer helps me look into their eyes to see him — to minister and be ministered to. Prayer lets me fall dependent on him and know my foolishness — without him my knowledge and my deeds are nothing.

Seminary has been a place of growth for me. I have eaten much good wheat with the chaff. That does not mean I can fast forevermore. It means I have a start.

Education with involvement

Doug Good

Doug Good, New Holland, Pa., is a senior in the Master of Divinity program at AMBS.

Parting was such sweet sorrow. We had grown to know one another quite well in those two years. Through hours and hours in Room 10, weekly quizzes and late night study sessions, we had survived the toughest courses in the religion and Bible departments — elementary and intermediate Greek. As graduation approached, some of my colleagues had already agreed to pastor churches. That was my goal too, but I didn't feel at all prepared to handle the challenges of pastoral ministry. Three years of seminary is what I needed.

Those were my thoughts three years ago. Now, as I look forward to another graduation, I do feel prepared for congregational involvement as a pastor. What has happened to create such a change of attitude in such a short time? The one thing that stands out most clearly in my mind is that Associated Mennonite Biblical Seminaries so strongly encourages community involvement. It is in this respect that seminary has so changed my outlook.

Before coming to Elkhart in 1979 I was quite concerned about the field education requirement. The catalog read, "As an integral part of the seminary curriculum each degree candidate is normally expected to engage in some form of practical Christian work during the course of study" (p. 54).

When my wife and I arrived in Elkhart we immediately checked the field education bulletin board for church job opportunities. One church was searching for both a youth minister and a choir director. Superb. Gala is a music teacher and we could both be involved, I thought. But the notice read, "Filled." Grace United Methodist was looking for a choir director, but that didn't work out either.

Finally we visited the First Presbyterian Church of Goshen, which was looking for a youth director. We so appreciated the pastor that I pursued the position and was granted it. That appointment changed my life.

The seminary could have pointed its disapproving finger and said, "Presbyterian? I'm afraid not." Instead, I was encouraged, supported, nudged, challenged and given every opportunity to make the most of this situation. I was able to do a supervised experience in ministry course in pastoral ministry there as well as one in preaching. The class "Reformation Era" took on a whole new look because of the testing and interaction I could receive from the Calvinist tradition.

Each class and each professor enabled me to make my course work usable and practical so that I was not only able to theorize about certain abstract principles, but able to put them into practice and see for myself how they worked. This type of integration was a great help in my preparation for ministry and a considerable contribution to my usable files.

The seminary went further in its support of congregational involvement by offering one credit to anyone just for "experiencing" Christian community. This was great for me because by this time my job had expanded to include the junior high program, regular worship leading and preaching. I was learning things that I could never have learned in the classroom (and was even getting paid for it).

The involvement climaxed last fall when I received word that the pastor was in the hospital for tests and would have to undergo quadruple bypass surgery. The church asked me if I could step in and help out in their need. I experienced administration, counseling, visitation, deaths and the entire range of pastoral duties. Once again the seminary was willing to work with me in this learning experience.

Now, through details too complicated to describe, I have been assured that the seminary has prepared me for congregational ministry, and God has a place for me to serve. That is an exciting prospect and I thank God, AMBS and the First Presbyterian Church for preparing me for service. While Gala and I look forward to moving on, we will certainly miss this place which has been home to us the past three years.

International students at AMBS this year include: (seated, left to right) Joseph Ali, Els du Rieu, Esther Nussbaumer, Leah Sonwani, Hans and Ingrid Epp. (standing, left to right) Yoshihiro Tomura, Denis Schultz, Anne Marie Fritsche, Marianne Nussbaumer, Andrea Lange and Shant Kunjam.

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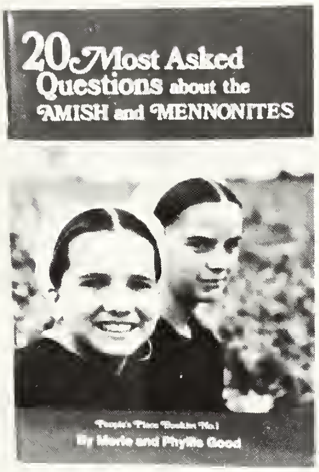
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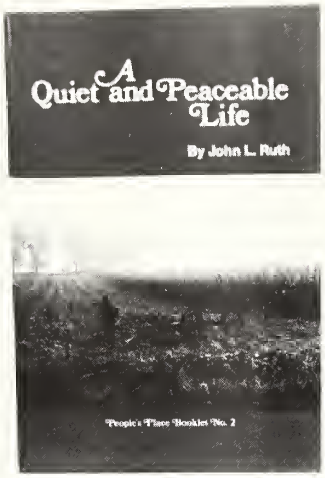
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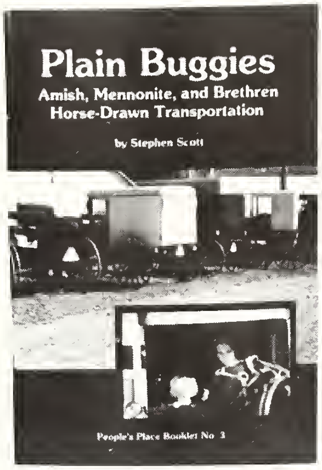
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People's Place Booklets are published by Good Books, Intercourse, PA 17534.

Good Books

More than 100 people registered for the Christian Writers Workshop held on the Bluffton (Ohio) College campus, April 16-18. Over a dozen workshop leaders discussed a wide range of topics related to the discipline of writing, while plenary sessions featured panel discussions and a keynote address by Barbara Claassen Smucker. In the photo at right, Elfrieda Tiessen of Winnipeg (left) registers with workshop host Bernie Wiebe, while Bluffton College chaplain Jim Mohr (left) and Armin Habegger chat in the background.

NEWS

Seminary community debates homosexuality

Elkhart, Ind. (AMBS) — The community of Associated Mennonite Biblical Seminaries recently undertook a study series on homosexuality and the church to listen, become informed on the issue, to help congregations and pastors understand and approach gay people.

The study series included a week of preparation. On March 10, faculty member Ross T. Bender gave a chapel message on "Some Christian Perspectives on Human Sexuality," K-groups considered the theme, library reference materials were featured, and before the series proper the community held a day of fasting and prayer.

Citing the people of Israel's orderly and disciplined sexual life, Bender said it reflected "the holiness of the covenant-making God who made of them a holy nation."

In the New Testament, the teaching of Paul, Bender said, "is based on an understanding of sex that knows that only when it is disciplined and subordinated to a larger commitment is it truly free to be expressed as God intended."

Worship opened the March 18 segment of biblical, theological and historical teaching led by AMBS faculty. In the worship, students read scriptures dealing with individual and corporate sins and with redemption.

In a five-hour block, faculty addressed the themes of the day: Howard H. Charles, "Toward Understanding the Relevant Biblical Texts"; John H. Yoder, "Homosexuality, Hermeneutics and History"; and Paul M. Miller and David Augsburger, "The Homosexuality Issue in the Mennonite Church."

Charles acknowledged differing opinions among scholars on what the biblical texts meant. "What I say needs to be tested, supplemented, perhaps corrected by your insights and understandings," he said.

The Old Testament, Charles said, includes only four passages which refer to homosexual conduct: Genesis 19 and Judges 19 are episodic; and Leviticus 18:22 and 20:13 — similar statements — indicate legal proscription.

The issue addressed in the episodic accounts concerns "a matter of rape, not consenting homosexual conduct," he said. "Homosexuality was not the solitary sin of Sodom for which the city was destroyed. It was merely representative of the general wickedness of the city."

The Leviticus 18:22 and 20:13 references form part of the Holiness Code found in chapters 17-26 of the book, Charles said. This codification of ritual and moral law was intended to ensure the people of Israel's separation from the practices of their pagan neighbors.

Charles finds underlying these biblical texts prohibiting homosexual conduct evidence of a "theology of orders." Sex with a partner of the same gender represents a confusion of a coital pattern laid down in Genesis 1 and 2, he said.

In the New Testament, Jesus spoke about such sexual sins as lust and adultery, but not about homosexual conduct. There is a passage (Jude 7) that speaks of the impropriety of going after other flesh which "may reflect an orders theology," Charles said. Paul alone addresses the subject directly (Romans 1:26f.; 1 Corinthians 6:9-11; 1 Timothy 1:10), he said.

Following a careful and detailed inquiring into the passages, Charles said Paul did not distinguish between homosexual behavior and homosexual orientation — a basic involuntary condition. "If Paul had known what we now know about homosexuality, the various kinds, its incidence prior to the age of moral accountability, and genetic predisposition, would he have qualified his statements?" Charles asked.

He concluded that the biblical materials focus "on overt sexual behavior with no attempt to attach culpability to an involuntary homosexual orientation; it is more or less evident that homosexual behavior is criticized on the basis that it is contrary to created order, and such behavior was not appropriate for the people of God in Old and New Testament times."

John H. Yoder said we usually talk about homosexuality as though we know what the word means. "That birds, kangaroos, some gorillas and most people are bipedal (walk on two feet) is an irreproachable truth," he said, "but that doesn't help much to define who we are." Similarly, "homosexuality is a broad term which describes a dozen phenomena. We must be careful whom we group with whom," he said.

In addition to care in language, Yoder described a special reason to be sensi-

"Christians Confronting the Nuclear Arms Race" will be the theme of the third national conference of New Call to Peacemaking, to be held June 17-20 on the campus of Elizabethtown (Pa.) College. Speakers include Gordon and Mary Cosby, Jim Wallis, Daniel Berrigan and Myron Augsburger. Morning Bible lectures will be given by John Howard Yoder, followed by study/worship groups. A variety of workshops will be offered each afternoon. Registration forms and information on the conference or about New Call are available from New Call to Peacemaking, Box 1245, Elkhart, IN 46515; phone 219/294-7536.

"Women and the Promise of Restoration" is the theme of the fifth plenary conference of Evangelical Women's Caucus, to be held July 21-24 at the Seattle Center in Seattle. To register, write Evangelical Women's Caucus, Attn. Helen Estep, Box 31613, Seattle, WA 98103. Cost is $45. For further information call 206/932-0548 or 206/783-4953.

The sixth Women in Ministry Conference will be held Oct. 15-17 at Rockway Mennonite Collegiate, Kitchener, Ont. The conferences are held each year as a means of support to those women involved in ministry within the Mennonite family of churches and as a forum for discussion about the issues that relate to that involvement. A local planning committee is arranging the details of the conference. Further inquiries should be directed to Ed Kauffman, 74 Erb's Road East, St. Agatha, ON N0B 2L0.

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tive to the outsider or one different from us. "It's not because that person is necessarily right, but because of who God is. God is on the side of the poor not because the poor are good, but because of the nature of His gracious judgment."

While the history of things grouped under the label homosexuality has not been extensively researched, Yoder said what exists shows less historical consensus than might be expected. He used as major reference John Boswell's *Christianity, Social Tolerance, and Homosexuality* (University of Chicago Press, 1980).

Yoder wondered why the Levitical enforcement of banishment, of expelling the offender even unto death — the criminalization of sin — remains the church's best thought on homosexuality, when we do not do that with other things Leviticus deals with. As families, we no longer kill our unruly children (Exodus 21:17; Leviticus 20:9), he said.

Yoder said as a church we do not have the same sense of threat when we deal with non-pacifists as with homosexuals. "Homosexuality is bigger and more spooky than militarism to us," he said. "It uncovers our self-doubts and forces us to use it as a scapegoat. There's a wobbliness in our sense of sexuality and family," he said.

David Augsburger cited 150 responses from a survey he conducted with 50 persons each from Church of the

The understanding of ministry which shapes the curriculum and style of AMBS emphasizes the use of the spiritual gifts given to the total people of God. AMBS affirms a plurality and diversity of ministries in the life of the church. The trained minister is not to displace the ministry of the people of God but to mobilize and supplement it. AMBS provides a variety of programs in order to train persons with different gifts for various ministries.

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"GI Joe" is making a comeback. For the first time since the Vietnam War, the Hasbro toy company is marketing a full line of toy soldiers. Companies manufacturing toy guns and rifles are reporting record profits. Sales last year were 33 percent higher than the year before.

Reaganville (right) is a tent city set up by the Community for Creative Non-Violence, a Christian social-action group, across from the White House the day after Thanksgiving to embarrass the Reagan administration for its social service cuts and to dramatize the plight of the homeless. It was removed after the US park police charged that it violated a ban on camping at such locations. But the CCNV went to court in January and won. CCNV has a permit for nine tents, but the village has grown to about 15-20 "tents" with the addition of makeshift shelters set up by individual homeless people who have obtained permits.

Brethren and Mennonite pastors, therapists and persons with a homosexual orientation. The respondents' conservative estimate indicates that a congregation of 100 members will potentially have five males and two females of homosexual orientation or tendencies.

Augsburger said the survey reveals that congregations mostly deny that homosexually oriented persons exist. Sixty percent are invisible, they live in the woodwork, and 30 percent leave, frozen out by quiet avoidance or open disapproval.

Paul M. Miller spoke from 25 years of counseling homosexuals. He, with guest Colin Cook, was the most optimistic that persons with homosexual orientation can change. The key, he said, is a desire to change. He would not expect, for instance, that he could convince a militarist to become a pacifist without that person's desire to become one.

Miller said some ways of seeking to control sex drives are destructive, such as labeling them a demon to be exorcized. Healing, he believes, needs to happen in the context of groups such as Alcoholics Anonymous. Miller reported that he is seeing quiet miracles in his own counseling with persons of homosexual orientation.

Invited guests to the conference included Celena Duncan, associate pastor of the Good Shepherd Parish of the Metropolitan Community Church, Chicago; a Mennonite employed in the Energy Department and member of the Washington-based Brethren/Mennonite Council for Gay Concerns; Ruth Herrick, a partner and counselor in Genesis II, Palmyria, Pa.; Ralph Blair, a psychotherapist in private practice in New York and president of Evangelicals Concerned, Inc.; and Colin Cook, director of the Quest Learning Center, Reading, Pa. During Friday's sessions, each spoke out of their pilgrimage as a Christian with a homosexual orientation. The guests' views ranged from full acceptance of same-sex marriages, to a same-sex partnership not primarily focused on sex, to celibacy, to healing and sexual reorientation. The "facts" of reorientation and the "facts" of the impossibility of reorientation have yet to meet with impartial scrutiny, one person said.

In a Saturday morning panel, "Pastoral Concerns in the Congregation," Duncan said the wide range of responses "shows the complexity of the issue." She said, "If you can't honestly deal with it, direct homosexual persons to someone who can. I hope you make this a part of your own personal agenda."

The Mennonite guest suggested that pastors should create a climate for being able to talk. Pastors could better help parents understand the issues and cope with their own feelings of guilt, he said. Congregations need to realize, he said, that 5-10 percent of their children will grow into homosexually oriented adults.

One of the hard experiences, he said, "is to lose the love and respect of those who once admired you in the church community." On his visits home he finds that some people in the congregation "are loving and want to sit down, talk and understand." He wondered why the church does not accept gay Christians with equal status before God. "Most of the gay people I know just have had to say goodbye," he said.

Herrick said preparation must be done in pastors' own lives, ridding them of the fear of being labeled gay in advocacy for devalued persons, and the fear of developing close relationships. She challenged pastors to study homosexuality and open themselves to the question, "What do we do with such persons in our congregation?" Work it into sermons, she said, "and create small groups for honest exchange where persons can be accepted and safely share familial affection."

Blair said pastors can help facilitate a responsible outworking "in an outgoing monogamous relationship that meets their intimacy needs." He had told the story of a young man who wanted to be celibate and wrote to a radio preacher of his continued inability to meet such a demand. The preacher could give nothing but the demand for total celibacy. The young man, Blair said, has since killed himself. "Both he and the preacher believed the same thing, but he was homosexual and the preacher is not."

Cook said much of the church's negative behavior "does an incredible disservice" to homosexually oriented persons by diminishing their personhood. It shows, he said, that "we are afraid of ourselves. We think that by rebuking sin we will cure it," he said. In his own experience, he said, he has found that "God is wonderfully gentle."

Cook suggested a re-examination of the scientific data, both the behavioral work of the last 10 years and that in interpersonal relations. Those who believe in change are not uninformed on the data, he said, and they do keep in tension the ideal and the real. "To encourage healing and sexual reorientation, the church needs to develop counseling, growth and loving acceptance," he said. *John Bender*

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American women obtained a record 1.55 million legal abortions in 1980, an increase of 2 percent from 1979, says the latest national survey of the Alan Guttmacher Institute. "About 3 percent of the 53 million women of reproductive age obtained an abortion, and one-fourth of all pregnancies — a little less than half of all that were unintended — were terminated by abortion." US abortion rates have steadily risen since 1973, but the annual rates of increase have slowed down in the last few years and may be "stabilizing," said the report.

The Canadian government recently released a report of abortion statistics for the year 1980. There were 65,751 abortions — 30,900 in Ontario, 12,673 in British Columbia, 8,940 in Quebec, 7,131 in Alberta, 1,587 in Manitoba and 1,572 in Saskatchewan. The 1980 increase in the total number is the smallest increase since the 1969 change in the law. Canada's rate in 1980 was 17.9 percent, that is, abortions per 100 live births.

Japanese Protestants have stepped up efforts to check the revival of state Shintoism and rising militarism in Japan. Church-related groups staged more than 50 rallies across Japan in February against recent government moves to expand Japan's military power and nuclear energy potential, reports the Kyodan, also known as the United Church of Christ in Japan.

Victims, survivors need "special concern" of church

Kansas City, Mo. — Approximately 35 persons gathered April 1-3 for a conference on "The Christian As Victim: A Non-Violent Response to Crime," sponsored by the Office of Criminal Justice of Mennonite Central Committee US at St. Paul's Theological Seminary.

Participants brought with them a variety of experience in the criminal justice field as well as some experience as victims. Many came with a concern about how Christians respond to crime and what that means practically in home communities.

Charolotte Hullinger, who with her husband founded Parents of Murdered Children, Inc., after their 19-year-old daughter was murdered, opened the conference by challenging the church to consider the needs of victims and victim survivors as well as offenders.

Hullinger spoke with sensitivity and caring for all persons involved in the justice system, but with a special concern for victims and survivors. Noting that "there is no gentle way into the world of violence," she said when violence does happen persons tend to minimize the grief process through such rationalizations as blaming the victim, so that one does not have to think violence can happen to them.

Hullinger identified directives and goals that the church body can develop, such as providing services to victims in our community in dealing with the criminal justice system as well as providing support systems for victims facing physical, emotional and spiritual trauma as a result of a tragedy.

Responding to Hullinger, Howard Zehr of the Office of Criminal Justice acknowledged that the present criminal justice system clearly does not meet victim needs. He suggested that victim/offender needs are not polar opposites but rather both are needs that should be addressed by the church. Zehr stated that the "essence of crime is a violation of one person by another, not offender vs. state." Therefore both victim and offender should be part of the justice process.

Schroeder

Following a devotional led by Sister Delores Brinkle of Kansas City, David Schroeder of the Canadian Mennonite Bible College in Winnipeg provided a biblical perspective on the "Christian As Victim." Schroeder dealt first with the Genesis account, outlining that God intends for people to live in relationship to himself, to each other and the world, to share in God's work and to live in community.

The Old Testament gives accounts of a just, loving God that becomes the model for justice, righteousness, love and wrath, he said. The New Testament shows Jesus to be the fulfillment of the image of God and the Old Testament.

That which we see in Jesus applies to us, Schroeder said. He sees love as the fulfilling law which operates in the context of communities where we are willing to share and suffer with victims, victim survivors, offenders and offenders' families, giving hope and a direction of shalom.

Workshops were held Friday afternoon on such topics as overcoming victim experiences, services for victims, victim/offender reconciliation projects, crime and forgiveness, and what a victim needs to know about dealing with the system.

Free-lance writer Lee Griffith spoke on "Alternatives to Calling the Police." He stated that "prisons serve the function of scapegoating," and that "our society cannot respond to violence with the further violence of locking people in cages."

Griffith pointed out that to call the police is to rely on the power of the gun, which he sees as a violent response. Crime is viewed as a problem of a few, but it actually involves all of us, he said. He additionally observed that to rely on the court system is to deny the biblical community the chance to work at reconciliation, which should be its major concern.

Griffith identified specific alternatives that Christians can work toward, for example providing financial assistance to victims, since one cannot collect insurance if the police are not called. He suggested victims involve themselves personally with those involved in the crime rather than calling the police, thus acknowledging that crime is against persons and not the state. Criminal justice should not be seen as a separate issue, but rather one manifestation of many crises in a person's life, he said.

Dave Jackson, author of *Dial 911* and a member of Reba Place Fellowship, identified "Strategies for Carrying the Discussion to Our Communities and Congregations" and encouraged persons to look at the effects a decision to not call the police will have on one's community. Jackson challenged the church to examine its own opinions and attitudes about crime and the distinctions between different crimes.

Persons should discover myths and explore better deterrents as well as challenge non-Christian and unrealistic attitudes about crime, he noted. In thinking about strategies that communities need to work toward, Jackson emphasized that the main goal should be to "reduce the level of violence," which may or may not mean calling the police. *Lorraine Stutzman*

The 10th Mennonite Umsiedler reunion will be held July 17-18 in Espelkamp, West Germany. For further information write: Mennonitische Umsiedlerbetreuung, Burgstrasse 27, 5450 Neuwied 13, West Germany.

Soviet Chief of Staff Marshal Nikolai Ogarkov has called for a decisive struggle against pacifist views among Soviet youth, according to a Feb. 27 report in the Toronto *Globe and Mail.* He is reported to have said there is a serious danger of war, that the United States wants to wipe socialism from the face of the earth and secure world domination, that the young people of the Soviet Union after two generations of peace take it for granted, that they do not realize that the strengthening of peace requires their personal effort, and that there should be a decisive struggle against "complacency and elements of pacifism" among them.

Laurelville Mennonite Church Center is again offering a weekend for deaf and hard of hearing people June 18-20 in Mt. Pleasant, Pa. Family and friends are also invited. The theme is "The Psalms: Our Prayer to God." Carter Bearden, field consultant with deaf ministries in the Southern Baptist Convention, will be the resource person. Various workshops will be given on Saturday. For more information write: Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666.

Women's concerns seminar draws good response in Haiti

Mombin Crochu, Haiti (MCC) — Local coordinators were doubtful that Mombin-area women would come to a "for women only" seminar, but 118 women, wearing their best clothes and excited faces, attended the first seminar in January and expressed interest in more such meetings.

Mennonite Central Committee workers and local *animatrices* (encouragers or promoters) planned the seminar. In the Mombin program MCC workers train *animatrices* in such skills as health care and agricultural techniques, and they in turn share their new knowledge with groups of local people. *Animatrices* organize the groups to encourage cooperation and as a forum for training.

MCC workers instigated the women's seminars to increase awareness of women's worth. Shirley Dagen Hoover of Harrisonburg, Va., notes, "In Haiti, women are often viewed as children and a cheap labor source. Neither men nor women seem to be aware of what a woman's potential can be. For example, when there is not enough money to send all the children to school, it is more likely the girls that will stay home."

Animatrice *Cidiane Milien teaches a group of Haitian women.*

Changing such attitudes will be slow, as was demonstrated by the deliberation of the Haitian staff as they planned the first seminar. "Addressing the equality of women was too controversial a subject. Just having a seminar was controversial enough," reports Hoover. The staff suggested the meeting focus on health care and housekeeping.

The program consisted of health skits and a presentation on personal hygiene, housekeeping and child care as well as a discussion of activities of the groups led by *animatrices*.

The women are now requesting a second seminar. Hoover says that meeting may include a segment on marital relationships.

Nine of the MCC workers in Haiti work with community organization groups in the Mombin area.

Mennonites in Belize assisting Salvadoran refugees

Belmopan, Belize (MCC) — Mennonites who less than 25 years ago first carved out a home for themselves in the Central American nation of Belize (then British Honduras) are now helping a new group of incomers make a go of it.

The Spanish Lookout Mennonite Colony, along with Mennonite Central Committee and other Mennonite groups in the country, is providing technical advice, workers and other forms of assistance to a rural resettlement project near here. The project will eventually provide permanent homes for 140 to 150 Salvadoran refugee families, as well as some landless Belizeans.

The refugees are some of approximately 10,000 Salvadorans who since 1979 have fled their violence-torn country for Belize, a tiny nation at the southern tip of Mexico. Noting the successful colonization efforts of the Kleinegemeinde Church Mennonites since their migration from Mexico in 1958, the government of Belize and the United Nations High Commissioner for Refugees (UNHCR) asked them to help implement a pilot resettlement program for the refugees.

The Spanish Lookout Colony Mennonites in turn asked MCC to provide a project manager and social workers to help select and orient the settlers. The government maintains overall charge of the project.

Major construction began in late January and February, as Spanish Lookout Colony Mennonites and others helped build a ferry and a warehouse/general store at the project site. A committee began interviewing prospective settlers, and by March 8 the first group of 50 families had started arriving.

"It is a good feeling to know we are actually moving and the project is now becoming a reality," report Bill and Judy Houser of Lampeter, Pa., Eastern Mennonite Board of Missions and Charities missionaries in Belize, who are now serving as project managers and MCC representatives.

Since arriving the settlers have put in long hours building houses and clearing a portion of the 50 acres allotted each of them in preparation for their first crop. In coming weeks they will help construct a primary school and community center.

A second group of approximately 100 families is scheduled to arrive in October, and a third group of 30 to 50 families in early 1983. Under the long-term lease agreement with the government, after the third year farmers will pay $1 per acre per year for use of the

Good Shepherd Mennonite Church, Sioux Falls, S.D., is planning a double celebration on Sunday, June 27, for the dedication of its new addition and the 25th year of the congregation. Gerald Borchert of Louisville, Ky., and Elmer Wall of Carlock, Ill., will return to their former pastorates as special speakers. The celebrative activities begin Saturday, June 26, with a church family reunion and continue Sunday with the morning and afternoon services. The invitation is open to all to attend and join in these times of thanksgiving.

A US-Canadian training event for young adults ministries will be held at Lake Geneva, Wis., June 21-26. CROSSROADS 1982 is an invitational conference bringing 26 Mennonites (GC and Mennonite Church) together with 450 interdenominational participants in teams of three to six persons that will share training on a regional level. The department of higher education of the GC's Commission on Education and student and young adult services of the Mennonite Church are co-sponsoring two teams. Following CROSSROADS 1982, these teams will decide next steps to provide young adults leadership training for the church.

The third Tuesday of September should be observed as an International Day of Peace, the United Nations General Assembly recently decided. The Day of Peace, which coincides with the opening of the annual UN Assembly session, is for "commemorating and strengthening the ideals of peace both within and among all nations and people."

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land that has been allotted them.

The UNHCR is making available $920,000 for construction costs, food for the early months of the project, and loans to families for seeds, fertilizers, implements and other necessary items. Project planners hope beneficiaries will achieve self-sufficiency within two years of their arrival.

To promote greater acceptance of the project within the country, the government is urging that up to one-third of those beneficiaries be Belizean nationals — a goal that MCC project social workers Lowell and Dianne Birkey of Manson, Iowa, report so far has not been easy to achieve. For the first group the selection committee had to include some with little or no farming background. Report the Birkeys, "It is hoped that the selection of Belizeans for October will be better, due to increased publicity and more time to search for the true farmers."

The government is taking a major interest in the project, one of its first major development efforts since the country obtained independence from Great Britain in September 1981. The project is also an important one for the Mennonite settlers, who have sometimes been accused of keeping themselves from the larger Belizean society.

Says Herman Bontrager, MCC secretary for Latin America, "The Mennonites are sensitive to this concern and see this as an opportunity to demonstrate their desire to serve needy persons in Belize." Bontrager noted that the Mennonites have provided personnel and contributed generously to past emergency programs in the region.

The shape of the future isn't in our hands.

Mennonite Mutual Aid Association can help us meet the future needs we may not expect . . . the needs our survivors may face if we die. MMAA's new Annually Renewable Term Plan can assist with these needs. It can provide for our survivors and share the same needs for others . . . all with low-cost yearly-renewable participation now. **We can't shape the future. But we can plan now to share its unexpected needs.**

Mennonite Mutual Aid Association/Life Services/Department M
Post Office Box 483 • Goshen, Indiana 46526 • 800-348-7468/(219) 533-9511 collect within Indiana

Friction has developed between the Lutheran Church of Finland and the free churches over the issue of proselytizing, a Lutheran church report says. The Lutheran Church, with 91 percent of the population, is concerned over evangelism among Lutherans by the fast-growing free churches — in particular the Pentecostal movement. Lutheran officials say they especially deplore the conversion and rebaptism of already baptized Lutherans by the Pentecostals.

A three-member task force on higher education was recently appointed by the General Board of the Conference of Mennonites in Canada. The action was a response to a resolution approved at the CMC annual sessions in July 1981, asking for a review of the place and function of existing educational institutions, identification of gaps, and development of a philosophy and strategy of education for the conference for the 1980s. Task force members are John Klassen, Langley, B.C., George Richert, Regina, and Helen Kruger, Kitchener, Ont.

Mennonite Economic Development Associates (MEDA) will hold its annual convention in Winnipeg Nov. 11-14. The convention's theme will be "Full Value: Where Faith and Economics Meet." MEDA will sponsor two all-day seminars on Nov. 11 prior to the opening of the convention. One will deal with organization and the manager; the other with how Mennonite congregations work with financial issues. Further information is available from MEDA, 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8.

RECORD

Goering

Harms

D. Overright

J. Overright

Klassen

Liechty

death

David P. Neufeld, the first chairman of Mennonite Central Committee (Canada), died April 7 of cancer. He was 62. Nine years after being chosen one of 10 conference evangelists, Neufeld was appointed the first full-time executive secretary of the Conference of Mennonites in Canada in 1961. He also served two churches as pastor: Bethany Church, Virgil, Ont., from 1967-77, and Olivet Church, Clearbrook, B.C., from 1977 until his death. He was born April 24, 1919, in Kitchkas, Orenberg, Russia, and the family moved to Canada in 1926. He is a graduate of Bethel College, North Newton, Kan. He is survived by his wife, Helen; son Harold of Victoria, B.C.; and daughter Adelia Neufeld Wiens of Winnipeg.

workers

Donna (Drake) Born, a 1959 Bluffton (Ohio) College graduate, has been invited to participate in an international exhibition as one of five artists representing the United States. The exhibition will open Aug. 27 in Frankfurt, West Germany.

John R. Buckwalter joined the staff of Mennonite Mutual Aid, Goshen, Ind., as a field representative on March 1. He will service congregations, individuals and Mennonite-owned businesses in central and western Pennsylvania.

Henry and *Susan Gerbrandt*, Winnipeg, recently accepted an invitation from the Arbeitsgemeinschaft for two years of pastoral work in the Wolfsburg (West Germany) congregation, beginning in July.

Roy Goering, Eden Church, Moundridge, Kan., has begun a two-year MVS term as chaplain's assistant at the Kansas State Industrial Reformatory in Hutchinson, Kan. Part of his time will also be given to work at the Golden Plains Convalescent Center in that city. He is the son of Homer and Dorothy Goering of Moundridge.

Dave Harms, Bethel Church, Aldergrove, B.C., began a one-year term last December as a home repairer with the Portland, Ore., MVS unit. Harms has attended Columbia Bible Institute, Clearbrook; Trinity Western College, Langley; and Pacific Vocational Institute in Burnaby, B.C. His parents are Gerhard and Helen Harms of Aldergrove.

Lloyd Klassen, a graduate of Rosthern (Sask.) Junior College, has been assigned to a one-year MVS term as furniture coordinator for Jeffco Action Center in Arvada, Colo. His parents are Herman and Pauline Klassen of Glenbush, Sask.

Sondra Liechty, First Church, Berne, Ind., will serve as a child-care worker under MVS in Beatrice, Neb., for one year. She is the daughter of Ernest and Berdella Liechty of Berne.

Paul and *Mary McKay*, a husband and wife team, have been appointed to the Bethel College (North Newton, Kan.) faculty in the international development program, expanding a department designed to prepare church-college trained volunteers and professionals for overseas development work. Paul is trained in international agriculture, Mary in nursing and education.

Diane and *Jeff Overright*, Mennonite Church of Normal (Ill.), have been assigned to the Cincinnati MVS unit for two years. The daughter of Raymond and Cheryl Simester of Oak Forest, Ill., Diane is doing home health visitation and has a degree from the Bloomington (Ill.) School of Practical Nursing. Jeff's work is in the area of home repair; he has a bachelor's degree in industrial technology from Illinois State University, Normal. His parents are Lester and Gretchen Overright of Bloomington.

Pastor needed

The Plum Coulee Bergthaler Mennonite Church invites applications for the position of full-time pastor.

The church consists of 280 members.

The church is located in the town of Plum Coulee, Man., population 600, in a farming community.

Parsonage available.

Contact:
Jack Siemens, chairman, pulpit committee
Phone 204/829-3995, or
Clarence Falk, vice chairman
Phone 204/829-7729
Plum Coulee, MB R0G 1R0.

Teachers needed

Westgate Mennonite Collegiate invites applications for 1982-83 teaching positions in the following areas:

- language arts
- social studies
- religion.

Candidates must be able to relate well to young people and to model Christian discipleship. We stress high academic standards and integration of Christian values in all our programs.

Apply to:
Erwin Strempler, principal
Westgate Mennonite Collegiate
86 Westgate
Winnipeg, MB R3C 2E1.

Instructors needed

Iowa Mennonite School has openings for English and industrial arts instructors for the 1982-83 school year.

If interested, write or call:
Norm Yoder, principal
Iowa Mennonite School
Route 1
Kalona, IA 52247
319/656-2073.

Church celebration

Plans are being made to celebrate the beginning of the **First Mennonite Church in Indianapolis.** Everyone who has been involved here during the past 30 years is invited to participate. The celebration will start Saturday, Aug. 14, 1982, at 7 p.m. with a program at the church. We will continue on Sunday with worship at 9:30 a.m., followed by a fellowship or carry-in meal at noon. There will be limited lodging available in homes. R.S.V.P. by July 15.

For further information and/or reservations, write:
First Mennonite Church
2311 Kessler Blvd., N. Drive
Indianapolis, IN 46222.

Nursing professor

Goshen College has an opening for a nursing professor. This is a two-year appointment for the 1982-84 school years. Requirements are a master's degree with a major in nursing, medical-surgical nursing experience, an interest in community health and the ability to work with school-age children.

Send letter of application and resumé immediately to:
Vic Stoltzfus, Dean
Goshen College
Goshen, IN 46526.

Admissions director

Freeman Junior College needs an admissions director. Includes out-of-town travel. Qualifications: articulate Christian, Mennonite background preferred; B.A. and/or experience in public relations or student services desired. Reports to president, salary adjusted to 11 months from faculty salary schedule, begins Aug. 1, 1982.

Apply by May 30 to:
President Art DeHoogh
Box 1000
Freeman, SD 57029.

Youth worker wanted

Vineland United Mennonite Church is looking for a half-time youth worker, effective September 1982. Responsibilities include the areas of high school, college and careers, and young married youth. Detailed job description on request.

Interested persons are invited to send inquiries and resume to:
Rudy Thiessen, church board chairman
Box 160
Vineland, ON L0R 2C0
416/562-4324.

Pastor needed

Small growing congregation in Sudbury area seeks the services of a full-time minister. Position open Aug. 1, 1982.

Interested applicants should address inquires to:
Ron McCauley
1447 Marcel St.
Sudbury, ON P3E 4G5.

Pastor needed

West Abbotsford Mennonite Church invites you to apply for the position of pastor of a 250-member congregation, as part of a two-man team. This position is available immediately. We are, however, prepared to wait until mid-1983 for a successful candidate.

Please apply to:
Alvin Ens, moderator
2115 Topaz St.
Clearbrook, BC V2T 3W7
604/853-0053.

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Mennonite Graduate Seminar

Graduate students meet to explore the implications of Christian faith for life on the campus and for meeting human need.

Kansas State University
Manhattan, Kansas
August 4-6, 1982

Contact

coe

Commission on Education
General Conference
Mennonite Church
Box 347, Newton, KS 67114
316/283-5100

Requesting a brochure and registration information.

Holy Spirit enables us

I have the same concerns as Tom O'Reilly (March 16 article, "Some Evangelists Fomenting War"). The trouble with these evangelists is they do not go far enough in encouraging us as individuals and nations as groups of people to repent. If we could repent of our fears of our enemies and our trust in military weapons the "inevitable" clash between the superpowers could be averted.

I like the theme of your Feb. 16 editorial, "This Power Goes On." It is the power of the Holy Spirit that enables us to live from day to day. And it is also the power of the Holy Spirit that will enable us to trust God rather than to fear our enemies. *Harold Peters, Route 1, Box 116, Newton, KS 67114*

March 30

Christians must witness

Werner Janzen's recent commentary (March 30 issue) on *Reds* reflects a dangerous tendency of many Christians toward isolating themselves from anything not directly linked to Christian values. This small controversy about the value of a movie can illuminate some of the problems of the church in relating to modern society.

Often Christians allow such things as bad language or a person's lifestyle to prevent them from truly understanding that person. This is especially true now because of the wide variety of lifestyles. Unless the Christian lives in the protected atmosphere of a small-town, church-going community, you are confronted daily with sex, violence and intellectualism that directly contradict, flaunt and question one's faith. Are we to reject the homosexual, the criminal or the atheist because of their personal actions and beliefs? To refuse to relate to them until they alter their behavior and meet us on our own grounds? The Bible and personal experience have taught me that the answer is negative. Christ went to everyone regardless of their sins or beliefs. I find my own interpersonal communication much more effective if I look past other people's offensive behavior to what they're really feeling and thinking underneath. Condemning or avoiding people because of their actions and beliefs not being biblical only estranges them from us. Quite the opposite of what Christ wanted us to do.

Reds illustrates the successes and failures of a couple trying to make their relationship and later marriage work. It gives us an open-minded look at the nature of communism, the now shattered dream of an egalitarian world. We can better understand the Russian people through seeing their idealistic hopes of equal opportunity for the working person in the early part of this century. *Reds* demonstrates the futility of trusting in the attainment of earthly (in this case political) goals to find happiness. For the main characters, love for each other is essentially the only thing left to both of them at the end. Not divine love, to be sure, but the closest thing to it, as C. S. Lewis or Dante would say. These and other major themes are scarcely to be called un-Christian.

If *Reds* presents some immoral aspects as well, this should not deter the Christian from seeing it. Vulgarity is only words used out of habit or expressive of emotion. Immoral lifestyles are nothing more nor less than the ways people search for happiness and meaning in their lives. Movies are reflections of world views and concepts of existence. If the Christian stays in a little impregnable box of stale dogma or morality, we will never understand the world, never learn to relate to it in a caring manner, and never positively affect it. People are changed from within, not through being forced into shells of righteousness. We Christians must begin to understand all people by knowing what they experience so we can show them the experience of Christ's love. Quite opposite from avoiding exposure to "worldly sinfulness," we must be willing and able to face it in order to bring Christ's love to others. I think this is partly what Christ meant when he told us to "be in the world but not of the world." This is the key to effective evangelism in the 20th century. *Richard A. Watts, 1425 Alumni Place, Lawrence, KS 66044*

April 6

Creation/evolution discussion?

I appreciate the editorial (March 30 issue) on creation and evolution. Thank you for your courage in discussing this divisive issue. I have been interested in the creation/evolution debate since my junior high days. (I am currently a senior at Bethel College.) I have read most of the creationist literature, and as my interest in and knowledge of science have grown, I have been more and more disappointed in creationism. Genesis is just not a scientific statement. It is a poetic statement that God was involved in shaping the world, not a detailed explanation of how he did it. The scientific evidence, in all fields, does not support a strict, literal interpretation of creation. This is not to say that evolution as it is currently taught is a fact. Evolution has its own scientific problems, and many of its defenders are overzealous and unjustifiably anti-Christian. But evolution fits the scientific evidence much better than creationism.

We Mennonites should not let ourselves be seduced by creationism. It only sets Christianity up for ridicule by promoting an interpretation of the Bible that is patently false and thereby undermines our own commitment to the Bible as a basis for religion, not science. *John D. Thiessen, Box 143, North Newton, KS 67117*

April 6

Service and gospel

We respond to Warren Loewen's letter (March 16 issue) questioning whether service organizations (MCC, MDS, MVS) are a witness to those in need of the gospel. We have spent 12 months in MDS and have experienced many opportunities where witnessing was a big part of our service. I agree that some people do participate in these services without adding a verbal witness for the Lord, but the fact they are there expressing their love and concern for the people displays a faith that identifies itself through works. Most people find it hard to believe we would volunteer our service, giving us a tremendous opportunity to tell them why we are there.

In our orientation meetings the most important point they leave with us is that sitting and talking with the people and sharing our faith with them is just as important as our physical works. We have seen and heard of many people who have lost everything they had and because of organizations like MDS they have found new hope and turned their lives over to God and gained so much more than they had lost. There have also been Mennonite churches started in communities because of some dedicated Christians who were willing to stay and continue their service — such as the Landis Church in Mobile, Ala.

It has meant much to us to fellowship with other denominations and to share our beliefs and faith with them. They have always accepted us warmly and respected our voluntary commitment. Not only were we able to give our testimony with words, but also we regularly shared our faith in vocal and instrumental music.

Through our 12 months we have served in Wichita Falls, Texas, Mobile, Ala., and various places in southern California. We have worked for and witnessed to people hit by almost every major disaster — tornadoes, hurricanes, floods, fires and heartbreak. Through this experience we have made many friends among both workers and victims. We keep them in our prayers and try to keep in touch with them through cards and letters. Our service experience has strengthened our faith in the Lord. We thank God for these Mennonite organizations which give us a chance to witness to others, and we pray more people will get involved and put themselves in a position to testify for the Lord. *Randy and Ruth Ann Franz, Bethesda Church, Henderson, NE 68371*

April 8

Why the profanity?

In the review of *On Golden Pond* by Gordon Houser (March 16 issue) we have a resumé of the film which pretty well explains the details of the picture and the relative strong and weak points of the characters. However, nothing was mentioned in the review about the language in the film, which to us was obscene and filthy. It is certainly unfortunate that what is otherwise a clean picture should be marred by words which could have been omitted.

We are moviegoers over many years. *Harry and Dorothy Hersch, Line Lexington, PA 18932*

April 8

Need to comment and correct

I agree we must be willing to discuss movies like *Reds*. What I didn't like (March 30 issue "Letters") was that the review seemed so one-sided. It is because we are affected by movies that I felt I should point out what were — in my opinion — the faults of this movie. After reading positive reviews, it was a major disappointment to me.

In my second letter "On Reagan's . . ." there is an error. It should read "Perhaps Jimmy Carter was too wishy-washy on many (not 'money') issues. . . ." *Werner Janzen, Box 879, Rosthern, SK S0K 3R0*

April 13

Tangling with an octopus

Your editorial (March 30 issue) is like tangling with an octopus. There are so many points that I'd have to write a 10-page letter to cover them all.

It is a broad brush you use to paint a portrait of "science." It's *so* broad that almost anything you say about it can be true — though not totally true. For example, this business of "panacean promises" may apply to a few derivatives of science (like drug company advertising), but I think you are mistaken in applying it to science in general.

Science is a human activity, carried on by human beings with human failings and frailties. Certainly some scientists are egotistical and make broad statements unjustified by data. But that's the exception. Panacean promises are what a lot of people *want* from science and technology, but that's because they don't understand what science is. It's not a religion, it's a tool for understanding (and controlling, to some extent) the world and universe we inhabit. Scientists know their work, and their findings have limited application and can pretty much tell you where the limits are.

The evolution debate is a case in point. Darwin's original work posited natural selection as the active force in evolution of species. Since his time, other scientists have examined the evidence and found natural selection to be an inadequate explanation. Moreover, they have disputed whether evolution takes place gradually or in discrete jumps. Recent theories have grown out of DNA research and molecular biology. The dispute is not over the fact of evolution but over how it works and the paths it has taken. There is no single theory of evolution, but there is agreement that the forms of life present today have gotten here through evolution.

Another point that bothers me is your "challenging scientists on their ethics." Some of them probably should be challenged — particularly those who work on nuclear, biological and chemical weapons. From the tone and content of your editorial, I gather that you mean instead those whose work "implies theological conclusions." I'm not sure exactly what that means, but I think you ought to reconsider it. In a discussion some years back, I heard a scientist and a religion teacher agree that anything that asks ultimate questions is profoundly theological. Science deals with some ultimate issues — Where did the universe come from? What is its eventual fate? What are we made of? Why do we behave as we do? How did we get here? What is our relationship to other creatures with whom we share this planet? What is our relationship to the rest of the cosmos? What is life? Research in areas like those is apt to have theological conclusions from time to time — and other scientists will challenge the conclusions.

Theology is also a human activity. Whatever our understanding of God may be, it comes from the thought and speculations of humans like ourselves. If science challenges our theology, it may be that our theology is too limited. Science cannot prove or disprove the existence of God or inform us as to God's nature. Those are matters of faith. But science can tell us about the nature of the universe. Our theology is a theory which, like any scientific theory, may need revision when new facts come to light. The Christian faith was not destroyed by the change from the Ptolemaic to the Copernican conception of the universe (though some people apparently thought it would be). It will not be destroyed by the change from a creationist belief to an evolutionary one (though some people apparently think it will be). It will adapt to the new knowledge and continue to proclaim its message. *G. Robert Smith, 36 King Rd., Telford, PA 18969*

April 20

Editor's note: About a year ago we invited readers to donate gift subscriptions to readers from churches begun through overseas missions. We received enough money to give 100 free subscriptions. These are now up for renewal. Are you interested to give donations for foreign subscriptions? They each cost $11.50 per year. Please send to *The Mennonite,* Box 347, Newton, KS 67114 or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. Thanks in advance.

books

Simplicity as discipline

Freedom of Simplicity, *by Richard J. Foster (Harper and Row, 1981, 200 pages) is reviewed by LaVonne Platt, Route 2, Box 209, Newton, KS 67114.*

In *Freedom of Simplicity*, Richard J. Foster offers a distinctly Christian dimension to current literature about simple living. He goes deeply into the roots of the Christian faith and into the divine center of each person and calls forth from both sources an authentic model of the spiritual discipline of simplicity.

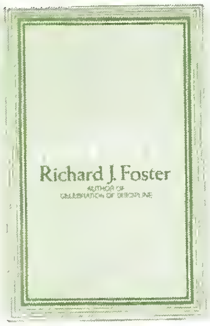
The book has two parts. Outlining the complexity of simplicity and then looking to the Bible and to the lives of saints from the early church and our own time, Part I lays "The Foundation" for "The Practice" in Part II, which builds a structure of inward, outward and corporate simplicity in our lives.

As in his first book, *Celebration of Discipline* (Harper and Row, 1978), Foster's writing in *Freedom of Simplicity* reflects a kinship with Thomas Kelly (*A Testament of Devotion*). Like Kelly, he applies his concept of simplicity broadly, integrating it with both the inner and outer dimensions of life in creative ways. Relating to specific issues more than Kelly did (or perhaps it is only that Kelly wrote for another time), Foster exercises clarity of vision in pointing out the necessity of precision without legalism and practical accommodation without ethical compromise.

Throughout the book Foster takes subjects commonly dealt with in discussions on simple living and treats them in uncommon ways. In the area of fasting, for example, he writes, "The central idea of fasting is the voluntary denial of an otherwise normal function for the sake of intense spiritual activity." He broadens the application to include not only fasting from food but occasionally fasting from people, from the media and from the telephone.

Contrasting with other guidelines regarding wealth, Foster suggests that voluntary poverty may be an easy, first step in simple living, whereas the ministry of money is difficult, even hazardous without spiritual guidance.

With an understanding that at the heart of all the complex difficulties of political, social and economic issues there is a fundamental spiritual reality, Christians have an advantage, Foster believes, that can give us hope and courage. "When we confront structural evil we do so in a power drawn from divine resources," he writes.



New Men
New Roles

Some books that suggest personal responses to world problems, even though written by perceptive Christians who have contributed to the realization that North American affluence is tied to the needs of the poor majority, present what seems to me a partial picture, as though some pieces were missing or in the wrong place. In *Freedom of Simplicity* the pieces are all there, and though it must be a thousand-piece puzzle, it makes a single, unified picture — a picture illustrating that, like the other spiritual disciplines, "simplicity is part of what it means to be a follower of Christ."

Men's liberation

New Men/New Roles, *by Perry and Elizabeth Yoder (Faith and Life Press, 1977, 59 pages), is reviewed by Tom Goodhue, 90 LaSalle St., #4A, New York, NY 10027.*

While the changing roles of women have been widely debated in both church and society, less has been written about how men's roles are changing or ought to change. Even less has been written about masculinity from a Christian perspective. In a few pages the Yoders manage to present important insights into how our society sees masculinity, what good news there is for men and how men's roles might change within the family.

It is remarkable how much the Yoders have packed into such a slim study guide. They have questions for group discussion (such as, Does your congregation pick the most financially successful men to be lay leaders?), Dave Schroeder's witty cartoons, a good litany for men and women, and a guide to the best recent films and books on male liberation, as well as five brief chapters.

Their chapter on the "New Man" is particularly good. This original exploration of what an important biblical concept means for modern men is a model of how scriptural resources can be brought to bear on the task of redefining masculinity. They show us in this chapter how radically Jesus' sense of manliness differs from our society's notions. In the life and teaching of Jesus they uncover resources for men's liberation, which secular movements do not seem to have discovered yet: servanthood, a new understanding of success, and treating others on the basis of who we are rather than who they are. This is worthwhile reading for every man and woman.

New Testament essays

The Central Message of the New Testament, *by Joachim Jeremias (Fortress Press, 1981, 95 pages), is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

For those who haven't read Jeremias, this small book can serve as an introduction. *Central Message* is a reprint of four lectures given in 1963 by the late German New Testament scholar.

The Central Message of the New Testament

The four essays included here are "Abba," "The Sacrificial Death," "Justification by Faith" and "The Revealing Word."

Jeremias' profound exegetical insights are presented clearly in a manner easily understood, and he presents his arguments carefully and lucidly. I found his forays into theology a bit weak at times, particularly on justification by faith, but in his exegesis he is on solid ground. Jeremias has the unique ability to help the reader relive the New Testament's settings. *Central Message* is a sample of work by a master.

MEDITATION

You and I are special

Ever wonder why it sometimes feels that your prayers rise no higher than the ceiling? I've been there often, and I've discovered it was needless. In a recent moment of meditation I came across this verse, "Know that the Lord hath set apart him that is godly for himself; the Lord will hear when I call unto him" (Psalm 4:3).

In true meditation form, I sat quietly and savored the meaning of these words, one by one. Take "know," for example. It means to be assured, no doubts, no room for argument. To be "set apart" means to be chosen, to be put in a special place, esteemed and treasured. "For himself" means that although he cares about all people, he has a special relationship with those he has chosen. The only requirement mentioned is that we be godly, that we be earnestly trying to live a Christlike life.

Then, "the Lord will hear when I call unto him." Now that is a given, a promise. He chose us, to him we are special, and *he always hears our prayers.* Note that it doesn't say that he will *act* immediately, simply that he *hears.* Feelings have nothing to do with it. He hears, and he will answer in his own time and way. Our requests never fall on deaf ears; it is our impatience that is at fault.

Patience I can learn. To know he *hears*, always, is glorious freedom.

Louise Dueck

Let's be "plain" people

It's so easy to get sucked along in a consumer society. To adopt the same lifestyles. The same wastefulness. The same extravagance.

As Mennonites we have lost some of our distinctiveness, our uniqueness. There aren't many differences anymore. We like the same fancy houses, fancy cars, fancy everything.

Could we be "plain people" again, if we redefined and updated plainness? Is that too impractical? Could we be plain again in our standards of living? In our spending? In our investing? In our traveling?

Could we resurrect the biblical principle of nonconformity and apply it to our money matters? We don't have to use and manage our money like everybody else.

Maybe an emphasis on economic plainness could help us restore some of our identity. To be a bit less complicated. More authentic. More like Jesus. A little simpler.

Is it too old-fashioned or naive to ask the question, Shouldn't Mennonites be "plain people" again? Plain in their money behavior.

John H. Rudy

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CONTRIBUTORS

This issue focuses special attention to Mennonite Biblical Seminary. Special help was given by J. Herbert Fretz, coordinator of church and seminary relations. Jacob W. Elias is the dean of Associated Mennonite Biblical Seminaries. John C. Wenger is professor of historical theology at Goshen Biblical Seminary. Henry Poettcker is president of Mennonite Biblical Seminary.

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EDITORIAL

Training for adequate ministry

Henry Poettcker

From the days of the pilgrim fathers (to pick on a particular point in history) through the various periods of the church's history in the United States and Canada, the search for a training adequate to the demands of the time has been ongoing agenda.

Each generation must come to terms with that agenda if the church wants to train members to be disciples for our time and place.

Training never comes easily. At seminary there are ofttimes unwelcome requirements. These include course requirements and then examinations intended not only to test the ability of recall but, more importantly, to enable students to show their ability to integrate their learning.

Some students thrive in the pressure of requirements. They welcome the task of digging for facts, of finding a common denominator to give meaning to the facts, of asking the relevant questions to put such knowledge to practical use.

Some students discover the value of dialogue. In sharing with fellow students they are called upon to articulate their understanding of particular concepts, their understanding of the Christian faith, and their hopes and aspirations for anticipated vocations.

Many students discover the Bible anew. They have known about it, have memorized some of its verses and have received knowledge from it secondhand. As they now come to the Scriptures in concentrated study — be that survey courses, individual Bible book studies or theological courses — the content comes alive. New insights come from a confrontation of that Lord, the One who came as Savior and in his dying became our Redeemer.

To confront this One thus is to become aware that salvation is a treasure to be shared with others. Some students discover the challenge of ministry. For a number the call comes loud and clear. It may come initially through a private conviction (that can have happened before the person came to seminary), or through the encouraging work of a pastor or other friend, or through a more formal call of the congregation. It may come through painstaking toil of exegesis and interpretation — a careful analysis of the biblical text.

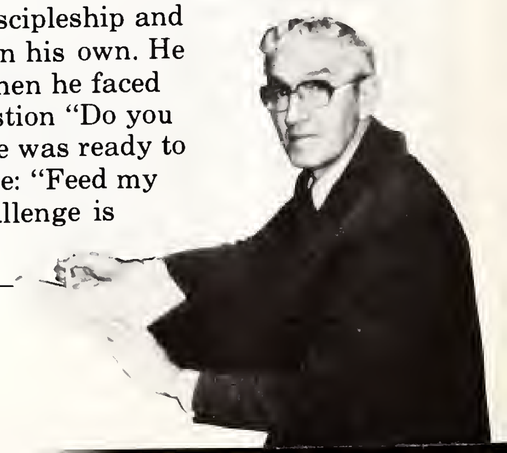
However the call comes, it will also be a call for adequate training — and continuing study after that. The call to ministry is an exacting one. The *tools* for the calling must be gotten, and that demands the best — comprehensive knowledge of the facts (the subject matter), which is to understand God's working in biblical times and in the course of history since, and the wisdom to use such knowledge in our situation.

Unfortunately, the acquisition of knowledge does not necessarily imply readiness for ministry. Sometimes critical studies get in the way of discovering the message. Yes, it has happened that critical studies have led away from — rather than to — Jesus Christ, the One who is the center of the biblical revelation. But, similarly, ignorance or purposely sidestepping the questions to which serious Bible study addresses itself have also led people away from Jesus.

The biblical injunction is clear, "Study to show yourself approved unto God. . . ." The academic pursuit of those disciplines which a pastor needs, is essential. But in ministerial training, equally important is the spiritual nurture which develops faith, which molds character, which enhances spiritual discernment and challenges to obedience.

Such spiritual nurture has as its goal what Paul terms the perfect human being with "the measure of the stature of the fulness of Christ." An *adequate* commitment is required for that: a commitment of those who train, a commitment of those who hear God's call to ministry, and a commitment of the group of believers — the church — to which a person is called.

Theological education, training for ministry, equipping a person to lead a flock is a team venture. It is part of being the body of Christ. And the adequate motivation for that can only be love. The apostle Peter tried his discipleship and his apostleship on his own. He failed. It was when he faced the Master's question "Do you love me?" that he was ready to receive the charge: "Feed my sheep." That challenge is ours today.



THE MENNONITE

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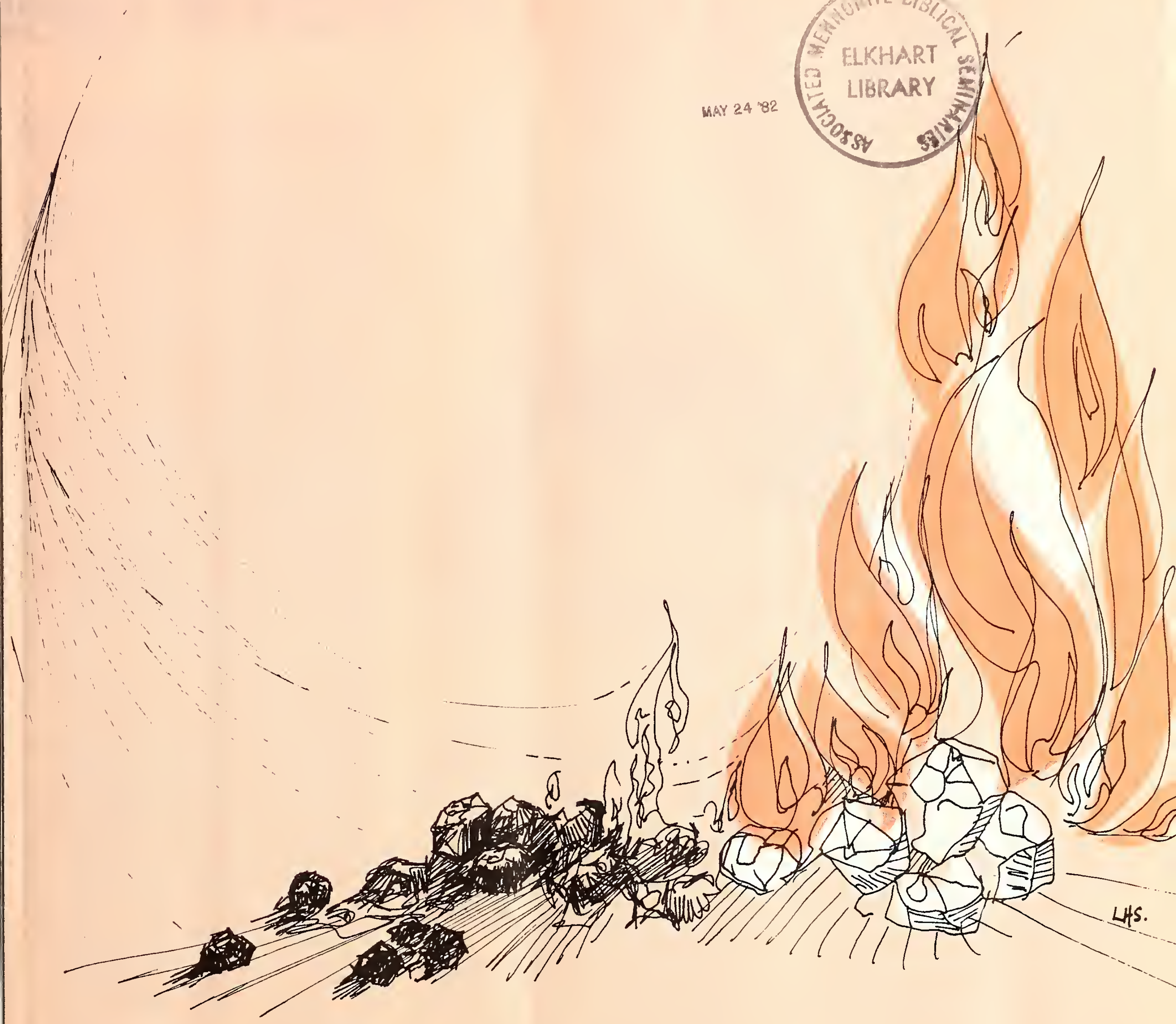

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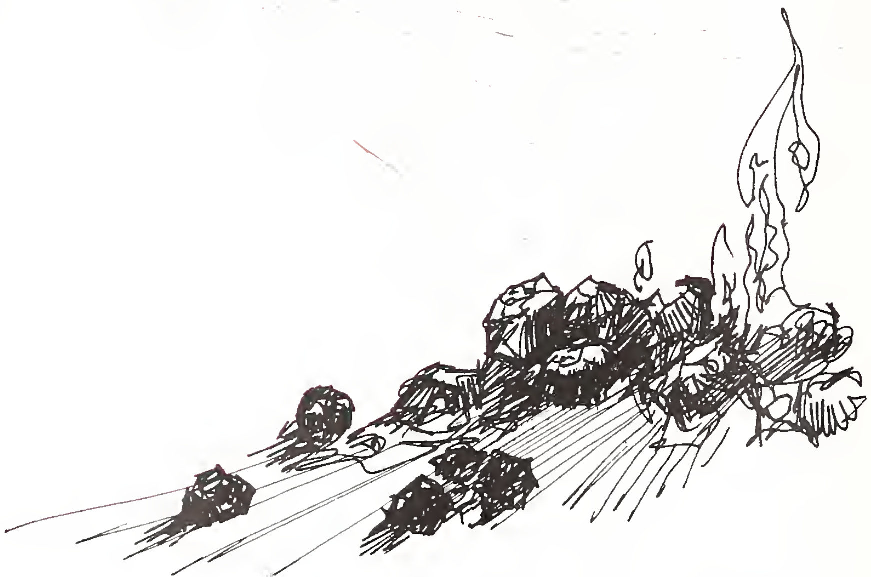
God's Spirit changes



The charismatic renewal has transformed the lives of many Christians who lacked victory and meaning in their lives.

More than 10 years ago Herb and Shirley Minnich of Goshen, Ind., were separated because of severe marital discord. They were believers; they wanted God to do something for them and often asked him to help them, but things only changed for the worse.

Finally, after a separation of almost a year, they both experienced a Holy Spirit renewal, and miracles began to happen. Perhaps the greatest miracle was their reconciliation.

In the past 10 years God's empowering work has continued, so that they both say sincerely, "Things are better now than they ever were." God forgave them; they were enabled to forgive each other; and the church forgave them. They now lead marriage enrichment retreats in many places. Their Christian service is part of that ongoing life in the Spirit which depends on repeated fillings.

The charismatic renewal has transformed the lives of many Christians who lacked victory and meaning in their lives. This renewal movement, known today as Neo-Pentecostalism, has vitalized countless thousands of lives in all the Christian denominations.

Changed lives. Matilda Kipfer of New York was an ingrown homemaker, sickly and complaining. The Holy Spirit healed her spiritually and mentally. Her family relationships cleared up and her health problems vanished. She has become an anointed witness for God. She has been a president of Women's Aglow and is in demand as a speaker in many places.

Milton and Mary Ethel Heatwole of Harrisonburg, Va., had their lives turned around by the Holy Spirit. Milton was a Sunday school superintendent but confessed he was only "spinning his wheels." At a Full Gospel Business Men's meeting he and Mary asked for and received the fulness of the Spirit and a new freedom in Christ. Within a few weeks he led eight persons to Christ, something he had never done before. Now he is the president of the Harrisonburg FGBM chapter, and Mary Ethel is active in Women's Aglow.

A woman in Virginia was an insecure person with all kinds of problems. When she was filled with the Spirit she became a radiant Christian with a beautiful spirit. She is active now in Women's Aglow; her husband, who was a nominal, cold Christian, is also turned on as a husband and a Christian.

The effective ministries of Daniel Yutzy, sociology professor at Taylor University, Upland, Ind., and Nelson Litwiller, retired missionary, are well-known to most Mennonites. Both Dan and Nelson ascribe their effectiveness to the fulness of the Holy Spirit.

Paul and Bertha Swarr, Mennonite missionaries in Israel since 1957, told of a 10-year period of barrenness in their spiritual lives and of their intellectual approach to the Christian life that led only to desperate frustration until they reached an "all-time low" in discouragement.

Bertha says, "My pride was broken. I admitted I had a need and I told God that I'd even be willing to talk in tongues if that's what it took. As prayer was made for me, I sensed an inner release which expressed itself in deep weeping. An inner prayer formed itself in the words, 'Lord, I believe; help my unbelief.' From this time on things began to happen. A new faith awakened in me. I was hungry for the Word. . . . I now loved to pray and just wanted to worship God for who he is. . . . A new love for people, including my husband and children, caused life to glow with meaning" (*My Personal Pentecost*, edited by Roy and Martha Koch, page 74).

Paul Swarr tells of the night he received his Holy Spirit anointing. He said it was like being in the Holy of Holies.

Roy Kreider's testimony is similar to that of Swarr's. "I felt an inward dissolving and fresh exposure to the healing rays of the Sun of Righteousness (*Ibid*, page 241-242).

our lives

The movement was found to be dynamic, growing and involving persons from practically every denomination, walk and station in life.

Both the Swarrs and the Kreiders have experienced new energy, optimism and fruitfulness in their subsequent ministry in Israel.

Probably the fastest growing Mennonite church on the North American continent is the Hopewell congregation in Lancaster County, Pa. In six years it has grown from 60 members to 600. The secret of its growth is its charismatic program. Their church membership is a kaleidoscope of non-ethnic names such as Hydock, Lindbloom, Barlagallo, De Guardi and Golembiski. A number of these members were former bartenders. Now they live lives that have been transformed by the grace of God.

Official evaluations. An official United Presbyterian committee made a thorough study of the whole charismatic renewal, especially as it applied to their own denomination. They discovered what people of all denominations have discovered about these renewed people, that they are *not* "maladjusted individuals, emotionally unstable or emotionally deprived" (*The Work of the Holy Spirit*, 1970, page 12).

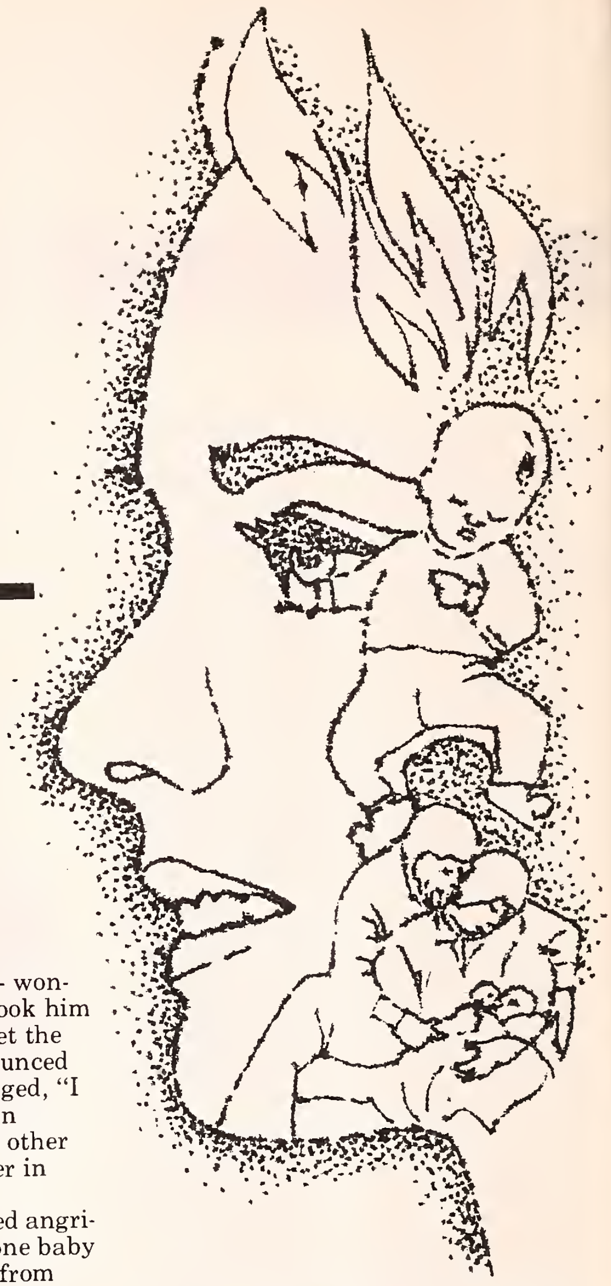
The final paragraph of their 55-page report states, "The subcommittee found no evidence of pathology in the movement. The movement was found to be dynamic, growing and involving persons from practically every denomination, walk and station in life. Varied educational backgrounds and personality patterns are present, and the socio-economic status ranges from the uneducated through those in high executive positions carrying great responsibility in major corporations, in federal government and in the space effort" (*Ibid*, page 55).

The official Mennonite Church report *The Holy Spirit in the Life of the Church* (1975) describes the everyday expressions of those Mennonites who have experienced charismatic renewal in these words, "Among the positive contributions of the charismatic movement both to the larger Christian community and to our brotherhood the following may be noted: a renewal of serious commitment to Jesus as Lord; a release of spiritual gifts and power; a strong and effective ministry of evangelism; great unity and love among the brotherhood; new forms of community and local church life; miracles of healing; many answers to prayer and other signs and wonders; growth in faith; a new vitality in the study and use of Scripture; significant increase in sacrificial giving of time and money for the Lord's work; an experience of Christian unity that transcends denominations, age differences and cultural differences; freedom to make helpful changes in old and firmly established religious institutions; strong emphasis on the new birth as the basis for Christian life; disciplined lives of holiness and separation from the world; raising up of many strong leaders in the church; winning the active support of many young people who would otherwise be lost to Christ and the church; a dramatic increase in praise to the Lord; new levels of freedom and spontaneity in prayer and worship; church meetings that are more meaningful; the recovery of prophecy as an active gift in the church; the rediscovery of tongues, the gift of knowledge, and other spiritual gifts; much new music; a new readiness to share out of personal experience with the Lord; a more sensitive spiritual discernment as an alternative to legalism" (page 28).

A caution to all their pastors from the same Presbyterian committee report may be an appropriate way to end this article. "Seek firsthand knowledge of what Neo-Pentecostalism means to those who have experienced it. Avoid a judgment until this firsthand knowledge is obtained. Then evaluate the observations as a Christian, a United Presbyterian minister, and as a sympathetic, conscientious pastor" (*op cit*, page 28). •

Mike–

(as told to Elsie Epp by Wadie Leder)



It seemed as if I was always depressed. This was not just an ordinary, short-lived depression, but a continual day-after-day, nagging despair. There were days when I was all right, but much of the time I was down.

I had been reared in a Mennonite home; I knew about God and had accepted Christ as my Savior at an early age. Despite my Christian upbringing, I never did feel close to God. He seemed so distant that I wondered if he was real.

The events of the past few years had not enhanced any feeling of proximity to God. Did he love me? I wondered. In fact, I doubted whether I was a Christian. Oh yes, I attended church and listened to good sermons, but my mind seemed to block out any meaning there might have been for me.

My spiritual life was cold and empty. Somehow I believed that living right and following the teachings of my parents would land me a spot in heaven. This type of thinking did little for me.

Willis and I were farmers. Laurie was our first child, and we were delighted when our second baby was a son. We named him Michael.

For several weeks after Mike's birth, things went well, but soon I noticed little signs of abnormality. Mike seemed to cry more than other babies; his eyes wouldn't focus on me; and there were other subtle, disturbing signs.

After agonizing for months — wondering what was wrong — we took him to a specialist. I will never forget the words of the doctor as he pronounced Mike to be severely brain damaged, "I suggest you put your son into an institution and think of having other children. Parents often get bitter in cases like this."

"I'm already bitter," I reasoned angrily. "If God allowed us to have one baby like this, what would stop him from giving us another abnormal child?"

Being negative wasn't my only problem. I'd always had an inferiority complex. Now when I took Mike into a grocery store, people would stare at him. I didn't want it to bother me, but it did. I felt as if they were thinking, "What's the matter with parents who bring a child like this into the world?"

So we stayed home. Here we were safe from the questioning glances of people; here it didn't matter about Mike.

After I gave birth to twin boys, life became one hectic day after another. While it was wonderful to see two babies develop normally, it was impossible for me — by myself — to properly care for two babies and a severely handicapped child.

During this traumatic time I was drawn to God. I asked him to take over my life and began to have daily Bible

"I experienced love, joy and peace which I had not previously known — and who brings the fruits of the Spirit except the Holy Spirit?"

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instrument of peace

reading and prayer. As I read and prayed, my interest in the Lord began to increase.

Although it was the last thing we wanted to do, we finally realized that the specialist's advice to put Mike into an institution was the only solution to our problem. I had read in Hebrews 13:15 that praise is a sacrifice to God, and while I was hurting so deeply that we had to be separated from Mike, I was determined to praise God for it.

The first months of Mike's hospitalization were filled with many fears concerning his welfare. I called the hospital, which was about 300 miles away, and received assurance from the nurses that he was adjusting quickly to the routine there.

This was good news, but gradually I began to realize I needed something more. When my sister-in-law invited me to attend a prayer meeting, I was eager to go along. I had nothing to lose, and perhaps I could find the answer to my problems.

Not knowing what to expect at this meeting, I went with a bit of fear, but that feeling was soon overcome by the loving interest which the women showed me. I was introduced to one woman who smilingly informed me that she, too, had a severely handicapped child. How could she smile when she said that? I was ready to discover what type of faith could overcome such deep sorrow.

As the meeting progressed, the women asked me whether I would like to receive the baptism of the Holy Spirit. Being instructed to open myself to Jesus for whatever he had for me, I did this without reservation. Nothing happened.

That night, however, I awoke from a deep sleep and felt a tingling all over my skin. I smelled a sweet aroma in the room. At the same time I could sense an evil force trying to hold me back.

As I prayed to the Lord, the evil force left, and I was so filled with the Lord's love that I woke my husband to tell him about it.

For six months I felt a holy place inside me. My depression was lifted. I didn't want to do anything to mar this beautiful feeling, for it was as if the Spirit of God had saturated all of my cells with his love.

I do not call this a conversion experience. I can't think of anything which would describe it more adequately than the baptism of the Holy Spirit. Truly, I became deluged or "baptized" in love which was not of my own making. I experienced love, joy and peace which I had not previously known — and who brings the fruits of the Spirit except the Holy Spirit? I didn't care what anyone called it. My depression was gone.

This experience has stabilized me. Where previously I wanted to change Willis and fit him into my mold, now I am willing to accept him for what he is. I do more things with the children. My world has ceased to revolve around myself, and I am involved in teaching Sunday school and in a prayer group.

I'm not perfect, neither do I feel that I am better than others. One fall when it rained so much that we couldn't get our corn harvested and a raging blizzard snowed in the cornfields until spring, I was angry with God. "Why did you have to do that, God?" I scolded. "We needed that corn to feed our cattle." I was tempted to feel depressed again.

But as I read the Bible and prayed, my despair evaporated in the reminder that God still cared about us in spite of the circumstances.

I know that God had a plan in giving us Mike. He also has a plan in allowing us to be separated from him at this time. Each day I pray for Mike, and as I do so I realize that Mike is my object lesson of how God tenderly cares for the minutest details of our lives.

Today, instead of being angry and depressed, I can be thankful. With my thankfulness comes the realization that Mike, our severely handicapped child, has been the instrument of peace and joy in our lives. From the bottom of my heart I say, "Thank you, God, for Mike." •

PERSONAL

Mennonite World Conference

Paul N. Kraybill

A Mennonite elder in France asked me, "Why a Mennonite World Conference?" It is a question many in Europe are sincerely asking.

The coming of the MWC office to Strasbourg and the XI Assembly in 1984 (in Strasbourg) has stirred discussion, questions, controversy, some anxiety and considerable excitement.

The 1984 MWC will mark 17 years since the last conference in Europe — Amsterdam, 1967. And many in Germany, Switzerland and France remember the conference in Karlsruhe, 1957, almost as well as they remember the one in Amsterdam. For them the gap will be more than a quarter century.

But much has happened since Amsterdam and Karlsruhe.

Item: In Amsterdam and Karlsruhe the attendance was largely Western with few from outside of Europe and North America. In Strasbourg we anticipate attendance from throughout the world.

Item: Since Amsterdam and Karlsruhe, the fruit of 50 years of mission has exploded on the horizon. Now those who worked, prayed, gave money and sent missionaries suddenly are part of a new worldwide community of Mennonite congregations.

Item: In Amsterdam and Karlsruhe the Presidium was almost entirely comprised of Europeans and North Americans. Now there is a new General Council which includes a majority of members from non-western nations.

Item: The echoes of Wichita — with its vivid multicultural character and diversity of program — linger over the continent. For many Europeans, accustomed to limited organization, the prospect of a huge meeting, with a great deal of preparatory work and high registration fees, stands in contrast to their patterns and practices.

Why a Mennonite World Conference? In its early days the conference was dominated by concerns for brothers and sisters in need, e.g. Russia, and celebration of the Anabaptist movement. Later it became a means of reconciliation and reunion among Mennonites separated by World War II. In succeeding conferences the emphasis moved to discussion of issues which mirrored the current concerns of the Mennonite community in Europe and North America.

But just as the conference in early years mirrored the reality of the constituent groups, so Wichita in 1978 reflected the new reality of the church around the world. A new organization came into being, designed for a membership that was increasing more rapidly in the Third World than in the west. And the attendance reflected in some measure the growing percentage of Mennonites and Brethren in Christ who are non-western. Mennonite World Conference became a touchstone for Mennonite identity, a symbol of the universality of the church, and an expression of the reality of reconciliation across national boundaries.

1. *The missionary task demands it.* Jesus sent his disciples to preach, baptize and teach. There has been preaching and baptizing. But the task of teaching goes on.

As new churches emerge they are not the children of mission agencies but new members of the community where they join with others. With the growing body new blood is flowing, and the whole is enriched as each receives gifts from and shares life with the other.

2. *We need each other.* We are interdependent. Each needs the other to enlarge our vision, to see the larger world, to understand God's will for us. In times of distress the body suffers. And in that suffering, through prayer and mutual concern, the burden is shared.

We cannot easily understand our own need or weakness. We need the admonition of others, the evidence of the Spirit in their lives, the testimony of their healing and forgiveness. In their confession we can see ourselves and understand our own blindness and unwillingness to learn.

3. *This is our witness — that we are one body.* To be faithful to Christ and the gospel, we must live lives worthy of our calling. We must witness boldly to this truth — the truth that so many reject.

The love of Christ makes us one body, brothers and sisters joined together in Christ. We refuse all weapons that destroy this unity; we reject all hatred, all boundaries, all barriers, wherever they divide and separate.

There are no racial or national or cultural divisions. We receive with open arms everyone who believes. We honor each other as God's children. We conform our lives to those attitudes and priorities that clearly show our loyalty to the body and to our Lord Jesus Christ.

We will not be told to hate. Our nations dare not define our loyalties. The world cannot divide us.

We are one in Christ's Spirit. There are no "Mennonite" names; or should we say each of us has a "Mennonite" name? There are no ethnic "Mennonites"; or should we say all of us are ethnic "Mennonites"?

We need Mennonite World Conference to remind us of the global body, to share information, to provide fellowship and to open the doors for discussion, understanding and learning. We need each other because only then is the body complete.

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Called to holy living

Waldo W. Kaufman

Our church buildings and worship services reflect several hundred years of experiment and achievement in varying degrees. Present architectural designs and varied social emphases in our worship would probably seem revolutionary to many of our forebears. The innovations that have so easily become a part of our lives probably reflect more the cultural changes rather than a carefully planned study on how we can best clarify and share our faith and at the same time be certain as to the real nature of our needs. At times the resplendent has taken precedence over the more practical and functional. Some ingenious worship services have left certain worshipers devoid of feeling. Contemporary worship has not always met the needs of the worshipers.

Sociologists often speak of cultural lags. Is contemporary Christendom suffering from a spiritual lag? If it is, then we must all share the guilt. For many years people have been uneasy about the direction we are going, but never sufficiently so to openly speak out. "Let's again become like the New Testament church," some have said is the answer to our quest for genuine Christian worship. If it is the vision of the first-century church that we lack, we can agree that we need to restudy it to help give us new direction for our time.

Many of the problems that faced the first-century church are facing the average church today (actually we have multiplied them). Pagan influences, then as now, hinder our Christian witness. Gradually — because school, community, service organizations, sports, TV and other entertainment have vied for our time — church has ceased to be first in the average Christian's life. The church — for many — has become a vague *everywhere* and an actual *nowhere.*

"Mystic Meditation Tapestry" by Mexican artist Leonardo Nierman.

We plead guilty to compromise. Pastors struggle as we seek to interpret God's Word to the people. There is that temptation to tamper and modify the truth to satisfy carnal prejudice and contemporary thinking. Much of the gospel message is distasteful to the natural person. The gospel is authoritative. When it is proclaimed, believers listen and unbelievers feel a sense of guilt. The gospel bends our ears to attention, our minds to faith, our hearts to reverence and our wills to obedience.

There seems to have been a void in the preaching of yesteryears, and perhaps it is still here today. The term "sanctification" (set apart) seems to be a "no-no," and understandably so. We tend to equate this term with a nationally prominent movement that by some is known for its facade of false pietism. I too have shied away from these groups. The sanctification I am thinking about is not the kind that merely asks people to raise their hands and shout; rather it is related to the person of Jesus Christ.

Before we can discuss "sanctification," however, it may be well to make certain that we travel the first mile of personal commitment before we try the second mile of morality. The term "justification" suggests to the sinner not only *acquittal*, but *approval*; not only *pardon*, but *promotion.* Thus as we come to Christ in faith, our moral lives are exalted, not depreciated. The old person cannot produce good works; the new person must.

In Ephesians 1:4, Paul says, "We are elected unto holiness." In 1 Thessalonians 4:7, he states, "We are called unto holiness." The word "sanctification" or its equivalent appears many times in the Bible. Have we overlooked it? When have our churches last heard messages on purity, saintliness, true righteousness or holiness? Were we not sanctified (set apart) for a divine purpose? Are we cowardly as we speak forth the message of Christ? Sadly, flaunting the moral code has become acceptable behavior. Immorality is a problem to be reckoned with. The doctrinal framework of Christian thought in our day seems primarily academic.

In his first letter to the church at Thessalonica Paul exhorts to a superior saintliness (4:1-3). To him purity is the perfection of Christian character. This higher holiness consists of living under a sense of divine approval. Religion is a life, a walk, and is capable of expanding. It is a continual approach to a definite goal. This is sanctification; it is a continuous operation of the Holy Spirit. The more sanctification is emphasized in our preaching, the more we will become aware of our moral depravity. Are we not bound always to preach God's holiness? May we ever unbend the severity of God's law and the absolute character of his claims? May we ever bend and compromise, and even sacrifice faithfulness to popularity?

The proof of true sanctification is *agape* love. Love was a remarkable characteristic of the early church. Later we see that circumstances changed the habits and basic concepts as the church grew in numbers and spread over a wider area. Our Anabaptist forebears taught the great biblical truths; they were biblicists. With their teachings and lifestyles no one should argue.

Waldo W. Kaufman, 7 Jasper Ct., North Newton, KS 67117, is pastor of the Mennonite Church of Lehigh, Kan.

Thanks for MVS

Julie Coleman

According to a recent issue of *The Mennonite*, 40 percent of the volunteers serving in MVS are non-Mennonite. Since most of *The Mennonite* readers are Mennonites, do you ever wonder what becomes of those non-Mennonites? Well, I'm one of them, and I wanted to share with you my story.

I joined Mennonite Voluntary Service at a point in my life when I'd come to realize that my priorities were messed up. My job and career had become too important, leaving time and energy for little else. That had to change.

As I looked for opportunities in full-time Christian service, the Lord led me into a position with MVS in western Oklahoma.

One of my expectations of MVS was that someone else would give direction and I could be a "follower." I was tired of always having to be the leader or initiator. The first six months of my tenure I was the sole member of my unit. So you can guess how much of a follower I was able to be. All my life I'd been a leader and I struck out again at changing that. Different people had tried to tell me that it wasn't good to be so independent, but I didn't seem to be able to be anything else.

During my MVS term God helped me to come to grips with that situation. I realized I was rebelling against being the person that he made me to be. He had made me independent and a leader because that's what he needed. The whole Cheyenne culture was a blessing to me in this area. They have a whole different way of looking at life, which was refreshing for me. To analyze my values, goals, priorities, etc., from a different perspective was invaluable.

Many individuals there were a tremendous inspiration to me, particularly in the areas of faith and patience or perseverance. The small group of women of Koinonia Church are prayer warriors. They may not have much energy left for active work, but they could sure pray and keep praying. Unfortunately, I can't put my finger on concrete things that I accomplished for the people there. I can only hope that perhaps I planted some seeds or watered others that will someday bear fruit.

Just as abruptly as God had picked me up and deposited me in western Oklahoma, I was moved to California. I had made no application for any jobs here, but out of the blue, one evening, came a phone call about a job offer. When I looked on a map to see where it was — *bingo* — right next to an Indian reservation. I knew that was God's call.

Here I am once again involved in Indian ministries. The Tule River Reservation had no work going on there. I went down, met a few people and started a Sunday school. Our Christmas program drew 50 people. Through the children I hope to eventually see the adults reached also.

One of my biggest hangups here in the tiny mountain community of Pine Flat where I live is that everyone immediately began referring to me as a "missionary." I had a lot of problems with that because I didn't measure up to *my* expectations of what a missionary is. Now I've come to realize that it's just another term with different meanings to different people.

My MVS experience was a training ground for my ministries. It taught me a lot more leadership and independence — as well as confidence — that I *could* strike out on my own in a ministry. If that's what he wants, God and I can do *anything together*.

In summary, I'd like to thank all those whose financial as well as time and prayer support make the MVS program possible. It's a fantastic method of training church leaders and "missionaries" and a real credit to the General Conference. I enjoyed meeting and getting to know a lot of you during my MVS term and miss that sense of "belonging" to the Mennonite group.

Thank you from one non-Mennonite for making this experience possible for me.

Some burdens we must share

Allan Siebert

Editor's note: Allan Siebert, who published this article in other periodicals, is a member of a Mennonite Brethren church. We share it as a reminder to all of us.

Some people view the sorry mess that surrounds the dismissal of MBCI (Winnipeg private high school) principal Peter H. Peters as an internal matter for Manitoba Mennonite Brethren to sort out for themselves.

Those who think so are neglecting the fact that most of our Mennonite schools and educators have developed relationships far beyond their supporting constituencies. The past decade has brought growing cooperation among Mennonite schools beyond narrowly defined conference lines; it has brought increasing integration of our schools into existing public educational systems.

This is especially true of the Mennonite Brethren Collegiate Institute in Winnipeg, which annually enrolls over 200 non-MB students. MBCI encourages students to participate in many functions in the Winnipeg school system and accepts government grants totaling almost $200,000 per year.

Educators are often called on for leadership in other endeavors. Peter Peters is chairman of the Canadian Association of Mennonite Schools and MCC (Manitoba); he is a former chairman of the Manitoba Federation of Independent Schools and a member of the MCC (Canada) executive.

In some measure, then, MBCI and Peter Peters belong to all of us. We can be grateful for their wider ministry. Now that difficulties have arisen, we also share the frustration and pain.

Many Mennonite institutions and churches have suffered through similar agonizing experiences. The details vary greatly from situation to situation but the end results are the same: a leader or pastor is forced to leave under a cloud, and relationships are broken.

In MBCI's case, the school's high reputation within educational circles has been tarnished, an excellent faculty is being disbanded, and dissention within the Mennonite community has been exposed in the public press.

In retrospect it is clear that the MBCI executive committee was determined to end Peters' tenure as principal at the end of the school year. They proceeded with the approval of a significant portion of the school's supporting constituency and against the opposition of a majority of the MBCI staff and many of the parents of children at the school. Peters was equally determined to stick by his view that larger issues were at stake.

In face of all that determination, any principal's position would become "intolerable," as an appeal panel indelicately described the situation after hearing both sides. They conducted a six-hour hearing in a confrontational, court-like manner that led nowhere and seemed to entrench the polarization.

Pointing fingers of blame is no longer helpful. The board has been inept and secretive; Peters lost the confidence of his board and some of his constituency; the conference leadership proved unable to mediate; and much intemperate talk within the larger Mennonite constituency aggravated the conflict.

This is written not to air the troubles of one particular Mennonite family and gloat, as some, unfortunately, are prone to do, but to draw attention to a failing we all share. All our Mennonite families have known similar failures and many remain unresolved. Often they occur at a time when resources and opportunities for service and outreach seem to be at a peak. Our inability to get free of conflicts among ourselves reminds us — all of us — that we are still far from the goal of Christ's high calling.

It is often argued that inter-Mennonite cooperation should proceed from our united strengths. Here is an argument that opportunities also flow from sharing a common defeat. Who knows what the outcome will be within the Manitoba Mennonite Brethren Conference? Perhaps the disagreements will have to get worse before they get better. But if we can shoulder this as a common burden, we can also encourage each other with the promise that God will show his power even in the midst of humiliating defeat and seemingly intractable human problems.

The US Supreme Court has announced that it will decide the case of *I.R.S. vs. Bob Jones University*, which will define the power of the Internal Revenue Service to grant or deny tax-exempt status to religious institutions based upon issues of public policy. This announcement achieves the purpose of the General Conference's *amicus* brief, which urged that the issue be resolved by the Supreme Court. The court decision is not expected for several months.

The Second United Nations Special Session on Disarmament is the occasion for a special religious convocation and public rally June 11 and 12. Mennonites planning to attend either event are urged to contact the Mennonite Peace Center in New York for details on special meetings of Mennonites. The June 11 Religious Convocation will begin with a worship service at noon and include a walk to Central Park. June 12 will be a mass demonstration at New York's Central Park to show support for disarmament. For information contact Sylvia Horst, 2019 Grand Ave., Bronx, NY 19453; phone 212/294-7280.

NEWS

Strategizing for mission in the concrete jungle

Chicago—They left wearing purple ribbons, or mad about military spending, or musing about Mennonite money or "boggled" by the diverse agenda of their brothers and sisters — all of them Mennonite participants in a Congress on Urban Ministry held at Chicago's Bismarck Hotel, April 22-24.

The congress was sponsored by the Chicago-based Seminary Consortium for Urban Pastoral Education, of which Associated Mennonite Biblical Seminaries is a part. Over 700 attended.

SCUPE planners gave participants three packed days of attention to "food," "jobs" and "housing," in that order. In addition, 30 Mennonites from eight cities and Mennonite centers met at Grace Community Church on the final evening of the congress to hear descriptions of ministries in four different cities. The evening's program was under the direction of Stan Bohn of the GC Commission on Home Ministries. In all, about 40 Mennonites were in attendance at the congress.

The congress was either a catalyst for new social involvement or a bunch of people talking to themselves, depending on whom one asked. Both assessments came from Mennonites present.

Purple ribbons were only the most tangible manifestation of a claim that recurred throughout the three-day event: the poor in US cities are suffering greatly from the policies of the Reagan administration, particularly military spending. The conferees expressed their sentiments about US policy by adopting a letter drafted by MCC US administrator Harold A. Penner, who had the help of AMBS student Ken Bechtel and Indianapolis federal government administrator Columbus Mabry:

"... Volunteerism, charity and church service programs alone cannot alleviate the hunger, joblessness, homelessness and suffering caused by structurally skewed taxation and budget allocations that favor the wealthy and the military-industrial complex," the letter said in part. It will be sent under SCUPE's name to President Reagan, Cabinet members, and House and Senate.

Arthur Simon, founder of Bread for the World, reminded his listeners that throughout the world there are "victims who do not have the good fortune of dying in dramatic enough circumstances to attract our attention."

"Military spending is a hunger issue," he said. "Did our preoccupation with communism (in Iran) . . . bring us more security or less?" But he also said that he is for a "strong and adequate defense," implying that a concern for fraud and mismanagement should be applied to the defense budget as well as to the food budget.

University of Illinois economics professor Robert Mier in a workshop challenged the Reagan concept of "enterprise zones" which are designed to bring businesses to the inner cities. "Tax concessions are not really primary factors in where businesses locate," he maintained. Instead, businesses go where the "quality of life" is high. Furthermore, when firms do incur tax liabilities down the road, they pack up and leave. Government instead needs to address the issue of start-up capital for small businesses, he said.

The question of attracting business to the inner cities was also on the minds of some of the Mennonites who spoke at the Grace wrap-up session.

Social problems, such as crime, alcoholism, drug abuse, depression deteriorating housing, poor education, all flow from unemployment, said Alberto Quintela of Minneapolis, a lawyer recently employed by the GC Commission on Home Ministries in the area of Hispanic ministries. "If you look at Mennonites, they're successful business people. What are we doing with this (success)?"

"One of the things that Mennonites do best in our area is business," dittoed Art Griffin, director of Crossroads Community Center in Philadelphia. "Why can't a Mennonite open a business in north Philadelphia?"

He answered his own question: "North Philadelphia is viewed by most

Carlton Minnis (left), pastor of Second Mennonite Church, Philadelphia, compares notes with Ernie Dyck, administrator of Montreal House of Friendship.

"Divorce: Forgivable in Clergy?" asks Richard Lyon Morgan, a Presbyterian pastor in North Carolina, in *Presbyterian Survey.* One minister wrote to Morgan, "I could have committed almost any sin, been to prison, repented, and people would say, 'Amen. It's wonderful the change that has come into your life.' But if you are divorced, that's an unforgivable sin." Another wrote, "My loneliness increases, because I can't share my grief with anyone, since I'm supposed to be the one who bears other people's burdens."

An interdenominational congregation has emerged in Brownsville, Texas, out of this year's winter voluntary service of the Mennonite Board of Missions. The core group is the 24 or so winter VS workers who spent several weeks assisting local Hispanic Mennonites with home repair and other projects in their low-income community. Leonard Adams, a longer-term VS worker with MBM, serves the congregation as pastor. The winter VS workers also participate in the activities of Church of the Lamb, the local Spanish-speaking Mennonite congregation. Most of the VS workers are between the ages of 55 and 65.

Two regional inter-Mennonite Bible conferences have been announced. The Great Lakes Bible Conference will be held Oct. 17-19, 1982, at the College Mennonite Church in Goshen, Ind. The Brethren-Mennonite Bible Conference for the central states is scheduled for Jan. 14-16, 1983, at the United Methodist Church in Hutchinson, Kan. Possibilities exist for such conferences in Ontario and in north central states of the United States. Both announced conferences will focus on Ephesians.

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people as suicide." But "we need to be re-evaluating our economic priorities."

The hopes of many participants were summarized by groups which met each day to map out "future alternatives." On the subject of food, these groups came up with ideas such as growing potatoes in stacked-up discarded tires, teaching planting skills to urbanites, teaching nutrition in churches, selling produce in the churchyard and busing urban folks to glean fields in the nearby countrysides. Someone even suggested raising chickens in abandoned buildings, while someone else thought rats could be used — somehow.

But Northeastern Illinois sociology professor Samuel Betances told the congress the next morning that while he respected the idea of urban gardening, "not only the individual but structural responses are needed."

Although Mennonites did not have a high profile during the congress, there were references made in a workshop and a clipping distributed one day to the crucial role Mennonite Voluntary Service workers have played in housing projects (in Kansas City, Kan., and Cincinnati).

There were Mennonite staffers at five booths at a Festival of Ministries (Plowshares, Chicago MCC Self-Help shops; Urban Life Center; Bread for the World; MCC US and Chicago Area Mennonites). Mennonite Brethren pastor Jim Shelton, who staffed the latter booth, said passersby seemed surprised to know that Mennonites are involved in urban ministries, and that the booklet "Who Are the Mennonites?" was a hot item.

A new feature for Mennonites at this year's congress was an interest group session called by John Freed of Philadelphia and Stan Bohn for Mennonite metropolitan councils. In that meeting, council representatives of three cities — Philadelphia, Chicago and New York — compared notes and generated a mixed response to the idea of meeting more regularly as a consciousness-raising mechanism for the larger church.

Stan Bohn (left) discusses urban ministry concerns with Richard Friesen of Kansas City and Pleas Broaddus of MCC US (right).

Councils are currently taking different approaches on such questions as relationship to conferences, education for children, Hispanic co-workers and target audiences for ministry. "What is the potential benefit of our meeting together when it is diversity that is our dynamism?" asked Pleas Broaddus of MCC US.

More of that diversity was apparent in the messages conveyed by speakers at the Grace Church caucus.

Hugo Neufeld of Hamilton, Ont., called for long-term (at least five-year) commitments by Mennonites coming to the city and cautioned against overload which prevents development of relationships within a neighborhood. "The way I feel right now, I wouldn't want another Mennonite family to join our group."

Richard Rutschman of Chicago urged church funding of already-existing projects which are being threatened by government cutbacks.

Ernie Dyck of Montreal stressed the importance of relinquishing program control to local persons. "Even though the name Mennonite is not being proclaimed widely in Montreal, people are still being helped."

Strong feelings on the issue of race surfaced twice during the evening as Carlton Minnis, Philadelphia pastor, recalled a racist incident involving a VS worker at his church, and a white participant was chided for saying he had learned to know "black culture" by working at the county jail for a year.

"We have bitten off more than we can chew," acknowledged Stan Bohn at the close of the evening.

"The diversity of all our agenda is boggling to me," said Chicago pastor Mark Winslow.

In the end there was no consensus that another meeting of all Mennonites involved in urban ministry would be helpful, although it was also clear that many participants valued the interaction with some of the other urban workers who were present. *Bruce Leichty*

Soviet President Leonid Brezhnev said in October 1981: "It is a dangerous madness to try to defeat each other in the arms race and to count on victory in nuclear war. I shall add that only he who has decided to commit suicide can start a nuclear war in the hope of emerging a victor from it. No matter what the attacker might possess, no matter what method of unleashing nuclear war he chooses, he will not attain his aims. Retribution will ensue ineluctably." (*The Defense Monitor*)

The Mennonite and Brethren in Christ Council of Moderators and Secretaries (CMS) is inviting 13 inter-Mennonite agencies to a consultation on inter-Mennonite relationships Oct. 21-23 in Chicago. The impetus for this meeting came from a similar gathering in 1974, also hosted by CMS. Resource persons for this year's consultation include George Brunk III for worship and Bible study, Cornelius J. Dyck for a historical perspective on inter-Mennonite cooperation, and Delbert Wiens and James Waltner on the subject "Our Church, Its Agencies, and Our Times."

The Bluffton (Ohio) College board of trustees approved an expanded college-supported student work program at its meeting April 17. The new "Learn and Earn Program" will provide approximately 50 new job opportunities for students in the 1982-83 academic year. By 1983-84 the college hopes to guarantee a job for prospective students who want to work and for upperclassmen whose previous job performances have been satisfactory.

Bethlehem '83 appearing on the eastern horizon

Lombard, Ill., and Newton, Kan. — With little more than a year remaining before the event, plans for Bethlehem '83, the next denomination-wide meetings of the Mennonite Church and the General Conference Mennonite Church, are beginning to crystallize.

The inter-Mennonite gathering, to be held Aug. 1-7, 1983, on the campus of Lehigh University, Bethlehem, Pa., will represent the 43rd triennial sessions of the General Conference and the seventh Mennonite Church General Assembly, which meets biannually.

Next summer's joint sessions will both make and celebrate history. Bethlehem '83 will mark the first time that the two denominations have held their conference-wide meetings together. Mennonite Church membership in North America stands at approximately 100,000, while the General Conference total is around 60,000.

The year 1983 also marks the 300th anniversary of the coming of Mennonites to North America. Participants at Bethlehem '83 will commemorate the arrival, three centuries earlier, of a group of 34 Mennonites and Quakers from Krefeld, Germany, at Germantown, now part of Philadelphia and just 40 miles from the conference site.

"Christ the Cornerstone" has been selected by the joint MC/GC planning committee as the conference theme. Charles Christano of Kudus, Indonesia, and president of Mennonite World Conference, has consented to serve as the event's main speaker. Conference planners will not know until early 1983 whether their other invitee, Mother Teresa of Calcutta, can join Christano in addressing the assembly.

Bethlehem '83 participants will face continuous decisions about what aspects of the week-long conference to attend. Because of multi-stream programming, some business sessions, workshops and seminars, and tours will be occurring simultaneously. Mennonite Church and General Conference business sessions will alternate, while provision has been made for one day of joint reporting and discussion.

Two items are expected to dominate those joint business sessions: namely, statements on human sexuality as well as justice and the Christian witness. Conjoint committees on both of these areas have been established.

One obstacle to be overcome is the 2½-mile distance between Lehigh University's north and south campuses. Business sessions will be held at the latter location, while the youth conference will be at the former. Residence facilities, also located on the north campus, will be reserved for young people attending youth sessions, while adults will be housed at nearby campuses, hotels and homes. The committee hopes to have meals catered to the south campus.

Conference planning committees have taken steps to ensure that the arts are well represented at Bethlehem '83. Esther Wiebe of Canadian Mennonite Bible College, Winnipeg, has been commissioned to create a mini-oratorio, 20-30 minutes in length, to celebrate the event. Harold Moyer, Bethel College, North Newton, Kan., is writing a musical drama for performance at the conference. Other plans include an art exhibit, featuring new or old works of both professional and non-professional Mennonite artists, and a "Write a Song for Bethlehem '83" contest.

The official conference logo, designed by John Hiebert of North Newton, Kan., consists of a stylized cornerstone containing a cross (symbolizing the theme) encircled by three concentric rings, or C's, which represent three centuries of Mennonite presence in North America.

The next meeting of the joint program planning committees is scheduled for Sept. 28-29 at Lehigh University. *Larry Cornies*

BETHLEHEM
'83

Why would two Japanese scholars decide to come to Bethel, a small US college in North Newton, Kan.? Megumi and Naomi Yanada both did well in their schoolwork in Miyazaki, Japan. Naomi was selected as one of five science scholars in Japan to win a special prize. Either of them could have chosen one of the finest Japanese universities. They cited as their main reason for coming the rigidity of the Japanese system in choosing a major. At 10, Naomi thought she wanted to be a doctor. Megumi considered nursing. "In a Japanese school, once you decide on a major you cannot change it," Naomi said. Bethel offered them freedom to try out the medical profession without locking them into it. But it also has a good record in gaining entrance for students to advanced medical programs should they want to continue in that area. Did they come to Bethel because they were Mennonites and pacifists? "I think so," said Naomi. "Maybe it was 30 to 40 percent, but 60 percent was because it has a good pre-med program." In addition they attribute their choice to having lived in Newton one summer with their parents, Hiroshi and Takako Yanada, when he was a substitute pastor at Faith Mennonite Church. A visit by Bethel professors James and Anna Juhnke to their home in Japan in 1978 also helped.

Megumi (left) and Naomi Yanada

Christian educators "rethink" congregational education

Elkhart, Ind. (AMBS) — Mennonites whose job it is to think Christian education are doing some rethinking.

Some 50 denominational staff, congregational educators, pastors, a listening team and college/seminary teachers met March 23-25 in Elkhart, Ind., for a seminar-workshop on congregational education, the first of its kind.

Moderator Leland Harder termed the vast amount of information broached in the three-day event an attempt "to map the vast domain" of the church's nurturing task.

Phrases such as "conversation between generations," "lifelong learning," "the renewed emphasis on the role of family and of storytelling" connected with other elements participants considered significant in "rethinking Christian education."

During the closing day worship service, Eleanor Loewen used the term "rethinking Christian education." She said the impact of such rethinking on the church could be its influence on "the concept of Christian education as a wholistic program with one outcome being consistency of theology throughout the church's program."

A result would be, she said, "less dichotomizing of committee work as separate entities and more communication between planning committees."

Loewen is educational consultant and director of the Resource Center for the Congregational Resources Board, Conference of Mennonites in Canada, based in Winnipeg.

Peter C. Erb, Waterloo, Ont., found a significant element of the rethinking to be the need "to train people to think theologically in and for *our* times."

The church/world relationship has yet to be analyzed, he said. Light will beam on that subject, he said, as the theory of knowledge is clarified and as theology is worked out more clearly.

Waldemar Janzen, Winnipeg, who teaches Old Testament at Canadian Mennonite Bible College and serves as a lay minister, identified one of the unresolved issues as a "grass-roots romanticism." He said, "I felt a neglect of the authoritative guidance expected from Scripture. Maybe it was taken for granted, but I often felt that it seemed more important what the 'grass roots' *felt* than what Scripture *taught*."

A few participants were less sure that rethinking had taken place. John A. Rogers of the Congregational Literature Division of Mennonite Publishing House, Scottdale, Pa., said the seminar-workshop dealt almost wholly with methodology, "with *what* questions rather than *why* or *for what* questions."

No serious reflection on world view occurred, he said, although elements of this concern were present in each paper, he added. The relationship between world view and educational method, he believes, "is the point where the theoreticians and 'grass-roots' persons come together — around the questions *why* or *what for*."

Rogers suggests another look at the papers to ask, "What world views precipitated the methods utilized?" Dealing with the relationship between method and world view, he said, would lead educators to evaluate world view for its consistency with the biblical story or biblical world view.

"One would be looking for assumptions and implications," Rogers said. "It is interesting that the task force concluded with the identification of assumptions, but I think there is a need to identify the assumptions that underlie the assumptions," he said.

The seminar-workshop was sponsored by the Institute of Mennonite Studies — a research agency of the Associated Mennonite Biblical Seminaries — the Commission on Education of the General Conference and the Board of Congregational Ministries of the Mennonite Church.

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A peace rally and reunion of conscientious objectors is planned for June 27 at the St. Jacobs (Ont.) Community Hall and Arena. It will begin with a noon lunch, followed by a program at 3 p.m. A program directed toward the interests of youth will be held at 7 p.m. Pastors in Ontario will be encouraged to preach on peacemaking themes on June 27.

On May 12, 1980, Bill Durland, then an assistant professor of religious studies at Villanova University, wrote a letter to Pope John Paul II. He wrote (in part): "I am an American Catholic who believed you when you wrote in *Redeemer of Man*, 'Do not prepare destruction and extermination.' You recently told us to separate church and state. . . . Will you then ask Catholic universities in America to end the Reserve Officers' Training Corps, which 'prepare destruction and extermination,' is highly political and in violation of your principle of separation of church and state?" He has received no answer.

The Halstead (Kan.) Mennonite Church with the Burrton (Kan.) Mennonite Church as guests hosted a family night consultation on retirement and again Sunday evening, April 18, with Eldon and Martha Graber of the recently organized Inter-Mennonite Council on Aging as resource persons. "You don't wait until you are 64 to begin retirement planning — not in financial and health affairs," was the keynote as the Grabers presented issues for consideration by the assembled group.

Eastern District contemplates salvation/justice theme

Quakertown, Pa.—The interrelationship of salvation and justice was the focus of the Eastern District Conference held at Camp Men-O-Lan, April 29-May 2. Three speakers addressed some 150 delegates about the need for integration, or a wholistic approach to faith.

"Costly discipleship is not an optional second stage in the Christian life," declared speaker Ron Sider, associate professor of theology at Eastern Baptist Theological Seminary. "The regeneration of each believer in Christ's image is central to the gospel."

Ruby Rhoades, an executive of the World Missions Commission of the Church of the Brethren, agreed. "Lasting change will not come to any people without the totality of the justice-salvation message."

Julio Duenas (front), pastor of the Cuerpo de Christo Church in New York, sits with other members of that church's delegation.

Wilmer Denlinger (left) becomes the new Eastern District moderator, while David Hillegas (right) is the new conference minister, in addition to his duties as pastor of the Saucon Mennonite Church, Coopersburg, Pa.

"I believe that communism is a judgment on the Russian Orthodox Church," Peter Dyck of Mennonite Central Committee stated, "because for 1,000 years it never lifted a finger to help people. The church was only concerned about heaven."

After several years of controversy in the Eastern District, these sessions seemed to reflect a desire to re-unify the conference. The introduction of controversial resolutions and heated debates was noticeably absent. The sessions were moderated by David Hillegas, president; Richard Simmons was the program chairman.

In a conference highlight, the Cuerpo de Christo, a New York City storefront church, was welcomed as a member of the district. Julio and Magdalena Duenas, originally of Bogota, Colombia, began the Spanish-speaking group and solicited General Conference membership.

An additional $2,000 was allotted to the missions committee for Hispanic outreach opportunities. A second $2,000 was added for the work of Myron and Esther Augsburger in Washington. Missions committee projects and Crossroads Community Center, Philadelphia, the Eastern District's largest outreach project, represented the major items in the total $125,225 budget for 1982. This amounts to $26.92 per year for each of the 4,651 members.

The delegates sang an a cappella doxology in response to the missions committee announcement that the Church of the Good Samaritan, Holland, Pa., is now a self-supporting congregation, no longer a mission church.

Many reports filled the two-day business sessions, including the peace and social concerns group, which made a plea for delegates to bring congregations into an active biblical stance on nuclear disarmament. This affirmation was mentioned repeatedly throughout the sessions.

Administrator Larry Smith reported that because of severe Medicaid cutbacks, the Frederick Mennonite Home will feel increasing financial pressures. Robert Landis retired as chaplain at the home after 24 years of service, while Walter Fry replaces him in that position.

James Gerhart reported that the April 6 MCC Relief Sale in Harrisburg, Pa., netted $315,000.

Other reports included Indian Creek Haven, a residential program for developmentally disabled persons, student services, Mennonite historians, the education and publication committee, Associated Mennonite Biblical Seminaries, Bluffton College, Crossroads Community Center and the Germantown Corporation. As a result of the YPU report from president Steve Landis, a resolution was passed calling for a feasibility study for hiring a part-time conference youth worker.

Vern Preheim, Glendon Klaassen,

The new campus at Pune, India, for Union Biblical Seminary, Yavatmal, is being built after a delay caused by a shortage of cement. Sixteen of the 41 proposed buildings on the campus are now under construction. One faculty duplex and two staff quarters of four apartments each (see right) have already been completed. Two men's dormitories, each three stories high, have been begun, as well as the principal's bungalow and other faculty and staff housing. The forced delay has doubled the total cost of the project.

The Conrad Grebel Review: A Journal of Christian Inquiry is a new scholarly journal launched by Conrad Grebel College, Waterloo, Ont. It purposes to provide a scholarly forum for the presentation and discussion of pertinent social, religious, philosophical, scientific and aesthetic issues. The journal will be concerned especially to deal with issues within the context of biblical ethics and theology and be ecumenical in its approach to issues. For more information, contact Walter Klaassen, editor, Conrad Grebel College, Waterloo, ON N2L 3G6.

James Dunn, and Barth Hague represented the General Conference and its commissions.

New conference officers for 1982 are Wilmer Denlinger, president; David Bartow, vice president; Julian Hagin, treasurer; and Nancy Detweiler, secretary.

A joint celebration (together with the Brethren in Christ and Mennonite (MC) churches) of MCC ministry concluded the conference Sunday evening at Zion Mennonite Church, Souderton, Pa. The MCC Players of Akron, Pa., presented vignettes of MCC workers growing in their faith and understanding of other cultures. The drama was highlighted by music from Africa, Appalachia, India and South America. The impact of the drama and music stressed again the salvation-justice relationship. *Mary Lou Cummings*

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Conference speaker Ruby Rhoades leads a workshop discussion.

Conference joins CBI society

Clearbrook, B.C. — In a special session at the Eben-Ezer Mennonite Church here the evening of April 30, delegates of the Conference of Mennonites in British Columbia approved action to form a Columbia Bible Institute Society together with the B.C. Conference of Mennonite Brethren Churches.

The CM/BC move to enter the society relationship for operation of the Clearbrook school came after delegates to the annual CM/BC sessions in February had postponed voting on the matter until their individual churches had had time to study the issue. Documents regarding the terms of reference, CBI's constitution and bylaws, and its confession of faith were circulated to those churches during March.

Passing without opposition was the executive committee recommendation that the CM/BC enter into the proposed society jointly with the Mennonite Brethren for ownership, development and operation of CBI. Until now, the Mennonite Brethren have had the larger controlling interest in the school, although both conferences have jointly sponsored program aspects there for the past 12 years.

Lengthy discussion preceded passage of the recommendation that the Conference of Mennonites should contribute $200,000 to the CBI Society upon its inception on Sept. 1, 1982. Conference minister Dick Rempel implored the conference to raise the money among its members, although the executive committee was given the power to borrow if needed.

Also passed were the recommendations that the executive committee of the CM/BC finalize the society agreement with the Mennonite Brethren conference and that the executive officers of the two conferences be charged with overseeing proper legal registration of the society. *Amy Dueckman*

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"Relating Faith and Sexuality" was the title of a seminar held March 20 in Oak Park, Ill. Some 40 people from the Chicago area attended the event, which was sponsored by Student and Young Adult Services of Mennonite Board of Missions. Discussion was held on several topics, including "Discipleship and Sexuality," "Wholeness in Relationships, Intimacy, and Sexuality," "Peace Education and Sexuality" and homosexuality and the Bible.

The Nestle Company has distributed new policy guidelines to counter critics who mounted a boycott against the world's leading supplier of infant formula. The Swiss firm announced plans to bring its marketing practices in line with an international health code governing the marketing of breast milk substitutes. A spokesman for the Infant Formula Action Coalition (INFACT), one of the principal organizers of the boycott, was skeptical of Nestle's new plan, but Rick Hoye, INFACT Washington coordinator, said the policy guidelines were "a big step forward on their part. If they're sincere, we certainly welcome the effort."

World Vision International is providing more than $30,000 in emergency relief supplies to help bolster the work of the Salvation Army in caring for some 10,000 Afghan refugees in Pakistan. An estimated 2.5 million Afghans have fled their country for refuge in neighboring Pakistan, attempting to escape the continuing strife between many of their countrymen and the occupying Soviet forces.

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Send application, resume and credentials to:
Elmer Neufeld, president
Bluffton College
Bluffton, OH 45817.

The Mennonite *acclaimed at church press convention*

Minneapolis—*The Mennonite*, the official English-language publication of the General Conference Mennonite Church, captured two awards and received two honorable mentions at this year's Associated Church Press annual convention, held April 26-29 in Minneapolis.

Editor Bernie Wiebe's "When Answers Don't Come" (Aug. 25, 1981, issue) was voted best editorial in a weekly or biweekly publication by contest judges, who represented both church and secular print media.

In the two/three-color cover category, art director John Hiebert's design illustrating the article "A Century of Strangers" (May 19, 1981) took the first runner-up award.

Honorable mentions were made of associate editor Larry Cornies' photo illustrating "The Future of *The Mennonite*" (July 14, 1981, issue) in the black-and-white cover category, as well as Willard S. Krabill's "What's Wrong with Premarital Sex?" (Nov. 10, 1981, issue) in the feature article category.

In other awards, *Christian Living*, a monthly magazine edited by J. Lorne Peachey and published by Mennonite Publishing House, Scottdale, Pa., took a prize for general excellence.

THE MENNONITE
THE MENNONITE
The future of
The Mennonite

Notable covers from 1981 were May 19 in the two/three color category (left) and July 14 in the black and white category (right).

The Associated Church Press consists of more than 130 member publications across the United States and Canada, and offers yearly awards of merit in 31 categories.

Youth worker wanted

Vineland United Mennonite Church is looking for a half-time youth worker, effective September 1982. Responsibilities include the areas of high school, college and careers, and young married youth. Detailed job description on request.

Interested persons are invited to send inquiries and resume to:
Rudy Thiessen, church board chairman
Box 160
Vineland, ON L0R 2C0
416/562-4324.

Pastor needed

Cedar Hills Mennonite Church requires a pastor, starting late summer.

Please send inquiries to:
Isaac Bergen, congregational chairman
12738 96A Ave.
Surrey, BC V3V 2B4.

Teachers needed

United Mennonite Educational Institute invites applications for 1982-83 for two teaching positions in the following major areas:
- —chemistry/physics/intermediate science
- —physical education/health
- —additional areas of instruction might include geography and French.

Please direct inquiries and applications to:
Erwin Tiessen, principal
United Mennonite Educational Institute
Route 5
Leamington, ON N8H 3V8
519/326-7448.

Three major industries — automobiles, transportation and mining — will pay no tax on income from new investments this year and will receive what amounts to a tax subsidy to use against income from past investments under the 1981 tax bill, according to studies by the Treasury Department and the Council of Economic Advisors. "If you ask whether the combination of the investment tax credit and the new depreciation schedule creates some curious results, the answer is yes," a government spokesman said. *The Washington Post*

"US companies produce over half a trillion cigarettes a year," writes Raymond Downing in *The Other Side* ("The Politics of Smoking"), "and they export over 70 billion of them . . . the government spends almost $50 million annually for anti-smoking efforts. But then the federal government turns around and spends an equal amount to administer its price-support programs for tobacco farmers!" Assuming the effects from smoking are well known, Downing writes, "Lung cancer has grown from the eighth to the second leading cancer killer in women in the last 20 years. . . . Smoking is a *political* disease, a form of social and economic exploitation."

Peace will be the main emphasis of a worldwide conclave of 2,000 evangelists in Amsterdam July 12-21, according to Billy Graham, who has been named honorary chairman of the meeting. "These are dangerous times for the world, and I hope the conference can make a contribution toward peace," says Graham, who for the last few years has been advocating the destruction of all nuclear and biochemical weapons.

RECORD

CALENDAR

June 17-20—New Call to Peacemaking, Elizabethtown, Pa.

Canada

July 3-7—Conference of Mennonites in Canada, Brock University, St. Catharines, Ont.

Northern

June 17-20—Northern District Conference, Mankato (Minn.) Church

Pacific

June 4-6—Mennonite Marriage Encounter, Three Rivers, Calif.

June 17-20—Pacific District Conference, Grace Church, Dallas, Ore.

July 2-4—75th anniversary, First Church, Aberdeen, Idaho

Western

May 29-31—Developmentally disabled retreat, Camp Mennoscah

WORKERS

William and *Judy Buhler*, First Church, Burns Lake, B.C., have begun a two-year voluntary service assignment with Mennonite Central Committee in Fisher River, Man. William works as a sawmill supervisor, and Judy does bookkeeping for a garment factory. William attended Bethel Bible Institute, Abbotsford, B.C., and in 1979 served as a pilot with International Child Care in Haiti. Judy was a teacher's aide and secretary in Gulfport, Miss., in 1970-71 with MVS. Their parents are Abraham and Margaret Buhler, and John and Nellie Knelson, all of Burns Lake.

Henry P. Epp, St. Catharines, Ont., serving as itinerant Bible school teacher for Umsiedler congregations for the past year, has accepted an invitation to extend his term by one year.

Pace

Sand

Shaw

VanTassel

Ken Friesen has been appointed administrative assistant for the Conference of Mennonites in Manitoba. He is a graduate in business administration from Red River Community College, Winnipeg.

Cynthia Pace, Oliver Presbyterian Church, Minneapolis, has begun an 18-month MVS assignment at the Seattle Day Nursery. A 1980 graduate of Wheaton (Ill.) College with a bachelor's degree in psychology, she previously worked as a residential counselor with Lutheran Social Services in Minneapolis. Her parents are Samuel and Doris Pace of Edina, Minn.

Pete Peters, part-time chaplain for the Conference of Mennonites in Manitoba for the past 1½ years and Protestant chaplain at the Winnipeg Health Sciences Centre, began his full-time chaplaincy assignment with the CMM on March 1.

Ronald Ropp, vice president of Illinois Pastoral Services Institute, took office as president of the College of Chaplains at its 36th annual convention in Louisville, Ky., on March 13. A division of the American Protestant Hospital Association, the College of Chaplains represents more than 30 major faith groups and denominations in the United States.

Mary Sand, St. Raphael's Cathedral, Dubuque, Iowa, recently began a two-year MVS term as an arts and crafts instructor at East Fresno (Calif.) Boys' Club. The daughter of Michael and MaryAnn Sand of Dubuque, she attended a Vo-Tec school there as well as the University of Nebraska, Lincoln.

Jerry Shaw, St. Michael's Roman Catholic Church, Philadelphia, has been posted to the Markham, Ill., MVS unit for two years. His work will be in the area of day care until a residential care facility in the city opens. A 1974 graduate of Onondaga College in Syracuse, N.Y., he has previous VS experience working with Hispanic children in Philadelphia under Eastern Mennonite Board of Missions and Charities and is a veteran of MVS, having served in Hutchinson, Kan. He is the son of Edward and Jacqueline Shaw of North Syracuse.

Karen VanTassel, First Baptist Church, Burlington, Colo., is halfway through a one-year MVS term as a community worker at Mallory Christian Church in Portland, Ore. A 1981 graduate with a bachelor's degree in English from the University of Northern Colorado, Greeley, she is the daughter of William and Ruby VanTassel of Bethune, Colo.

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Administrator needed

Applications are invited for the position of administrator of a 43-bed home for mentally retarded adults. **Menno Home** is located in the town of Waldheim, Sask., and is operated under the aegis of MCC (Sask.). Salary negotiable. Applications to be in by May 31, 1982. Application forms and job description available on request.

Contact:
Roland Jeschke
Chairman, Menno Home Board
Box 61
Hepburn, SK S0K 1Z0
Phone 306/947-2068, or 947-2836.

Educators needed

The Mennonite Collegiate Institute invites dedicated educators to apply for 1982-83 in the following areas of expertise:
- girls physical education
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- librarian
- house-parent couple
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MCI stresses high academic standards, Grades 9-12, the spiritual heritage of the Anabaptist Mennonite people, and a well-rounded music and extracurricular program on its resident campus.

Apply to:
Ken H. Loewen, principal
Box 250
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Phone 204/327-5891.

Bethel College

Education: assistant/associate professor, tenure track, beginning late August 1982. Responsibilities include teaching courses in elementary reading and language arts, reading practicum, early childhood education, and the supervision of student teachers. Earned doctorate preferred, as well as K-6 teaching experience.

Submit resume and names of three references to:
Robert Hinshaw, academic dean
Bethel College
North Newton, KS 67117.

Coordinator needed

MCC (B.C.) invites applications for position of development education/voluntary service coordinator. Previous MCC experience preferred; understanding of MCC philosophy and administrative ability essential.

Cut-off for applications: June 15, 1982. Position commencing September 1982. Full job description and details available from:
Executive director
MCC (B.C.)
Box 2038
Clearbrook, BC V2T 3T8
604/859-4141.

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Church celebration

Plans are being made to celebrate the beginning of the **First Mennonite Church in Indianapolis.** Everyone who has been involved here during the past 30 years is invited to participate. The celebration will start Saturday, Aug. 14, 1982, at 7 p.m. with a program at the church. We will continue on Sunday with worship at 9:30 a.m., followed by a fellowship or carry-in meal at noon. There will be limited lodging available in homes. R.S.V.P. by July 15.

For further information and/or reservations, write:
First Mennonite Church
2311 Kessler Blvd., N. Drive
Indianapolis, IN 46222.

LETTERS

Ethical credentials needed

The Jerry Stanaway letter (March 30 issue) upset me because it seems to be an extreme example of the general approach we tend to have toward moral decisions in the church. I have about had it with the assumption that the church's task is to enforce "purity." We can do all the smug condemning we want. The church will have no ethical credentials until we have spent time simply learning to understand more fully the positions of those our decisions affect. In the case of abortion that includes pregnant women, or expectant parents or doctors facing the decision. No attempt to get the unborn recognized as fully human will be enhanced by dehumanizing the other people involved (for example, reducing them to stereotyped categories of "barbaric" or "unrepentant sinners").

To make up for our wicked lack of love we are going to have to take time — first to gain the trust of, and then to listen to those involved, without being judgmental. Until we do, those facing decisions such as whether to have an abortion will know we don't care about them, and our self-righteous pronouncements will be worthless.

God's act of salvation was not to decree a bunch of laws and threaten excommunication for us who don't achieve works righteousness. Rather God sent Jesus to become like us in everything but sin and then to die for us. In God's plan, that alone is the source of power to live morally.

When the church has spent a good 10 years working on how to become one with the people we now easily condemn, when we have *seriously* asked ourselves how we can stand in loving solidarity with those who are trapped between undesirable options, when the church has spent more time learning how to love than arguing over who and what to condemn, then I will begin to give some credence to Christian pronouncement on moral issues. *John Linscheid, 924 Louisiana, Apt. 2, Lawrence, KS 66044*

April 19

I agree and disagree

I agree and disagree with your editorial on creation-science (30 March issue). I agree that our faith ultimately is beyond science, but I disagree that science cannot be used to support it.

Most disciplines of science can be used to illustrate some validity in the Christian faith. Likewise, science can be used to point out the limitations and mistakes of science and scientists.

We cannot prove the resurrection, for example, by science. But we can show that there are over 30 dating methods and that about half of them indicate the world is less than 10,000 years old.

I am not too ready to admit Genesis 1:1-11 does not have scientific validity. There is no real proof. Still we can confidently say we were originally made of dust because we do return to dust.

The statement appears to be quite true.

If science and secular humanism can use scientific method to "prove" their faith, we can use science to at least point out the evidence which does support our faith. There is a great deal.

I too believe in partial evolution. I do not for one moment believe in evolution as taught in most public schools.

For scholars, I suppose it is important to have a dialogue of this kind. I'm sure it is. However, having read a good deal and given these things a lot of thought, I am convinced that what modern civilization needs more than anything else is an energetic, loving and uncompromised preaching of Christ crucified.

I don't underestimate the importance of sound Christian scholarship, but my personal bias is toward sound preaching.

In today's church we need more people who are dedicated to preaching to complement the efforts of those who nurture churches and offer the cup of cold water. We need more simple gospel and less theory and sophistication — to get back to simple basics and away from more complicated theologies.

And we need Christian scholars who — if they go that route — will address questions raised by secular humanism rather than avoid them, who will see their vocations as a means of "preaching." *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

April 20

We must speak out

Here is a small trickle in the flood of letters you expect in response to your editorial on creationism/evolution (March 30 issue). The creation/evolution issue is of great concern to me. This issue is vital to our faith in God and cannot be passed off as irrelevant or unimportant in our day.

I agree that the Bible is not a science textbook. However, it does contain information vital to the understanding of science, the most important point being that God is.

The evolutionist teaching is not based on evidence found in our universe. Rather it is based on the assumption that there is no God. Consequently, atheistic scientists try to fit all the information they have about the universe into this pattern of thinking. To them God is the product of the human mind. The creationist claim is that the exact opposite is true. This is the basic argument between the creationist and the evolutionist. The issue is not whether insects evolve into new insecticide-resistant strains. Either God exists or he does not. There can be no compromise. There is no middle road. Of course, the existence of God cannot be proven conclusively one way or the other. What we can do is to present our case based on the evidence at hand. Unfortunately, the creationists have not been able to obtain a fair representation. Our science books support only the evolutionist view.

I am convinced that the scientific evidence we have concerning our universe is overwhelmingly in favor of the creationist view. I believe that this evidence should be presented in our schools and textbooks. After all, no matter how you look at it, those of us who believe in God and the Bible as the Word of God have an edge on those who do not believe. If atheists are right, no one will ever know. If they are wrong, they will some day have to give an account before the God they said didn't exist. And if God truly exists and is the author of the Bible, then we'd better pay close attention to what God has to say concerning every aspect of our existence and the existence of the universe.

As Christians we cannot keep silent on this issue. Taking the matter up in courts of law is probably not the best approach. However, we must speak out and let our voices be heard. The "god of this world" is doing his utmost to blind our minds and the minds of our children. *Fernando H. Dyck, Box 164, Rosemary, AB T0J 2W0*

April 27

The only Bible

Marlace Berg Zacharias

It wasn't customary in the city to invite the teacher in for a meal. In small towns where I'd taught, I'd been in many pupils' homes — because they visit more, they see you more often since you participate in community events and know you better. Here I was teaching in Calgary the last week in June, when I was knee deep in packing, exams and report cards, and could really use a meal out. I received a supper invitation to a pupil's home.

Although I was happy for the invitation, I kept wondering why they invited me. I don't remember a thing about the food but I'll never forget the conversation. Jenny's father said to me, "We're so happy that Jenny had a Christian teacher this year. We just wanted you to know and to show our appreciation for it."

Imagine how dumbfounded I was. But should I have been? After all, shouldn't a person be able to tell when you're a Christian? Oh sure, I read a Bible story to my class and had them repeat "The Lord's Prayer" every morning. But that was legal in Alberta, plus half an hour of formal religious instruction per week. But something told those parents I was a Christian.

Summer Bibles. You've heard the saying, "A Christian is the only Bible the world ever reads." Are we fascinating reading material? Let's examine some of the ways we can be good "Bibles" this summer — be a message of faith, love, peace and joy.

Maybe you're going to a resort and renting a cabin or lodge for a week or more (or parking your trailer). Will you treat the cabin and grounds as if they were yours and leave them as you found them? Will you be friendly and courteous to the proprietor? At the beach or resort there are endless opportunities to strike up conversations that don't exist in everyday living. People are more relaxed and have the time to talk. Does your talk reflect Christ in you? You may not do anything as dramatic as physically rescue someone from drowning, although it could happen, but you could rescue someone from the sea of despair, turn someone toward God and put purpose into a life.

Some will go to camp as campers or workers. If there are campers who are lonely, homesick — who don't seem to fit in or who seem to want to talk to someone about their problems or their desire to become Christians — do they feel you're the person they can confide in? Would you know what to say?

If visitors are your lot this summer, is your home a haven for weary travelers? Last summer we had a missionary cousin from Bolivia staying in our home. I debated whether or not I should ask her if she wanted to come along berry picking with me or babysit while I went. As it turned out, she came along, and I don't know how many times she thanked me for the opportunity. She even bought a new pair of jeans for the occasion.

When guests stay in your home, are there books, pictures, records, magazines, music and Bibles visible that show them whose disciples you are? Is there evidence of love in action between family members?

Perhaps you plan to visit friends or relatives on your vacation. Whether your host and hostess sigh with relief when you leave or warmly invite you to come again will depend on if you pitch in and help and if you are a happy, positive person. Show interest in your host and hostess' everyday lives. Jesus loved to visit friends' (or even enemies') homes, sit down to a meal with them in their own environment, get to know them better and share their joys and sorrows. If your host family doesn't believe in God, do they sense that you have an inner joy they need?

Doubtless many will be forced to while away the hours in waiting rooms of doctors, dentists, orthodontists, optometrists, this summer. I admit it's difficult to act Christlike in some waiting rooms, but it surely is a challenge. It's surprising how many people want to talk in such places.

Another challenging place is the hospital. I've been in ones with no air conditioning in August's heat when it's tough just to keep functioning. To adjust to hospital routine without taking it out on nurses, doctors, other staff and patients, requires a kind of Christlike patience. If you aren't a patient — or one that can walk around — there are scores of lonely, sad and frustrated patients who would welcome your visits, cards, letters or practical gifts of fruit, books, stationery, shampoo, etc. Maybe people just want you to read the Bible to them or pray with them.

If you're celebrating weddings, birthdays, anniversaries or graduations this summer, remember the unseen guest — our Lord — who gives us so much cause to celebrate.

Our church has an annual weekend campout in July. There, we're surrounded by people who are watching us and wondering what we belong to — that doesn't have to have a big drinking party to have fun. A group that sings, eats, worships and plays together in God's great outdoors. Does it look like enough fun that they wish to join us?

You'll likely attend sports events throughout the summer as a spectator or participant. As participant, do you play the best you can and exercise good sportsmanship?

Going abroad by airplane may be in store for some. If you get a chance, read Ann Kiemel's book *I Love the Word Impossible* before you go. She tells of conversations she's had on airplanes and in airports. Often all you have to do on an airplane, bus or train is read an inspirational book and your seatmate will strike up a conversation with you.

Consider the ways. The ways you can be a good example of a disciple of Jesus Christ this summer. Ways in which you can let all people know.

National prayer service for rain

"If I approach this occasion with only my mind I could tell myself Botswana is in a desert belt . . . and we cannot expect much rain even on a good year. . . . But there is more to life than the mind. . . . There is also the supernatural . . . and we are here to raise a common voice to . . . the Creator of the sun and the rain."

So said Henry Unrau, COM missionary serving with AIMM in Botswana, speaking to a crowd of over 2,000 people, including Botswana's president, Quett Masire, first lady Gladys Masire, cabinet ministers, members of parliament and members of the diplomatic corps gathered at the national assembly grounds Feb. 17.

Pray, "God be merciful to me a sinner," Unrau begged his listeners. "Coming to God in pride to demand rain because the Botswana government is not an oppressive one like some other countries have would not help," he said. "Neither can we bargain with God."

Botswana is again experiencing acute water shortages as little rain has fallen since the planting season began in November. Some parts of the country are threatened with crop losses and livestock is dying in large numbers.

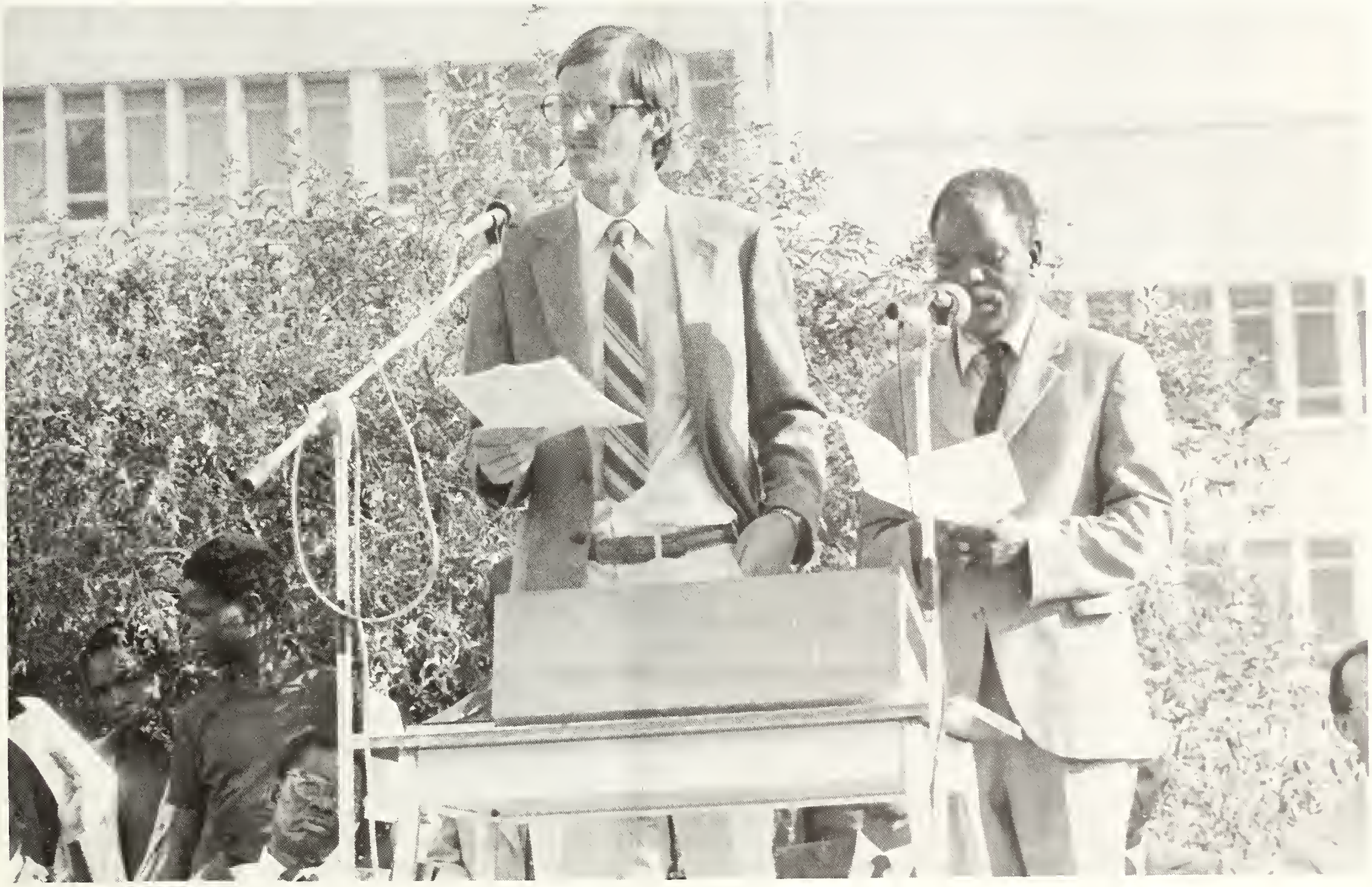
Special rain prayer assemblies were convened in response to an appeal by the Botswana Christian Council in consultation with the office of the president. The local minister's fraternal requested Unrau, who is coordinator of religious programming for Radio Botswana, to give the message.

Unrau said it is "natural for us to pray now because we are in trouble." He reminded Botswana citizens and government officials, "Very few people remembered to thank God for the good rains we had last year or for the many diamond deposits that have been discovered. There was no prayer service," he said, "when foot and mouth disease was finally brought under control and we could again export beef."

"The only option," Unrau concluded, "is for us to cast ourselves into the hands of a merciful God, to plead that he withhold what we deserve and instead give us what he in his love decides is best for us."

Within two days it rained. *Reported by Fremont Regier, Gaborone, Botswana, to Bob Gerhart, AIMM coordinator of communications*

AIMM missionary Henry Unrau speaks to the national prayer service for rain in Botswana.



Who will pick up television's peace banner?

Barth Hague

Word is out. Twentieth Century-Fox has decided to end the Korean conflict and send the crew of Mobile Army Surgical Hospital #4077 home for good. CBS-TV announced in March the planned conclusion of its hit television series "M*A*S*H." A sad day for peace-lovers everywhere.

I've been criticized for being a "M*A*S*H" junkie. My critics say the program promotes the military by using humor. Others say it condones promiscuous behavior and mocks God. I disagree.

It's a shame the Mennonite churches didn't think of "M*A*S*H" before Twentieth Century-Fox did. If we'd have really wanted to go public with the convictions we claim for ourselves, and if we really understood the limitations of television as a communication medium, Mennonites could be producing their own version of "M*A*S*H" today. It has the makings of a modern Anabaptist peace statement.

I know that I've just raised some eyebrows. But "M*A*S*H" critics need to look beyond the network entertainment formulas used to attract audiences and examine the real content of this program. For example, consider the episode where an air force bombardier has been shot down and taken for treatment to the hospital. His injury, in combination with too much war, has affected his mind — he claims he's Jesus Christ.

Hawkeye: What's your name, soldier?

Bombardier: My name is Jesus Christ.

Hawkeye: Funny, we have a savior by that name.

Then the wounded man is questioned by a special agent. Unable to penetrate the soldier's psychotic claims, the agent turns to B. J. Hunnicutt and asks, "What would we have if everyone claimed they were Christ?" B. J.'s response, "Peace?"

On the surface, slapstick humor. The critics say it's a mockery. I say that Fox and CBS-TV are doing a more effective job of communicating peace to the Canadian and US public than many Mennonites are doing. According to public TV writer/producer Michael Hirsh, "M*A*S*H" is an "anti-war effort disguised as a comedy."

How "M*A*S*H" is produced is a key. The actors, writers and producers all seem to share a mutual distaste for network television, even though they work within its boundaries. Furthermore, these individuals share a conviction for peace and a recognition of the insanity of war. The program's star, Alan Alda, first refused to play the role of Hawkeye Pierce until he was convinced that the program wouldn't promote the military. "I didn't want to take a position that was neutral to the war."

Followers of "M*A*S*H" know that the later episodes in the series bear a much stronger statement on peace and non-violence than the early episodes. This is due primarily to the need for any program to establish itself in the public marketplace. If there's anything wrong with the new episodes, it's the constant display of excessive drinking, even though this is historically accurate. The shift has been away from comedic sexual overtones to unapologetic portrayals of the reality of military conflict.

Robert S. Alley writes in his book *Television: Ethics for Hire*, "M*A*S*H" is an "exceptionally well-conceived alternative to traditional dogma . . . (which) might be an appropriate focus for religious institutions to re-examine their exclusivistic assumptions rather than retreat to the diet of Sunday-morning TV.

"It will not last forever, but in this dramatic comedy there is the type of programming which should be eagerly sought by morally sensitive leaders. It raises the appropriate questions for debate and discussion, and for many this is a great deal more than may be said for the modern pulpit."

I believe the sooner we can accept the fact that "The 700 Club" and "The Old Time Gospel Hour" represent totally inappropriate ways to share our faith in the media, the sooner the Mennonite churches will be communicating the Good News in effective, influential ways. I trust that one day we will have the courage and stubbornness to step into the competitive, public marketplace of television and say what we believe.

As for me, I have mixed feelings about the conclusion of "M*A*S*H." A part of me is saddened to think that we will no longer have a weekly, 30-minute message on prime-time TV crying for peace during a period in our history when warfare is heralded by the US government as being not only acceptable but necessary. This country desperately needs "M*A*S*H" in the 1980s.

But another part of me is glad to see "M*A*S*H" go. For the first time in 10 years, I feel the freedom to rid my life of television altogether.

MEDITATION

If I had a million dollars

This is a multiple choice question. You have three choices: (1) spend it, (2) invest it, (3) give it.

It wouldn't be hard to spend the million dollars. Consume it. More things. A fancier house. Longer trips. Greater luxury. Higher on the hog. And why not? You can afford it.

Your *second choice:* Invest the million dollars. You could put it into land, stocks, gold, money market certificates, a business. You would have substantially more income and perhaps some capital gains. To spend. To give to your children. To contribute to the church. And then to distribute what's left by way of your will.

You have a *third option*: Give it. Pray for grace to let go of much of the million dollars. Now. For the work of the Lord. As an outright gift. Or by way of an annuity or trust.

It's fun to dream about a million dollars, to speculate on what we'd do with that much money.

But a million dollars isn't a relevant problem for most of us. The important question is simply this: What am I doing with what I do have? That's my responsibility.

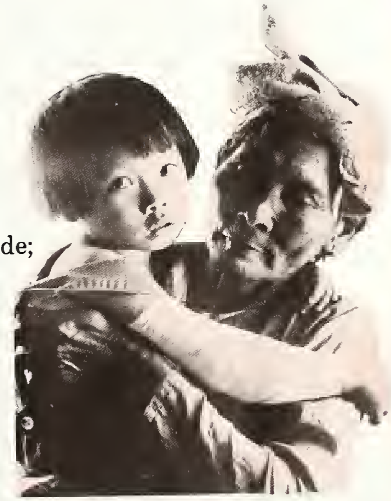
John H. Rudy

Cry, little girl

You're sobbing
because Buffy, your pet goat,
was stolen,
and I hear your daddy
in there trying to comfort you.
But he can't.
It reminds me
of another day
when another goat,
another pet, died.
You sobbed then, too,
and wouldn't be comforted.
You also sobbed the day
your big sister went away to college,
and the night a raccoon
got into the chicken house,
and the time the goose got lost
in the woods.
You sob so easily,
and you won't be comforted.

Cry, little girl, cry;
cry for the rest of us,
for the rest of us
have forgotten how to cry.
Hungry children die
and men perish in senseless genocide;
the homeless swarm into camps
where they can keep standing
after they die,
and we see and we hear
and we do not cry.
Cry, little girl, cry;
sob your heart out
and refuse to be comforted
so we, too, can remember
and once again learn to cry.

Dathene Stanley



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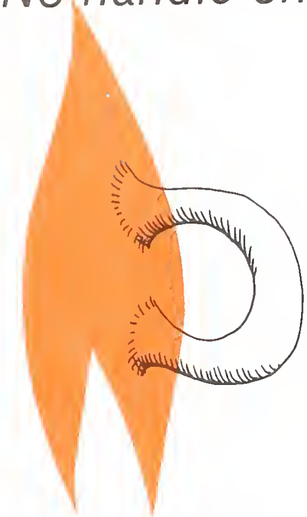
Editorial

No handle on the Holy Spirit



"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law" (Galatians 5:23-24).

Very few things in our culture are not regulated by rules — written or unwritten. The same is true in our churches. We have a need to regulate. That way we can "handle" things.

And laws are essential wherever people want to live together in harmony. They provide a base for continuity. The Bible says "law," the written code carved in letters on stone (2 Corinthians 3:6-7), first came to us in splendor (2 Corinthians 3:9). Law was to be a teacher, guiding us to see our inadequacies. It was to prepare our hearts and minds for God's Spirit. Paul says to the Corinthians that the "dispensation of the Spirit" (2 Corinthians 3:8) comes with much greater splendor and permanence than the law.

Law ultimately destroys when it is our main authority. The Spirit ultimately gives us permanent splendor (2 Corinthians 3:10-11).

And to the Galatians Paul says "there is no law" *against* the fruit of the Spirit. (By inference, this suggests there are guidelines *for encouraging* the fruits of the Spirit.)

Why then do we find it difficult to accept and cope with fresh evidences of God's Spirit among us? Should we not welcome life-changing stories like those shared by Roy S. Koch (inside this issue)?

In part, our reluctance and fear of the Holy Spirit is understandable. The Spirit's fruits go beyond rules. How do you regulate love, joy, peace. . . ?

Kosuke Koyama, Asian theologian, in *No Handle on the Cross*, describes a similar dilemma when we think about carrying our cross as urged by Jesus (Matthew 16:24). "What a thing to carry, of all things! What a heavy, badly shaped, demoralizing object it is to take along as we follow him! Will it not slow down our pace? Will it not produce a persecution complex within us" (page 1)? Where do you take hold of such an object? How can you comfortably carry an object shaped like a cross?

Koyama goes on to say we'd much rather carry a lunchbox filled with nourishment. "How about such an 'over-developed, caloried-salaried, international, technological, carefully packed lunchbox' for the sake of Jesus Christ?" (page 1).

A lunchbox is attractively shaped, colored and has a neat handle. "Handle" stands for efficient regulation. Automobiles obey us because we have "handles" (gas pedal, key, wheel, brakes). All of our technological gadgetry is controllable — it has "handles." Technology is another word for regulated power.

Kosuke Koyama says that contrary to technology, the cross has no convenient or efficient "handle." Likewise, God's Holy Spirit *cannot* be comfortably packaged. At this point in Christian history, that is frustrating to us. We seem to have much of the gospel figured out and promote it similar to other technological franchises.

One reason I refuse to concede to those who want to dismiss charismatic renewal among us is that too much of our faith life has become a routine ritual without profound depth. We need an infusion of new life — love, joy, peace, patience, kindness . . . against which there is no law.

As Kosuke Koyama puts it, "The basic difference between technology and theology is that the former gives us both an 'engine' and a 'handle,' whereas the latter has an 'engine' but no 'handle' " (page 3). Anytime we try to put "handles" on God's Spirit, we err. God sends the Spirit to possess and guide us. Not the other way round.

Much of our spiritual weakness today lies in its packaging — the way we have put "handles" on our faith. New life has great difficulty breaking into our codified beliefs. We argue over the logic of the word and miss the Spirit of the Living Word. Our hope is in *proper* "handles" when God's Spirit offers the "no-handles hope" adventure of discipleship — *learning* to follow.

This Pentecost let's open our lives to the unpredictable, no-handles, enabling Holy Spirit. Together, let's learn more of the fruits *against* which there is no law.

Bernie Wiebe

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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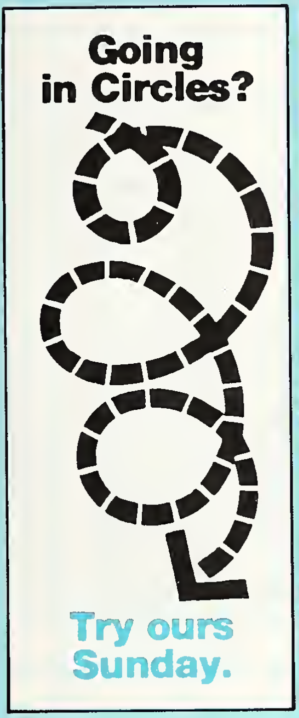
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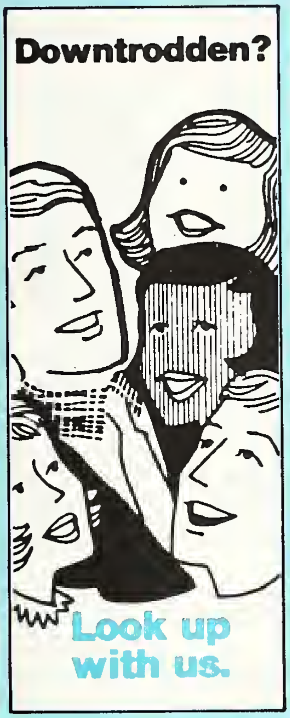
Try ours Sunday.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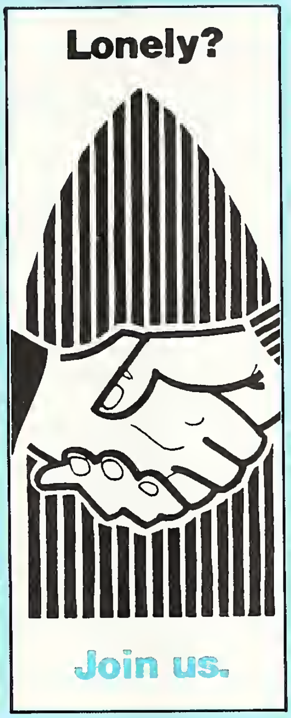
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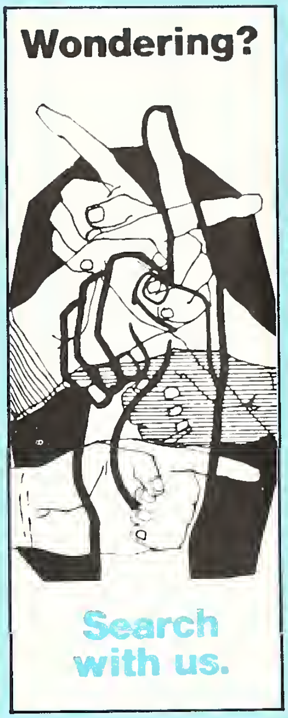
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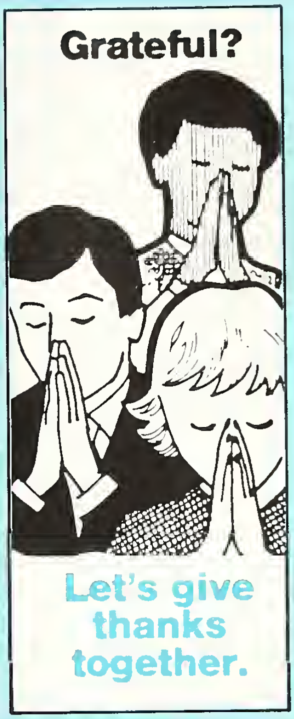
Grateful?
Let's give thanks together.

What kind of a vision of evangelism do you have? Our lead article brings together two visions of evangelism shared by CHM staff persons—Floyd Bartel and Peter Ediger. Four persons—David Schroeder, Kenneth Bauman, Lois Deckert and John R. Friesen—were asked to respond and/or share their visions of evangelism.

General Conference evangelism

My vision
for GC evangelism

Floyd G. Bartel

My evangelism vision begins in the wonder and adequacy of God's grace. That our churches exist today is itself an evidence of the grace of God. God has preserved in our congregations a witness for himself through many generations.

The local congregation is the primary means God uses to make disciples, and I praise God for the ways GC congregations seek to be faithful in that great commission at home and elsewhere. I see a slowly growing confidence that God has really called *us* to be bearers of good news to others.

My vision gains strength when I remember that evangelization both within and around our congregations is the work of the Holy Spirit. It sometimes happens even without our consciousness of it.

Evangelism as the task of the local church will continue to grow in our consciousness—both in thought and action. I look for this growth in changing expectations. Expectation that persons will be converted through the hearing and seeing of the gospel in our churches. Affirmation of those who experience conversion; to be reflected in offering many more entry points for new people socially into our congregations and spiritually into the kingdom; to be reflected in a more aggressive interest in sharing the good news with people right around us.

Evangelism is affirmed also in the way we treat one another—becoming congregations where love, acceptance and forgiveness are there before they are asked for; confronting when necessary to keep relationships honest and growing; fostering openness that includes a wholesome sense of humor.

I see greater affirmation of evangelism in the way we handle conflict among us—neither avoiding conflict nor continually aggravating it. Conflict is a fact of life in the congregation, but unresolved conflict perpetuated by unyielding positions and old prejudices hinders evangelism. The way the early church handled conflict became itself a witness (Acts 6:1-7) and opened the way for new growth.

I have seen repentance and genuine reconciliation—that comes to congregations hurting with conflict—renew the vision of evangelism. I look for God to awaken us afresh to the wonder of his grace by which he makes us alive and motivates us to share our faith more freely. God enables us—in joy and confidence—to affirm those who are experiencing the new birth of conversion because we are experiencing changes in our lives.

In my vision of evangelism in General Conference churches, I see us struggling with how to share our non-resistant faith. We don't call it a conversion to change from a non-Anabaptist faith to a non-resistant Anabaptist fellowship. Yet for many Christians of other denominations who live around us, the change of heart to a non-resistant faith is experientially more profound than their original conversion at baptism or confirmation was. It has, like Peter's experience with Cornelius (Acts 10), many similarities to a conversion experience. Thus for our congregations to reach and receive persons like that even by transfer has many of the characteristics of evangelism. We must become more aware that our non-resistant faith is a gift to be shared, and become more up front in including that gift with our proclamation of the gospel. I see God's grace setting persons truly free from the worldly belief systems with which all of us must live.

I see greater evangelistic expectations in all departments of our church experience as each of our committees and commissions and conferences keep asking, "What is the evangelistic impact of what we're doing?" God has preserved in our congregations a witness for times like these. My vision is that he will multiply it in many places as we allow him to use us where we live.

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My dream
for GC evangelism

Peter J. Ediger

I have a dream.
Evangelism is quietly exploding in my people,
the people and the congregations of the General Conference Mennonite Church.
There are no superstars on stage or screen,
rather there are sensitive persons in thousands of ordinary places—
homes and offices, farms and factories, clubs and classrooms—
thousands of persons living, listening, speaking and living the Word of Truth.

In my dream I see people profoundly alive to the amazing grace of God.
I see people knowing in their depth that God is love;
people knowing in their depth that Jesus Christ is Lord.
I see people knowing that loving God with heart and soul and mind and strength
and loving neighbor as oneself
is an exciting, cross-bearing, life-changing, world-transforming Way of life.
I see people knowing that such loving of God and neighbor
is good news for all kinds of people—
the just and unjust, the pious and profane, the communist and capitalist,
the poor and rich, the majority and minority, the homosexual and the heterosexual,
the prisoners inside the bars and the prisoners outside,
the sinful who know themselves and the sinful who do not.

In my dream I see people following Christ the Evangel—
following less with quick answers and more with sure faith,
following less with creedal prescriptions and more with prayer and compassion.
I see people of the Spirit inviting people to come and see,
come and see the Christ embodied in his people,
come and see the body of Christ alive in the world.
Then I awake from my dreaming.
And I see in my people glimpses of that dream coming to life,
and I praise the Lord!
I praise the Lord for the company of faithful persons
bearing witness to the Christ in word and deed.
I praise the Lord for all those quiet explosions of evangelism
leaving no big headlines, leaving only gentle healing for hurting souls.
I praise the Lord for all the congregations
where the quiet explosion of evangelism is happening.
I praise the Lord for MCC and MVS and MDS and MBS and CHM and COM and COE*
and all the other living letters serving in the name of Christ.

I see people—freed from fear, filled with prayer—bearing witness . . . also on the streets and among crime-infested slums.

And then I dream again.
I dream of new explosions of evangelism in my people,
new explosions coming from hearing the cries of God's people around the world.
I see a quiet explosion of an evangelism of repentance.
I see my people repenting from worship of false gods.
I see my people repenting from worship of the god of accumulation.
I see them building smaller barns and houses.
I see them wearing simple clothes and sharing life's necessities.
I see some leaving fishing nets to follow Christ.
I see my people repenting from worship of the god of Mars.
I see them taking risks in seeking first God's kingdom and his justice.
I see them catching a vision of the fires of faith of the apostolic church;
faith fanned into flame in the Anabaptist movement;
faith leaping to life around the world today;
faith which stands up to demons and says no.
No! We will not worship the twin gods of death: abortion and defense.
No! We will not abort our children or our children's future.
No! We will not pay tax homage to the military.

In my dream I see my people loved of God, freed from fear, filled with prayer,
bearing witness to the power of God not only in their churches
but also in courtrooms and in prisons across the continent.
And in my dream I see new fires of evangelism rising from such witness.
I see the earth quaking with the glory of the Lord.

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*Mennonite Central Committee, Mennonite Voluntary Service, Mennonite Disaster Service, Mennonite Biblical Seminary, Commission on Home Missions, Commission on Overseas Mission, Commission on Education

4 responses on GC evangelism

1. I like the direction of both articles. I like especially the note that we are always in process of being saved—as Bartel states what it means to accept a nonresistant stance.

My only addition is to state that we are giving a witness to the world when we show that the principalities and powers of this world are overcome in the lives of those who take Jesus as Lord. Both statements fit right into this. Wherever we overcome these powers, we give a witness. *David Schroeder, professor of New Testament and philosophy, Canadian Mennonite Bible College, Winnipeg*

2. My vision for evangelism finds its source in the New Testament, where it became the heartbeat of the early church. Evangelism was carried out through the local church by the laity. The Book of Acts is a historical record of the effects of evangelism in the growth of the church. "The Lord added to their number daily those who were being saved" (Acts 2:47) and "those who had been scattered preached the word wherever they went" (Acts 8:4). The New Testament vision of evangelism resulted in a continual process of evangelism and church growth.

The Anabaptist understanding of conversion formed the basis for their radical concept of the church. It consisted of truly converted people who became disciples of Jesus Christ and formed a believers' community—the church. They understood both the inner and the outer implications of conversion. It combined faith and works. The inner implications called for repentance and the forgiveness of sins through faith in Christ, while the outer implications resulted in believer's baptism followed by consistent Christian living in the fellowship of a committed church community.

Our evangelism vision for the General Conference must affirm the centrality of evangelism in the New Testament church and the Anabaptist community. It needs to capture a vision of the harvest which includes not only the lost sheep of Menno but also the lost sheep of the whole world. It needs to "present Jesus Christ to the world in the power of the Holy Spirit that persons shall come to put their trust in God through him, accept him as their Savior and serve him as their Lord in the fellowship of his church" (Madras Foreign Missions Council).

This vision for evangelism will become a reality when conference and church leadership define, communicate, motivate, organize, train and do evangelism. *Kenneth G. Bauman, pastor, First Mennonite Church, Berne, Ind.*

3. Go up the hill, turn left by the Dutch cemetery onto a bumpy dirt road. In the back alleys of a Javanese mountain city there is a young Mennonite church that could teach us all something about evangelism.

Located in a university town, the church began as the daughter congregation of a larger one on the plains. By the time my husband and I walked through the door, the congregation had become an adult (self-supporting). It was made up of young and old, rich and poor, educated and less educated, Javanese, Chinese and expatriate, professors, merchants, farmers and students. Even before it reached adulthood, this congregation had 12 preaching missions in surrounding villages. These missions were led by members of the congregation as well as the pastors.

Each person who walked in the door was greeted in a way that plainly said, "You are important, you are needed and wanted." Youth, senior citizens and middle-aged members all had an opportunity to share in music or the morning prayer.

In the evangelism visions by Peter and Floyd there are words and phrases which brought the church in Salatiga, Java, to mind. Here were people "converted through the hearing and doing of the gospel." They "offered entry points for new people socially . . . and spiritually. . . ." There was a sense of love, acceptance and forgiveness. They were motivated to "share . . . faith more freely. . . ." There were sensitive people who were "listening, speaking and living the Word of Truth." To us they were an example of "Christ embodied in his people . . . the body of Christ alive in the world."

My evangelism vision for the General Conference churches would be that we, like the congregation in Salatiga, become evangelists who not only discuss evangelism within our closed circles but use those discussions as a means to action. *Lois Deckert, 6 Emerald Ct., North Newton, Kan.*

4. Evangelism from the agent's point of view: evangelist, preacher, social worker, etc., is the impact of the gospel in any given situation. There can be no basic distinction between evangelism and service, evangelistic preaching and Christian education, between conversion and holy living, between salvation and social action. In each situation it is nothing more or less than the gospel of God in Jesus at work.

Evangelism from the recipient's point of view: new convert, mature Christian, etc., may elicit many different kinds of responses. For some, evangelism will result in a beautiful, mystical relationship with God, but it may not affect their professional or vocational life. For others the impact of evangelism will be more rational—applying evangelism in their business practice and in their employer-employee relationship—but they may not be able to give testimonies in public.

Sometimes the distinction is made between conversion and discipleship—between new birth and Christian growth. That distinction may appear logical, but it isn't always biblical. Some people experience rebirth or conversion in a way that radically changes major parts of their lives; for others little is changed because little is needed to be changed. Today, where our church members and youth are many-generation Christians—having experienced the blessings of Christian parents, grandparents, relatives and friends and having the benefits of Christian teachers and considerable Christian environment (books, movies, schools, camps, clubs, periodicals, sports clubs, radio, television and much more)—the distinction between instantaneous conversion and Christian living or discipleship cannot be so obviously identified as in mission settings here or abroad.

Evangelism is God's presence working powerfully among all of us, sometimes beautifully and harmoniously, sometimes explosively and recklessly, affecting all parts of our lives for all of our lives to overcome sin. *John R. Friesen, pastor, Home Street Mennonite Church, Winnipeg* •

Our weaknesses and our strengths can be valuable in Christ's service

Treasures in earthen vessels

David Orr

"We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (2 Corinthians 4:7).

God's working through the lives of churches and individual Christians is truly exciting. Unfortunately we sometimes have a hard time seeing his presence in our own lives and those of our neighbors and churches. Our senses are dulled by constant exposure, and it becomes difficult to see beyond the "clay pots."

My work with the General Conference Mennonite Voluntary Service (MVS) staff is an antidote to this sort of blindness. I am repeatedly impressed by ways individuals give of themselves even when that requires sacrifice. Individuals and congregations put their faith to work and find it grows stronger.

Seeing dramatic ways God uses volunteers and other church people in strange places opens my eyes to his workings closer to home. Recognizing his presence in the lives of others helps me to see how he is using members of my church, my coworkers and even me. Working daily with people responding to God's call challenges me to listen more closely to his call in my life.

Mission in Arizona. The Moencopi MVS unit is an example. Its members are ordinary people doing commonplace things. Yet God is using them. They are like the earthen vessels containing a great treasure.

Moencopi is a small village of Hopi Indians located in northern Arizona. MVS has been involved there for the past several years, but the General Conference's involvement is much older.

Mennonites began work on the Hopi Indian Reservation at the invitation of Chief Lololma, who had learned we share the belief of his people that it is wrong to shed the blood of another. H. R. Voth was sent as the first missionary to the village of Oraibi—where he established a church. He was soon followed by other missionaries. In 1906 J. R. Frey came to Arizona and started a mission in the village of Moencopi.

In Arizona, as in all areas of General Conference involvement with native people, the work progressed painfully slow. Churches were formed but they often did not develop their own leadership necessary for independence. After 70 years, missionaries remained in charge in many churches. The Hopis in the village of Moencopi were onlookers in their own church (*North American History Project, The Indigenous Church*, p. 7).

In 1977 Othmar Meier, a Swiss pastor, came to work in Moencopi. The church had been without leadership for several years. Worship services were no longer being held. In fact—except for two elderly women—the village had nearly forgotten about the church.

Othmar and his wife, Lilo, spent two frustrating years beginning to rebuild the church. They held worship services again and began to repair the buildings which had been badly vandalized.

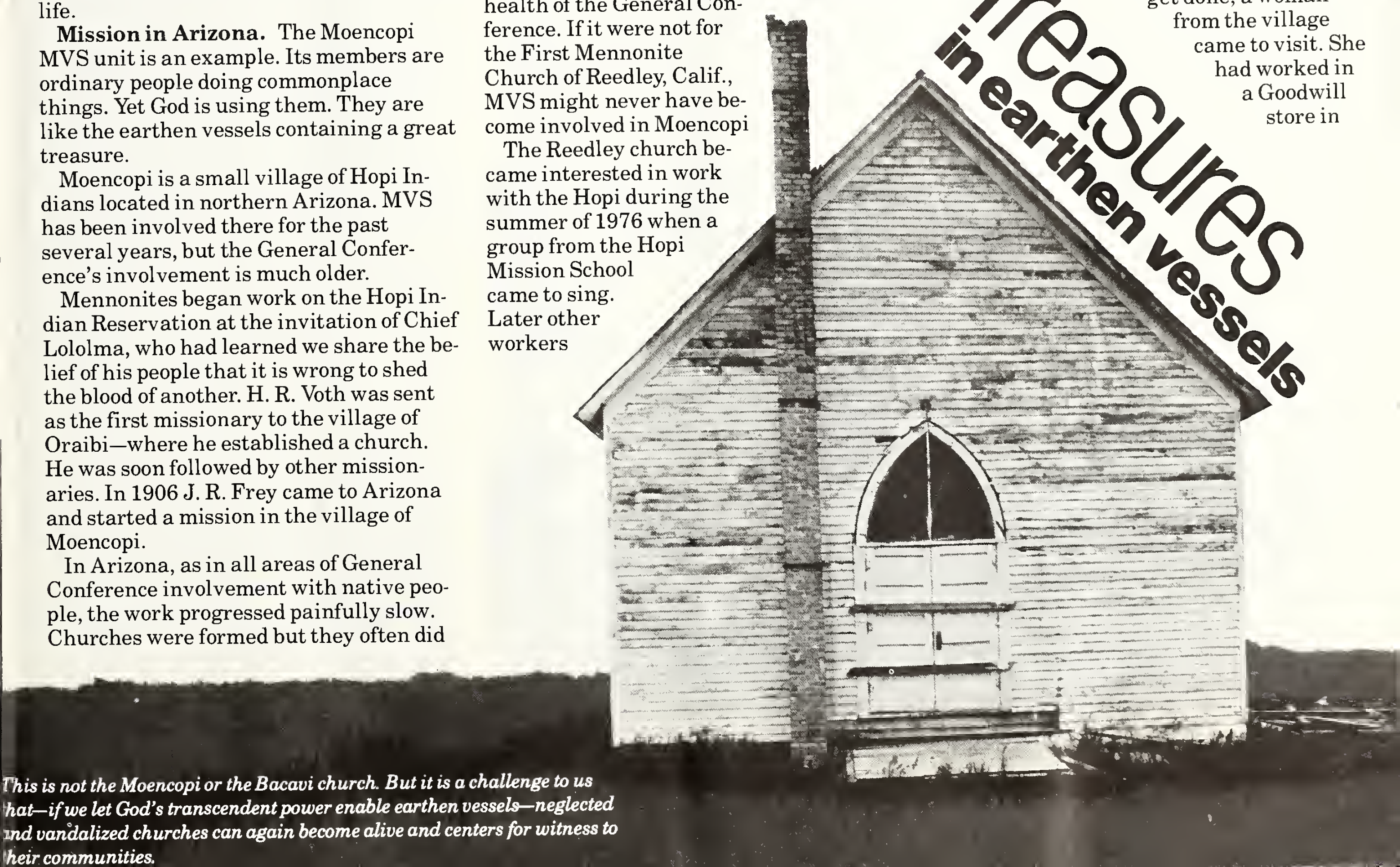
The Meiers soon became aware of a variety of problems in the village, including unemployment, poverty and alcoholism. They were concerned that the church preach the Good News *and* live it. So they considered ways to demonstrate the faith. One of their first ideas was the thrift shop.

Congregations and MVS as a team. Congregations concerned about Christian service are essential to the continuing health of the General Conference. If it were not for the First Mennonite Church of Reedley, Calif., MVS might never have become involved in Moencopi

The Reedley church became interested in work with the Hopi during the summer of 1976 when a group from the Hopi Mission School came to sing. Later other workers from Arizona visited in Reedley, and some members of the church visited Moencopi in 1977. In 1979 the church learned of Othmar and Lilo's dream of opening a thrift store for the community. After much prayer they agreed to send one of their members, Pearl Janzen, who was just finishing an assignment with MCC in the West Coast office. By the time MVS staff could decide to accept Pearl and go ahead with opening a unit, she had been in Moencopi for several weeks.

The Reedley church continues to support Moencopi. In addition to financial contributions they have sent people resources to help on various special projects. Churches from other areas, including Kansas, Ohio and Arizona, have also become involved. They have rehabilitated buildings, given money and items for the thrift store, and even located an automobile to help solve transportation problems.

More with less. Pearl quickly made herself at home in Moencopi, getting to know the people and starting the thrift shop. Just as she was wondering how all the pricing and sorting of donated clothing and household goods would ever get done, a woman from the village came to visit. She had worked in a Goodwill store in



This is not the Moencopi or the Bacavi church. But it is a challenge to us that—if we let God's transcendent power enable earthen vessels—neglected and vandalized churches can again become alive and centers for witness to their communities.

Uniquely, our MVS workers in Moencopi not only talk about Christ in the community, they show him through their lives

Flagstaff and knew the village people well. She wanted to help.

The thrift shop was an immediate success with the village—and so was Pearl. People came to the door of the mission wanting to see "that lady." Soon a quilting group for the women of the community was formed. It provided much needed opportunities to discuss problems which their families faced, especially those related to alcohol.

Things were going well for the little Moencopi church, but in the spring of 1980 it faced a serious challenge. The Meiers decided to leave. A long search failed to locate a qualified pastor willing to be considered for this work. Pearl felt she was not a preacher and was uneasy about living in the mission by herself. At the last moment she decided to carry on alone for a while, hoping that someone would come soon to take Othmar's place.

Pearl, who had spent most of her life raising a family and working in the family business, did not feel comfortable with her new role as "pastor" of the little church. She decided that standing behind a pulpit facing the congregation was not her style. She had served as a Sunday school teacher, however, and decided that is how she would try to run the church services.

The seats in the little sanctuary were rearranged to form a circle when the churchgoers arrived for worship on the first Sunday following the Meiers' departure. Time was spent singing and sharing. The group studied a Bible lesson together. All were free to ask questions and share insights. After the service, Pearl invited all to stay for lunch.

It took time for the group to get used to the new style of worship, but it gradually caught on. More people were involved in the services than ever before. After a while people decided they liked the new way better than the old. Gradually church attendance increased. The fellowship meal became too much for one person and was turned into a weekly potluck.

Last June, Stan Bohn, CHM executive secretary, met with the Moencopi congregation for a convenanting service. For the first time in its 75-year history the church established formal membership. A church council was appointed to make decisions concerning congregational life, finances and plans for the future.

So, even when the prayers for a pastor seem to be going unanswered, God is at work in Moencopi. If a pastor had come, traditional patterns would likely have continued. But now members are forced to take responsibility for the leadership and direction of their church. Our weaknesses *and* our strengths can be valuable in service.

The Moencopi Mennonite Fellowship building

Words and deeds. There is no shortage of people preaching Christ to the Hopis. A number of people work in the area using various evangelistic methods. Uniquely, our MVS workers in Moencopi not only *talk* about Christ in the community, they *show* him through their lives.

The thrift store was started because Othmar and Lilo Meier cared about *all* the needs of the Hopi people, not just those commonly called "spiritual."

Later, after Karen Moser of Bluffton, Ohio, came to Arizona, it was decided the church porch light should be burning all night to signal someone is available to people in need. People with all sorts of problems—or those simply needing someone to talk with—now make their way to the door of the church, sometimes late into the night.

Karen organized construction of a basketball court at the church—for the youth of Moencopi—with cooperation (funds and materials) of Mennonite churches and of the Hopi community. The court has become an important part of the recreation program for young people.

Recently, T. J. Sutherland of Apollo, Pa., and Debbie Bitting of Beatrice, Neb., accepted MVS assignments in Moencopi. Debbie—with the Hopi tribal government—is developing programs to help alcoholics. T. J. can usually be found surrounded by young people in the youth programs.

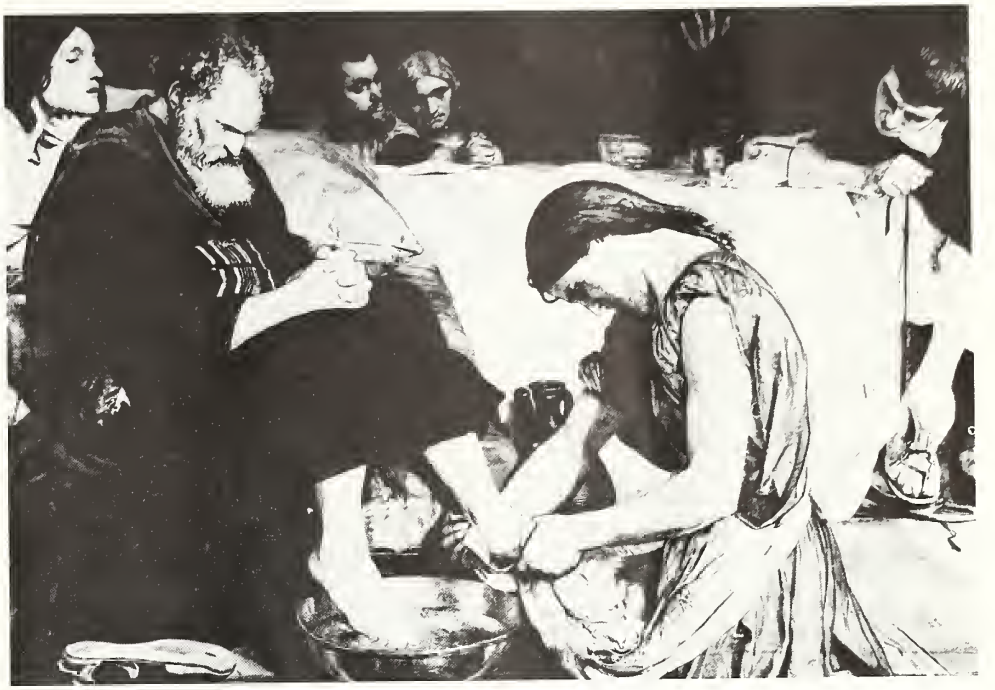
The future. Presently volunteers are working with tribal officials to obtain a corn grinder for a much needed service to the village and jobs for recovering alcoholics. If this project succeeds, they hope to develop other work projects and cottage industries to strengthen Moencopi's economic life.

Pearl is concerned about the needs of the Mennonite church in Bacavi, a village about 50 miles to the east. It has been without leadership for several years. Attendance at Sunday services is rarely more than half a dozen and most other activities have ceased. The last several months she has been making plans to try and bring about the kind of renewal which Moencopi has been experiencing.

It is difficult to guess what the future holds for the Moencopi Mennonite Fellowship. Only four years ago it was little more than a cluster of unused buildings. Now it is a center for all kinds of activities and for joyful worship. ●

Called to humility

Waldo W. Kaufman



Pride and humility are diametric opposites. Many Christians assume too much when they ask God to keep them humble.

A friend recently said the pastor of his church discourages people from addressing him as Reverend, for only God is revered. I agree. But my friend went on to say that this pastor makes certain his flock gives him proper recognition for everything he does. There is a contradiction here. We do have problems with pride.

In our conversations with others, we are fond of attracting attention to ourselves and to our accomplishments. We underscore the life of Jesus, but we forget he epitomized a great spirit of humility. Jesus was free from all worldly pride. He was free of appearance, "he hath no form or comeliness" (Isaiah 53:2); of worldly success, "He was despised and rejected by men" (Isaiah 53:3); of reputation, "He shall be called a Nazarene" (Matthew 2:23); of riches, "has nowhere to lay his head" (Matthew 8:20); of rank, "Is not this the carpenter's son?" (Matthew 13:55) and of kingship, "began to wash the disciples' feet" (John 13:5).

There is a definite contradiction between the life Jesus lived (which led him to the cross) and the life of the church today. We scowl at those who are guilty of the sins of the flesh, but we often exalt and hold in high esteem the people guilty of the sins of the spirit. Editors at times inflate our already overexpanded egos with non-essentials about our previous assignments and work. I once introduced a guest minister with a long, detailed list of his accomplishments, and when he arose to speak he said, "Lord forgive him for saying all those nice things about me and, dear Lord, forgive me for enjoying every word of it."

The prophet Micah, who lived approximately 750 years before Christ, admonishes the people with these words, "He has showed you O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8)? Micah is not the only Old Testament writer who encourages humility. This quality of life is also underscored in the New Testament and has its perfect example in Jesus Christ. As Christians, should we not emulate this quality of our Lord? Paul in writing to the saints and faithful at Colosse urges them to "put on then, as God's chosen ones . . . lowliness, meekness. . ." (Colossians 3:12). James suggests to the 12 scattered tribes to "humble yourselves before the Lord and he will exalt you" (James 4:10). Peter exhorted his hearers with these words, "Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you" (1 Peter 5:6).

The call to humility is a difficult directive to follow. It implies that we deal resolutely in strict self-discipline. Our emphasis on self-esteem, however, is not altogether improper. There is a danger that an overabundance of self-regard may nourish all sorts of evil in us. There is also the peril that as we cultivate humility we practice a deceptive humility and regard ourselves with undue self-depreciation. There must be a balance; feigning Christian humility is sin.

Scripture admonishes us thus: "God opposes the proud, but gives grace to the humble" (James 4:6). Every Christian should be governed by the apostolic rule, ". . . in humility count others better than yourselves" (Philippians 2:3). Thus we see the need for balance if genuine humility is to be a distinguishing characteristic of ours.

There are at least three basic philosophies to challenge our thinking. The old Greek wisdom said, "Know thyself." Others said, "Save thyself." Christ said, "Deny thyself." Jesus does not ask his disciples to put their sights on positions in high places. He asks them to be servants—for lowly work. We need to be repeatedly reminded of our creaturehood. Our prayer should be that God save us from ourselves. Let the "towel and basin" symbolize our way of life. Only if we are truly humble can we "but through love be servants of one another" (Galatians 5:13).

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Chariots of fire, *Hemingway and Garp*

Mike Klassen

At the time I saw *Chariots of Fire* (Reviews, March 16 issue), I was reading John Irving's *The World According to Garp*, my wife, Em, was reading Hemingway's *The Old Man and the Sea*, Staci, my 10-year-old, was just beginning to become concerned about how her hair looked and whether it would be all right to try on some makeup, and our 2-week-old son, Scott, was lying in a hospital crib diagnosed with possible leukemia. Em and I went to the movie in order to escape. Staci went because we went (and I suppose because she had tired of standing in front of the mirror combing her hair). It was not until a week later that Em and I were able to relax in our favorite Mexican restaurant and discuss our reading material, the movie and the world according to us.

Em and I decided that *Chariots of Fire* was a decidedly un-American film (not anti-American, even though those two are often confused). The film lacked the schmalz of American films; unlike films which are designed to reach out and grab you, *Chariots*, typically European, was a subtle as the grays and browns that dominated the screen. The plot, had it been an American film, would never have climaxed with both of the main actors coming out the winners. The possibility of shared victory—a world in which both sides win—is obviously un-American *and* anti-American; indeed, it smacks of a British socialist plot to propagandize US filmgoers (just kidding, of course).

Even Hemingway could not envision a world in which there was mutual victory. In his story the final score was: Old Man 1, Fish 0. And yet, one could argue, as Em and I did, that competition—runner against runner, man against fish—was not the point of either story. I think, rather, that these are religious tales. With Hemingway the old man stood as a messiah figure. His struggle against the fish was a struggle against death itself. In the end, the man—beaten and half-dead—emerges (resurrects?) the winner. The point is clear: man is his own savior; he alone conquers death and it is through his progeny (the young boy) that he is made immortal.

And what about *Chariots*? We can only speculate—had the film been US and the final scene a race between a Jew and a Christian—who would have won. Em and I both agreed it would have been the Jew. Why? Obviously because in the US, in Britain, in the entire Western world for that matter, the Christian always wins. To have him win in this film would be redundant, not to speak of blatantly racist. And so the Jew would have to win—a token gesture, perhaps, but at least the racism behind it wouldn't hit you in the face (US filmmakers can't afford to be that unabashed). But, of course, the point of the film is not who wins and who loses. The point is a question: What is it that motivates these two runners to run? Or, as Hemingway puts it, why does the old man persist with the fish even though it nearly brings about his death?

The question of why one continues to persist even though the victory is not assured occurred to Em and me as we waited for the doctor's final prognosis on Scott. Does the answer lie with my 10-year-old's concern with her hair? The biblical writer did say that life is but vanity, but I don't think that Staci's preoccupation with physical appearance was what he had in mind. John Irving, as far as I can tell, offers no answers. His philosophy of people is as devoid of purpose and meaning as the life of the main character, Garp, whose life is carefully shaped from before his conception up until the last minutes of his life when he is murdered in cold blood—a flaw no one, including the reader, expected. There is no rhyme or reason to life presented here.

This brings us back to Papa Hemingway and the 1924 Olympics. With our son's medical complications so early in his life, our certainty of life being as it should be, as we planned it, as we felt we deserved it, was shattered. We were left with the question posed by the movie and Hemingway: what is it that motivates us to keep going? For sure, it is not the certainty of gaining a trophy, landing a fish or giving birth to a healthy baby. That uncertainty we feel, however, does not show a lack of faith in ourselves (a la the old man and the Jewish runner) or our God (a la the Christian runner). It is just that now we know after seeing the movie, after reading the books, after waiting for the doctor's verdict, and yes, even after witnesssing the changes that have come over our prima donna Staci who, just last month could have cared less about her appearance; that nothing is for certain in this life.

Does this mean we are left only with the world according to John Irving? Not quite. For in the end, the old man caught the fish, the runners won their races, and—miracle upon miracle—Scott was given a clean bill of health. It seems to Em and me that it is precisely this tension between certainty and uncertainty that keeps us going, no matter how large the fish or how serious the prognosis. That tension for Hemingway and Irving was humanity's agenda alone—the creation and the struggle. However, for the writer of *Chariots* and now, for Em and me, we recognize something of the divine in it.

Mission ties that bind

Lois Barrett

The General Conference Mennonite Church (GCMC) has a lot holding it together. We have a common core of faith. There are friendship ties built up over years of attending provincial and regional conferences or triennial General Conference sessions. For many there are common socioeconomic backgrounds, languages and ethnicity.

Mennonite mission in North America has often tried to reach people from backgrounds other than the Dutch, German and Swiss most common to the GCMC. But it has been hard to attract "non-ethnic" Mennonites through methods other than marriage. It has been hard to help GC congregations made up primarily of people from other ethnic backgrounds—be they English or Cheyenne—feel a part of our GCMC.

One mission pastor of the 1950s and 1960s told of encouraging church members—most of whose parents had not been Mennonite—to attend district conference. "After several years, it was harder to get them to go," he said. "They told me, 'We do not feel welcome. If others at the conference can't figure out our relatives, they don't have anything to talk to us about.' " Being a member of the district conference and having a pastor of Mennonite background was not enough. The familial and social ties—which more established GC congregations took for granted—were absent for this and many other newer congregations.

The problem was particularly acute for many city missions the GC Home Mission Board sponsored since 1908. Members of one congregation with few ethnic Mennonites complained "that the larger Mennonite church was against us. They didn't care to be with us."

Sometimes the fault for isolation lay with the congregation. An observer reported in 1939, "This congregation seems quite ignorant regarding the work of General Conference; in fact, there was even indication of lack of sympathy with the Home Mission Board, or perhaps even active antagonism. . . . The young people attend religious rallies of other denominations but show no interest in Mennonite retreats. (The pastor) is said to be in favor of making this church interdenominational."

It has been hard to help GC congregations made up primarily of people from other ethnic backgrounds—be they English or Cheyenne—feel a part of our GCMC.

Roots of the predicament. In the years before World War I, Mennonites were lulled into a feeling that mainline Protestantism was really not far from Mennonite theology, including the peace stand. So Mennonites used mainline Protestant mission methods and theology. After World War I burst the illusion of commonality with mainline churches, some Mennonites were attracted to premillenialist Fundamentalism. Many home missionaries were educated in these schools because they offered specific training for home missions not offered by Mennonite colleges. So the city and other "non-ethnic" missions begun before World War II usually had a different theology from most established Mennonite churches.

For example, W. W. Miller, who began as mission superintendent in Chicago in 1914, did not preach on peace at all during World War I. By 1921, when First Mennonite Church was organized, he asked the president of the Home Mission Board to come and "indoctrinate the people here in Mennonitism. Little has been said thus far with reference to doctrine, (I) did not think it necessary, but before organizing and taking members this must be done, so that all may know who come to us just where and how we stand."

Also at work was a reluctance in our established churches to think of the newer churches as Mennonite. In Los Angeles, missionary Elmer Grubb wanted to hire Ina M. Feighner, the mission's first convert, as a replacement for missionary Susan Franz. But Home Mission Board member H. P. Krehbiel objected, "So long as we have persons of our own denomination who are offering themselves . . . we should not . . . give these positions to outsiders." Board member M. M. Horsch retorted that Feighner was Mennonite "not by birth but by adoption." Feighner was hired.

Two lessons. We should not be too harsh on our forebears in the faith. Rather, we should try to learn from these pioneers. Here are two lessons which our history of church planting can teach us.

1. A spiritual and theological commonness between older churches and newer churches is necessary for conference unity. Our church planting theology must be true to our Anabaptist-Mennonite heritage. Mennonite distinctives have been soft-pedaled because we feared they would reduce our effectiveness in evangelism. But how can we expect churches who do not know us or our beliefs to feel comfortable in our conference?

In addition, a number of congregations are finding our distinctives—which missionaries sometimes played down—increasingly attractive to many people who are disillusioned with warmaking, affluence and do-your-own-thing theology.

2. Mennonite emphasis on community makes it doubly important that bonds of friendship be built up at the congregational level *and* at the conference level. Mennonites in Henderson, Neb., and Langham, Sask., may feel connected in part because they are related by blood. Those ties may not be there for new churches. New social ties must be formed intentionally.

At conference session, those from older congregations might make as much effort to make new congregations feel welcome as they would locally to welcome new members. Sister-church relationships can be built; Grace Church in Chicago and Grace Church in Pandora, Ohio, have such a relationship, involving some visiting in each other's congregations. Mission committees must build relationships with the pastors of mission churches *and* with others in the congregations. A welcoming spirit is needed at conference levels *and* in congregations.

The ability of stories "to carry on a life of their own, to seek out their own hearers and tellers, and to bear now judgment, now redemption, is at the heart of the Judeo-Christian story itself," writes Belden Lane in "Storytelling and the Theologian's Craft," *The Christian Century*. Lane says, "When we hear a story that strikes us as our own—that 'tells us' even more than it is told by us—then we are radically shaken out of the world as we've perceived it and opened to new possibilities of what we might be. We are saved by God's use of the story as a vehicle of redemption."

Although the United States is among the "most free" nations, it is also among countries most needing "caution" lest religious liberty erode, says the second annual worldwide survey of religious freedom by *A.D.* magazine. *A.D.* listed the "most repressive states" in 1981 (in order) as follows: Albania, North Korea, Guatemala, El Salvador, Iran, Ethiopia, Soviet Union, China, Czechoslovakia, Saudi Arabia, Argentina, South Korea and Turkey. The "most free" nations were ranked as follows: Scandinavian countries, Switzerland, United Kingdom except Ulster, France and Benelux nations, Federal Republic of Germany, the USA and Canada, Japan, Austria, Italy.

NEWS

MCC reps report on Moscow peace conference

Akron, Pa. (MCC)—"This was no time to stand as mere observers on the sidelines," observe Peter J. Dyck and Frank H. Epp, concerning their participation at the Interreligious Peace Conference on the nuclear arms race, May 10-14 in Moscow.

Dyck and Epp, representing Mennonite Central Committee at the conference, were among 590 "religious workers" representing the world's major religions and 90 countries. All had accepted the invitation of the Russian Orthodox Church to discuss "saving the sacred gift of life from nuclear catastrophe."

Dyck is from Akron and a longtime MCC worker in East-West affairs. Epp, chairman of MCC Peace Section, is from Waterloo, Ont. The two talked with many delegates and selectively distributed a special MCC message prepared in advance, which outlined biblical and historical Anabaptist reasons for witness against nuclear armaments and against all war.

Dyck addressed one of the conference's eight working groups, offering a Mennonite perspective on the Bible and nonresistance. Epp became the reporter for the Christian caucus, larger than all the other caucuses combined, to the entire conference.

Although aware that the Soviet government would seek its own advantages in the staging of the conference, the two say that their own Christian message transcended the politics of any state. Their active involvement was required not only because of their faith, but due to their concern for humanity in light of the serious threat posed by nuclear weapons escalation.

Dyck and Epp report that participants took the conference very seriously. Dyck says, "There is no question that the government encouraged the meeting because it would reflect favorably on the Soviet Union, but the serious concern of the Russian people on this matter cannot be doubted."

In fact, he observes, "The Russian people and the people of the Russian church have a much deeper feeling for peace and a deeper fear of war than what I sense in North America. There is a reason. They fought the last war on their own terrain and lost 20 million people. There is hardly a family that has not lost a father or a son. They are sincere in their concern for peace."

The Soviet Orthodox and Evangelical churches themselves raised an estimated $20 million to pay for the conference, including travel expenses for many of the Third World delegates.

On the fifth day, after many speeches in 12 plenary sessions and discussions in working groups, as well as separate meetings of the various religions, the conference adopted by consensus a communique which included separate appeals to religious people, to all governments of the world and to the Second UN Special Session on Disarmament.

The communique recognized the many differences among and within the religions and included confession of past sins of omission, before outlining an impressive, many-sided program for saving "the sacred gift of life" including "above all to pray" so that "the prayers of millions rise as a canopy over the earth to protect it from an impending doom of a nuclear catastrophe."

"Religious people of the world" were encouraged in humble awareness of "past complicity in war and violence . . . to condemn as a moral evil the development, manufacture, testing and uses of any nuclear weapon of any kind whatsoever by anyone."

Both religious people and all governments were reminded that the issue of a nuclear war and nuclear weapons was not "merely political, but supremely a moral issue." There was no problem, ideological or otherwise, the communique said, "which could justify a nuclear war." All states with nuclear weapons were urged to enforce a moratorium of all hostile rhetoric, abandon the policy of confrontations, declare a freeze, destroy immediately a substantial part of their existing nuclear arsenal and proceed to the adoption of an agreement banning the use of all nuclear weapons.

The appeals were processed in two steps on two separate days, to allow for maximum input and debate. The drafting committee, headed by Metropolitan Paulos Gregorious of the Orthodox Church of India—who attended Goshen (Ohio) College as Paul Verghese in the 1950s—processed more than 100 submissions following the presentation of draft documents.

The committee's task was made difficult by the conference's use of six official languages—Russian, English, French, German, Spanish and Arabic—but many delegates commented on the superb network of translators and the efficient administration of the conference generally.

The two leading personalities of the con-

A new stream of refugees has poured out of troubled Uganda into southern Sudan, already straining with a half-million homeless victims of war and famine. Uganda has been in a state of virtual civil war following a contested presidential election in 1980. Many of the refugees charged government troops with brutality in their search for guerrillas, alleging that whole villages had been razed, and suspects summarily shot or arrested.

Bread for the World's three-mile "Walk for the Hungry" on April 3 "was a great success," writes Elise Blache, assistant director of the New Orleans chapter of Bread for the World. "Instead of the 100-150 people we had expected, we had at least 350 enthusiastic walkers." Religious leaders, adults and children of more than 20 schools and religious denominations walked together, raising over $4,000. The walk was planned by Jane Remson, and Linda Schmidt of Walton, Kan., a Mennonite Central Committee volunteer who works as the local director of Bread for the World in New Orleans.

Carbon monoxide imperils smokers, according to new nationwide data from the National Center for Health Statistics. Nearly 80 percent of smokers have potentially hazardous blood levels of carbon monoxide, the US government report said. Carbon monoxide has been linked to heart problems and impairment of perception and motor functions. "Clearly, smoking constitutes the greatest source of exposure to carbon monoxide," the report said.

Peter Dyck (far right) and Frank Epp (second from right) sit in the delegates section at the Interreligious Peace Conference in Moscow. Beside Epp is John Verigin of the Union of Spiritual Communities (Doukhobors) in Canada.

ference, who also gave the most acclaimed speeches, were Russian Orthodox Patriarch Pimen, the official host, and evangelist Billy Graham, the most celebrated guest.

Dyck and Epp talked with Graham privately several times during the sessions and expressed to him their affirmation of his decision to attend the conference. Graham's visit was significant, Dyck says, as one occasion for a noted North American religious leader to make concrete steps to understand and communicate across East/West lines. Without such communication there can be no peacemaking, Dyck stresses.

Dyck and Epp report that they were not aware that Graham was used by the Soviets to place blame for the arms race on the United States, as was indicated in some US press, but that he spoke "very powerfully against the nuclear threat (addressing) both sides" (see Epp's report, p. 282).

Graham established himself as an "observer" only and "not a pacifist, nor for unilateral disarmament," but he nonetheless deplored in the strongest possible language "the existence of all weapons of mass destruction" and called upon "all nations of the world to destroy them before it is too late."

The MCC delegates observe that they appreciated chances to discuss peacemaking with Graham and that "we hope this leads to ongoing contacts with him in the future." Graham expressed appreciation for a book by MCC Europe secretary Walter Sawatsky, *Soviet Evangelicals Since World War II*, which was sent to him by Dyck. Graham said he had read the book cover-to-cover in preparation for the Moscow meeting.

The week in Moscow was the occasion for Dyck and Epp to renew former acquaintances in congregations of the All-Union Council, including such well-known persons as Alexei Bichkov, Jacob Fast, Victor Krieger and Traugott Quiring.

Private meetings were held with V. A. Kuroyedov, chairman of the Council for Religious Affairs in the USSR Council of Ministers, to discuss matters relating to Mennonite congregations, the visit to the USSR in September of a Mennonite World Conference delegation, and Christians currently in prison.

Dyck notes that repression of religious rights continues in the Soviet Union but that "we also know there is increasingly more freedom." MCC has spoken to Soviet officials several times over the years, expressing concern for Soviet believers, including a formal resolution passed at the 1980 annual meeting urging the Soviet government to "release the prisoners and stop all harassment of believers of whatever religious persuasion."

En route to and from Moscow, the MCC delegation stopped in Frankfurt for conversation with Walter Sawatsky. He had represented MCC at a similar conference in Moscow in 1977.

Other Mennonites in Moscow at the May meetings were Knuth Hanssen, pastor of the Mennonite Church in East Germany, and Dirk Visser, a journalist with the Dutch news service.

The above article was revised from reports by Dyck and Epp on their return from the Moscow conference.

A state-appointed alcohol abuse panel has proposed a tough new set of laws to combat drunk driving in Massachusetts. Among its proposals are laws to make it a felony to kill a person while driving intoxicated, make a sober passenger in a vehicle driven by a drunk liable to fines, mandatory imprisonment for all but first drunk driving convictions. Under current law, motor vehicle homicide is only a misdemeanor, whether caused by a drunk driver or a negligent driver, with a maximum sentence of not more than 30 months.

North Dakotas's largest Lutheran group has come out firmly against charitable gambling. A resolution approved at the annual convention of Eastern North Dakota District of the American Lutheran Church says charitable gambling can lead to personal and social problems and eventually undermine biblical principles of charity. A number of church leaders have criticized North Dakota's new charitable gambling law, which took effect last July.

The Mennonite Camping Association and the Outdoor Ministries Association of the Church of the Brethren sponsored a conference for church camp leaders at Camp Amigo, Sturgis, Mich., April 12-15. The 1982 Christian Camping Convention theme, "Toward a Peaceable Kingdom," was interpreted by speakers and workshops. The 120 registrants represented 36 camps. People desiring more information about Mennonite Camping Association should contact Oswald Goering, Box 383, North Newton, KS 67117.

CIM studies "presence," hears task force reports

Newton, Kan. (Meetinghouse)—Twenty-eight executives and administrators of a dozen mission boards, agencies and organizations gathered here May 25-26 to tackle agenda items as diverse as a study of the theology of presence, a review of Urbana '81 and policies on kidnapping and the payment of ransom for missionaries abroad.

Participants at the Council of International Ministries' semiannual meeting also compared criteria for initiating and terminating program, heard updates from its Latin America and Africa task forces and listened to a report on China from Stephen Wang, currently in the midst of a visit to North America from his native country.

Roelf Kuitse, Walter Sawatzky, Calvin E. Shenk, Peter Hamm and Wilbert R. Shenk prepared papers for the study and discussion period on the theology of presence, which occupied a third of CIM's meeting time. "If we presume to approach this theme biblically, then we are not free to choose or reject a theology of presence. Presence and incarnation are fundamental and foundational in all witness," said Wilbert Shenk at the outset of his presentation.

After vigorous discussion, the consensus of the group seemed to be reflected in the conclusion of Kuitse's paper: "Presence is . . . mission by being. (It is) . . . qualified by the way God was in Christ present among us, in the world . . . a 'presence,' a 'being' determined, qualified by the presence of God in and through the Holy Spirit. This 'presence' cannot be organized . . . it is fruit of the working of the Holy Spirit. Without this presence as the new reconciled community, the new humanity—in openness and attention, in joy and hope, in celebration and intercession, in love and unity—mission becomes 'organized activities,' 'activities for propaganda.' "

Although mission by presence has limitations and can sometimes even be used by workers as a rationalization for not articulating faith, respondents concluded that it is, in itself, a sufficient basis for work in a foreign setting.

While the inter-Mennonite information booth at last December's Urbana '81 got a mixed response from CIM, overall preparation for the event by the Mennonite planning group got high marks. Although he said that CIM participation at the latest Urbana conference got "the best planning ever," Vernon Wiebe, general secretary of Mennonite Brethren/Services, added, "The theme of the conference is more that of missions, not denominationalism. Also, let's not convey the impression that we're one mission board. Each of us operates differently."

Comparisons between mission and service agencies on kidnapping and ransom policies established a substantial commonality among representatives in dealing with these issues. Despite the fact that the group felt it would be unproductive to try to write a common CIM policy on the matter, there was a consensus not to declare categorical responses to the problem, and to treat cases individually should they ever occur. Payment of ransom was, in principle, opposed by virtually all agencies represented.

Both Harold Miller, speaking for the Latin America task force, and Nancy Heisey Longacre, on behalf of the Africa task force, mentioned points of tension in those areas of the world. Miller made reference to an incident in Nicaragua several months ago, when Mennonite mission workers were asked by the government to leave the country within 24 hours, only to see the demand rescinded hours later. Longacre mentioned with concern the closing of Mennonite churches and the detention of some church leaders in Ethiopia. Hope was expressed that church/state relations in both countries could return to a state of normalcy, or at least decreased tension, in the near future.

Wang

During an after-lunch talk on Tuesday afternoon, Stephen Wang of the People's Republic of China and a graduate of Bethel College, North Newton, Kan., told about the Mennonite presence in his country. "During the Cultural Revolution, all church buildings were occupied by the government and used for other purposes. Most are still being used as schools or libraries," he said.

Wang asserted that house churhces are alive and functioning on a weekly basis in those areas where Mennonite missions existed prior to the expulsion of foreign missionaries.

"People are free to believe in their religion," he said, "but no public preaching or worship is allowed. This can take place only in the home, or inside a few churches."

According to Wang, Bibles are rare in China. He hopes that discussions can begin soon with government officials within the department of religion about the possible return of the Bibles and church buildings confiscated during the Cultural Revolution.

In some of the larger centers such as Harbin, the capital of Manchuria, Christians of many different denominational backgrounds attend the same church to worship. The church in Harbin was returned to Christians three years ago after the death of Mao Tse-tung. The practice of religion in more rural centers, such as the Mennonite mission areas, is more confined and regulated.

Wang is currently traveling through the midwestern and eastern United States, accompanied by his escort and former classmate, J. Winfield Fretz. *Larry Cornies*

Canadian Mennonite Bible College, Winnipeg, held its commencement exercises May 1-2. The events of the weekend began with a banquet held in honor of the 38 1982 graduates by the CMBC alumni, followed by their annual business meeting. The spring concert was held Saturday evening, May 1. At right, Adolf Ens, CMBC dean, addresses the baccalaureate service.

Donald Jacobs, executive director of Mennonite Christian Leadership Foundation, Landisville, Pa., participated in a ministry of reconciliation in Israel April 18-28. As one of a seven-person Africa Enterprise team invited by the United Christian Council of Israel, Jacobs participated in congregations and leadership seminars from the Syrian border to Beersheba. Under the theme "From Africa with Love" the team shared what they are learning about reconciliation particularly in Southern Africa, Uganda and Kenya.

CMC board swings toward ownership of *Mennonite Reporter*

Winnipeg—The General Board of the Conference of Mennonites in Canada has accepted a recommendation from its task force on communications that the CMC negotiate with Mennonite Church Region I to "seek full joint ownership of the *Mennonite Reporter*" by creating a proposal, to be made to Mennonite Publishing Service, to take over publication of that periodical.

If that ownership can be negotiated with MPS and delegates approve the proposal at the CMC annual sessions in July, the Canadian conference would send *Mennonite Reporter* to every CMC household, appoint directors jointly with Region I, continue its subsidy for *Der Bote*, but drop its inserts in and subsidies for *The Mennonite*. The target date for the new ownership is January 1984.

The CMC General Board move came at meetings held April 30-May 1, at which a number of other preparations were made for this summer's annual conference at St. Catharines, Ont.

On financial matters, the General Board heard reports from Eldon Krause, conference treasurer presently studying CMC's relationship with Mennonite Foundation of Canada, and from Jake Redekop, Walter Loewen and Harold Petkau, representatives of MFC, who provided an extensive overview of the work and purpose of the foundation. While stewardship education is an important objective of the MFC, discussion participants agreed that it is an area of Christian education which is the reponsibility of the total church, and the conference must look more seriously at developing a program of stewardship education and fund raising. Only 11.4 percent of the CMC budget was received in the first quarter of 1982, reported Krause.

Responding to a request by the CMC task force on education, the General Board agreed to broaden the scope of the study to include not only post-secondary CMC related educational institutions but also Mennonite elementary and high schools. The task force, consisting of Helen Kruger, Kitchener, Ont. (chairperson); John Klassen, Langley, B.C.; and George Richert, Regina, decided at its first meeting in April to hold a series of hearings in different provinces to test gaps in CMC's educational programs and seek better ways of coordinating programs. Mennonite schools and other interested parties will be invited to submit briefs on their relationship to education and the CMC.

Conference delegates will have opportunities during the conference sessions to contribute to the education discussions, as well as to respond to the latest proposals by the communications task force and to participate in a review of the CRB. Congregations have been asked to appoint one delegate to attend the CRB study commission workshops and to give feedback from the home congregation.

CMC

The General Board further endorsed several recommendations—earlier approved by MCC (Canada)—regarding CMC's future participation in the Inter-Church Committee (ICC), an organization attempting to develop an association of Canadian churches, including both Catholics and Protestants. Presently participating as an "observer" in the ICC, along with MCC (Canada) and the Mennonite Church (Region I), the board affirmed the principle of having only one Mennonite representative on the ICC, and appointed Larry Kehler, general secretary, to serve as CMC's liaison person. Together the CMC and the Mennonite Church Region I will determine which of its liaison persons will serve as the Mennonites' "delegate" and which as the "alternate," asking MCC (Canada) to endorse the selection. Both the General Board and MCC (Canada) will in the next two years study the implications and desirability of Mennonite involvement in the ICC. A joint meeting of the executive of Region I and the CMC General Board is being considered for this fall.

A proposal for an international program of exchange between Mennonite pastoral congregational leaders was also supported by the General Board. The objectives, as outlined by Larry Kehler, would be to enable pastors and congregations from two different countries to learn to know each other better, to seek a better understanding of the various environments in which we live and seek to build God's kingdom, and to share the gospel with one another as brothers and sisters in Christ.

"The CMC office would assist with the administration of the exchange until the basic outline of the exchange has been agreed to by the two participating congregations," said Kehler. "Once that is achieved, the responsibility would shift to the two churches."

Several significant developments in the *Umsiedler* program were highlighted during the General Board sessions. Henry and Susan Gerbrandt of Winnipeg will begin a two-year pastoral assignment in the Wolfsburg Mennonitengemeinde in mid-July. They will also be involved in other ministries to the *Umsiedler* people. Henry and Hilda Epp of St. Catharines, Ont., are planning to return to Germany for a second year of itinerant Bible School teaching after spending their summer in Canada.

David Schroeder, professor at Canadian Mennonite Bible College, Winnipeg, has accepted an invitation to be one of the main speakers at the 10th anniversary of the annual "Umsiedlertreffen" at Espelkamp, Germany. *Larry Cornies and Susan Rempel Letkemann*

The American Civil Liberties Union has accused Deep South states of continuing to discriminate against black voters through such devices as at large elections that can erase voting strength from black housing pockets; majority instead of plurality votes, which can be used to force black-white runoffs; numbered posts, a requirement that a candidate run for one of several offices, coupled with a majority-vote rule; and gerrymandering and annexations, which can be used to dilute black voting strength, according to a Feb. 13 UPI report.

Members of the South Seattle Mennonite church held an Easter morning vigil at the Boeing plant in Kent, Wash., where cruise missiles are currently under construction. After opening comments by Tim Mierau, interim pastor at the South Seattle Church, on the social responsibility inherent in the Judeo-Christian tradition, the group sang "Christ the Lord is Risen Today" and read a prayer of confession. They then kept a silent vigil and closed with the song "Obey My Voice." At right, several participants sing.

Cheyenne Cultural Center damaged in flood

Newton, Kan. (GCMC)—As a result of 15 inches of rainfall within a week, the Cheyenne Cultural Center in Clinton, Okla., was swept away during the night of May 16. The building was left not far from its original site, but it will need to be rebuilt. Some papers and files were heavily damaged.

Lawrence and Betty Hart, part-time staff for the Oklahoma Mennonite Indian Leaders Council, had an office in the building, in which they serve the Cheyenne and Arapaho Mennonite congregations.

The Harts' other work includes Cultural Center activities. Lawrence has researched the peace stance of Indian chiefs and helped collect Cheyenne tribal songs.

In 1980, the Cheyenne Cultural Center was the site of the centennial of Cheyenne-Arapaho mission work. Other intercultural events are held there periodically.

Information as to whether volunteers are needed to rebuild the center can be obtained by contacting Lawrence and Betty Hart, Route 1, Box 230, Clinton, OK 73601; telephone 405/323-5320.

Church celebration

Plans are being made to celebrate the beginning of the **First Mennonite Church in Indianapolis.** Everyone who has been involved here during the past 30 years is invited to participate. The celebration will start Saturday, Aug. 14, 1982, at 7 p.m. with a program at the church. We will continue on Sunday with worship at 9:30 a.m., followed by a fellowship or carry-in meal at noon. There will be limited lodging available in homes. R.S.V.P. by July 15.

For further information and/or reservations, write:

First Mennonite Church
2311 Kessler Blvd., N. Drive
Indianapolis, IN 46222.

IMO-MCC cooperation in Third World strenghtened

Neuwied, Germany (MCC)—The theme dominating the annual meeting of the International Mennonite Organization (IMO) in Elspeet, Holland, April 29-May 1, was the increasing cooperation of IMO and Mennonite Central Committee with other Mennonite partners in Central and South America. Herman Bontrager, MCC Latin America secretary, was the specially invited guest.

Bontrager's visit was a further step toward realizing greater cooperation in common Third World relief, development and mission tasks, which had been expressed as a goal at a major consultation between North American and European Mennonites at Thomashof, Germany, in November 1979. This was reaffirmed in 1981 in joint discussions of a statement of long-term projections for the eighties for MCC in Europe.

In Paraguay, MCC and IMO have worked as partners with Paraguayan Mennonites in an Indian resettlement project, one of the most successful that has been attempted so far. Both IMO and MCC reaffirmed a commitment to long-term solidarity and support for the Mennonites in Paraguay who bear primary responsibility for the program. Participants also emphasized the importance of consulting with Paraguayan partners in Paraguay, as well as to foster greater understanding of the complexity of the issues within their own constituency.

Bontrager also told about the difficult situation of Central American Mennonites who were trying to help needy refugees and were looking to brothers and sisters elsewhere for assistance. After a lengthy discussion, IMO unanimously approved a statement on Central America, pledging new efforts at staying informed about events in the region, as well as funds for refugee assistance, reconstruction and scholarships.

In connection with the attendance at the IMO meeting, Bontrager also met with representatives of local Mennonite churches and relief agencies in Amsterdam; Bielefeld, Neuwied and Sinsheim, Germany; in Birkenhof, Altkirch, France; and in Bienenberg, Switzerland. At these meetings Bontrager reported on Central and South America, and participants, together with the Mennonite regional service agency representatives, discussed the issues together. Mennonite bodies which are not members of IMO but which contribute much of their financial contributions and personnel to Central and South America through MCC and IMO programs were included in the Birkenhof and Bienenberg meetings.

Still another significant issue at the IMO meeting was the continued struggle to find suitable quarters in the Neuwied, West Germany, area, which would enable IMO and the MCC Europe staff to work side by side. It is hoped that such a structural adjustment will simplify the cooperation desired and that other European Mennonite offices could find space in such a location as well.

IMO currently has 14 volunteers in service overseas and a budget of approximately 1.3 million DM ($565,217). Several new volunteers were introduced at the meeting, while five recently returned volunteers reported. Although Hans Niessen reported continuing anxiety about the low numbers of persons arriving from the Soviet Union, this meeting was also an introduction for Neil and Marie Neufeld of Winnipeg as new volunteers for the *Umsiedler* counseling ministry in Massen, North Germany, a program jointly carried by IMO and MCC.

The rebuilding program in Volturara, Italy, in which IMO and MCC are both involved, is suffering from government delays. It was decided to send an IMO representative to review the situation and determine whether further involvement would be warranted following completion of the project, projected for 1983.

North Carolina church and civil-rights groups have formed a coalition to investigate charges of racism and inhumane treatment in the state's prison system. The group's formation followed a recent incident in which three black inmates of the maximum-security Central Prison in Raleigh took several hostages for three days. The prisoners alleged that their lives were in danger and demanded to be transferred permanently to a federal prison in another state.

Black Christians are desperately needed in Bible translations in many regions of the world, according to Josephine Makil, who is heading a recruitment drive among black churches to enlist workers for Wycliffe Bible Translators. Trained black workers establish rapport more readily with other blacks, says Makil. In two years of effort, she has recruited eight black workers—two printers, two assistant directors for Ghana, and four translators. Until now, Makil has been the one black worker in the agency's field force.

"A Living Church—A Bridge to the Future" was the motto of a major weeklong evangelistic campaign in Stockholm, Sweden, in May. The campaign ended May 16 with a mass communion service at Sergel's torg, one of the open spaces in the teeming center of Stockholm. Key planner and organizer for the week was the bishop of Stockholm, Lars Carlzon.

SELFHELP store, thrift shop workers compare notes

Akron, Pa. (MCC)—Over 150 representatives from 78 Canadian and US thrift shops and SELFHELP stores gathered to share and learn from new ideas at a two-day meeting at Mennonite Central Committee headquarters here May 5-7.

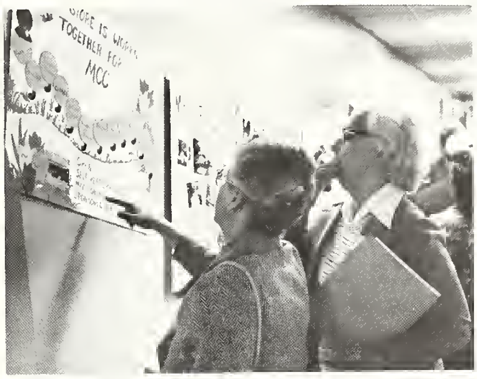
Participants discussed ways to recycle non-saleable items, participated in a fashion parade modeling items available in their shops, listened to returning MCC volunteers talk about life in developing countries and shared their enthusiasm for their work with everyone they met.

Vibrant posters, created by the shop representatives to illustrate unique features of their shops, decorated the walls of Akron headquarters, beckoning all who walked by to stop, look and learn about the shops scattered from Sarasota, Fla., to Riverton, Man., and from Vancouver to Cold Spring Harbor, N.Y.

Opportunities for lively discussions were provided. In one panel discussion, representatives from shops operating less than two years shared the "spark" that inspired the opening of their shops: some opened to provide peace and justice education, some to assist poorer persons in North America and other countries, and others to encourage good stewardship.

In another panel discussion, representatives from shops operating more than six years shared their visions and the unique features of their shops. In addition to discussing problems they faced and solutions, several persons exhibited and explained creations they designed using donated items that were not saleable.

Several participants led workshops about displaying items, signmaking, and processing donated items. In small groups, the participants, who work as shop managers, pricers, sorters, buyers, and committee and board members, swapped ideas for advertising inexpensively, pricing consistently and motivating more effectively volunteers and sponsoring churches.



Two MCC shopkeepers check out a poster display.

MCC US interim executive secretary Paul Longacre, devotional speaker of the meeting, talked about the spiritual and philosophical basis for thrift shops. Longacre noted that although one is unable to find a verse in the Bible where Jesus instructed "devout followers who had more than ample raiment, household utensils and furnishings . . . to establish a thrift shop," Christ's admonitions to care for the poor and be faithful stewards of resources provide a biblical basis for thrift shops. Christians, Longacre maintained, are responsible to narrow the gap between the rich and poor nations and peoples.

Recognizing the importance of small actions done to narrow the gap between the rich and poor, Longacre encouraged the audience to continue searching for creative ways to "rescue and recycle" scarce resources and to witness about alternative values.

The purpose of SELFHELP Crafts is to provide employment and income for selected producers in less developed countries and areas of Canada and North America. In 1981, according to Paul Leatherman, MCC SELFHELP director, MCC returned $1,004,000 directly to the producers of the items, benefiting 30,000 families.

AIMM to enter Transkei

Elkhart, Ind. (AIMM)—Transkei, southern Africa, will soon be a fifth territory in which the Africa Inter-Mennonite Mission will minister. Located between the Kingdom of Lesotho and the Indian Ocean on the southeastern edge of the African continent, the area is the traditional home of the Xhosa-speaking people. A rolling agricultural and grazing land, its seaside has been called for generations the "wild coast" because of the treacherous reefs which created hazards for sailing vessels of the East Indies trade.

In response to an invitation from the African Independent Church leaders through the Transkei Christian Council, AIMM is proceeding with the placement of its first personnel. Mennonite Central Committee has related to the Transkei Christian Council for several years, assisting with community development. Contacts made by MCC and Lesotho's AIMM personnel led to the specific invitation. AIMM's role will be to establish Bible teaching programs for Independent Church persons who have not had access to formal training schools. Patterns for decentralized or extension classes and seminars will be explored.

Transkei is a homeland area for the Xhosa tribal group that was granted status in October 1976 as an independent nation by the Republic of South Africa, of which it was a part since the formation of the Union in 1910. However, disagreements with South Africa's policies of separate development have caused other nations of the world to withhold recognition of Transkei's independence to date.

The name "Transkei" is a reference to the "land across the Great Kei River," a natural boundary in earlier days between the Xhosa peoples and the Cape of Good Hope to the west, a British colony at that time. Transkei has a population of nearly 3 million grouped in several tribes and sub-tribes with a rich though sometimes tragic history.

Three participants in the "Women's Fast for E.R.A." stand in the rotunda of the Illinois State Capitol on May 19 (right), beginning their second day of fasting. From left, they are Sonia Johnson, Sterling, Va., a Mormon who was excommunicated in 1980 for supporting the amendment; Dina Bachelor, Los Angeles, and Zoe Ann Ananada, Newport Beach, Calif. The group has vowed to continue starving themselves until Illinois passes the Equal Rights Amendment.

A record number of students (22) graduated from the Bluffton-in-Lima business program of Bluffton (Ohio) College May 23. The cooperative program in accounting and business began in 1977 for persons holding the associate degree in business administration, higher accounting or marketing from Northwestern Business College, Lima Technical College or another qualifying institution. In order for these graduates to earn a Bluffton College degree in business, Bluffton offers evening courses mostly in Lima's NBC campus with some courses offered at Bluffton.

China visit in progress

Newton, Kan. (GCMC)—Two groups of Mennonites have made plans to visit the People's Republic of China in June. Robert Ramseyer, a Commission on Overseas Mission missionary serving in Japan, will lead one group, and Hugh D. Sprunger, a COM missionary serving in Hong Kong, will lead the other.

Included in the two groups are several people born in China. Anita Bohn, daughter of Charles and the late Lelia Pannabecker, who were missionaries in China, hopes to see her birthplace. "Our big hope," she says, "is that we can get to the village . . . where some of us were born and where we spent some of our early years."

One group, led by Ramseyer, left May 22 to spend one week in Japan, then three days in Hong Kong, where it met the second group. The groups will tour China separately, but hope to meet at the location where a number of them were born.

Pastor needed

Cedar Hills Mennonite Church requires a pastor, starting late summer.

Please send inquiries to:
Isaac Bergen, congregational chairman
12738 96A Ave.
Surrey, BC V3V 2B4.

Pastor needed

Zion Mennonite Church, Souderton, Pa., is seeking applications for the position of pastor. The position will be part of a two-person team sharing all aspects of the pastoral ministry. The position is available immediately.

Please reply to:
Floyd E. Saner
Zion Mennonite Church
149 Cherry Lane
Souderton, PA 18964

Mennonites promoting reconciliation in Lesotho

Maseru, Lesotho (MCC)—A king, 12 cabinet ministers, two chiefs and various opposition leaders were in attendance as Africa Inter-Mennonite Mission worker Stan Nussbaum of Morton, Ill., delivered three talks on peace during a special "Day of Recollection" at a church center here March 11.

Church heads had arranged for the time of prayer and reflection for a select group of political and church leaders out of concern over continuing violence and division in Lesotho.

"The law of peace is that you love God, your neighbor *and* your enemy," said Nussbaum in the first of three meditations on the Sermon on the Mount. Speaking in Sesotho, he observed that such loving is possible only if one lives in the Spirit.

Nussbaum "spoke simple truths which in a different setting would have been quite unthreatening," notes Mennonite Central Committee worker Robin Gibson of Toronto, who also attended the meeting. "But here they were radical in the sense that they got down to the root of the problem."

In Lesotho, an impoverished black-ruled enclave within South Africa, hostility between the ruling Basotho National Party and the opposition Basotho Congress Party has turned increasingly violent in recent months. The churches themselves have reflected the division, with the Catholics sometimes identified with the ruling party, and the Lesotho Evangelical Church with the opposition.

Nussbaum's talks generated discussion on ways to apply Christ's teachings to the problems in Lesotho, and some seemed to "take to heart" what was said, according to Gibson. But others were more concerned about political justification.

Observes Gibson, "Surely if Jesus had said (to those present), 'He among you that has no sin, let him cast the first stone,' I think that some of them would have stooped for the nearest stone. They were self-justified men with the expectation that the 'other' side needs to make the first step for reconciliation."

He concludes, "It was definitely an eye-opening experience. I pray for a gift of faith and hope to believe that the simple message of the Sermon on the Mount is as applicable to the rule of nations as it is to my life."

The March "Day of Recollection" was the beginning of what church leaders hope will be an ongoing effort to promote reconciliation among themselves and at all levels of society.

AIMM and MCC workers had jointly resolved to encourage churches in this effort following a series of politically motivated abductions, murders and bombings in September and October.

In meetings with Anglican, Catholic and Lesotho Evangelical Church leaders, Gibson affirmed the Mennonite workers' identification with them in their problems and suffering and asked how they could help. "They were astonished that we would want to share in their pain," recalls Gibson.

AIMM currently has eight workers in Lesotho, involved in such areas as Bible teaching and agriculture. The 14 MCC workers in the country work at education and community development.

Director of admissions

Bluffton College, Bluffton, Ohio, invites application for director of admissions position. Appointment to be made by Aug. 1, 1982. Responsible for entire recruitment and admissions program. Administrative experience required. Master's degree preferred.

Send application, resume and credentials to:
Elmer Neufeld, president
Bluffton College
Bluffton, OH 45817.

Mennonite Central Committee has received official notice from the United Nations High Commissioner for Refugees that the 570 cartons (10 tons) of canned beef shipped to Kampuchea were received in good condition. The beef, shipped in late 1981 from Kansas, was provided to UNHCR for use in its returnee program. The beef arrived in Phnom Penh in December. In the following months UNHCR distributed the 13,600 cans of beef through channels of the Kampuchean Red Cross. At right, a Kampuchean receives a can of beef.

Over 500 people attended the dedication service of the Washington Community Fellowship center on March 14. The theme of unity pervaded the meeting as members of various denominations participated. A trombone choir called the congregation to worship, and Myron Augsburger, pastor of the fellowship, brought greetings of welcome. Associate pastor Curt Ashburn in an opening prayer asked God to "break down barriers" and affirmed that "in Christ we are one."

Church planting ahead of Bluffton conference goals

Newton, Kan.—Thanks largely to increasing cooperation between General Conference and Mennonite Church congregations and districts in the area of church planting, one of the goals of the 1977 General Conference sessions at Bluffton, Ohio, has been met a full four years ahead of schedule.

Delegates to the Bluffton conference passed a resolution which established a goal of "50 new congregations by 1986." Stanley Bohn, executive secretary of the General Conference's Commission on Home Ministries, reported recently that the goal of 50 congregations and fellowships has already been met, although many are not yet members of any conference. Others belong to district or national conferences, but have not yet requested formal membership in the General Conference.

Bohn said that a total of 35 have joined at least one conference, but "that figure could rise to 50 by 1983." Those areas within the General Conference showing the largest numbers of new fellowships are British Columbia, the Central District, the Pacific District and the Western District.

"Establishing congregations to share Jesus Christ with others is not a numbers game. However, the numbers make us check our priorities," Bohn said.

"The increased number of new congregations is probably due to the combined efforts of the Mennonite Church and General Conference efforts. It is really the districts that have achieved the goal, not the larger conference." *Larry Cornies*

Educators needed

The Mennonite Collegiate Institute invites dedicated educators to apply for 1982-83 in the following areas of expertise:

- girls physical education
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MCI stresses high academic standards, Grades 9-12, the spiritual heritage of the Anabaptist Mennonite people, and a well-rounded music and extracurricular program on its resident campus.

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Coordinator needed

MCC (B.C.) invites applications for position of development education/voluntary service coordinator. Previous MCC experience preferred; understanding of MCC philosophy and administrative ability essential.

Cut-off for applications: June 15, 1982. Position commencing September 1982. Full job description and details available from:
Executive director
MCC (B.C.)
Box 2038
Clearbrook, BC V2T 3T8
604/859-4141.

Mennonite Graduate Seminar

Graduate students meet to explore the implications of Christian faith for life on the campus and for meeting human need.

Kansas State University
Manhattan, Kansas
August 4-6, 1982

Contact

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Commission on Education
General Conference
Mennonite Church
Box 347, Newton, KS 67114
316/283-5100

Requesting a brochure and registration information.

SPEAKING OUT

Billy Graham and the Moscow conference

Frank H. Epp

These words are in defense of Billy Graham's attendance at the international interfaith peace conference in Moscow May 10-14 and of most of the things he said and did there.

My qualifications for answering his North American critics are not overwhelming, but crucial. First, I was there, one of 590 "religious workers" from 90 countries gathered at the invitation of the Russian Orthodox Church to help "save the sacred gift of life from nuclear catastrophe."

I heard Graham's major speeches, observed him from the front rows and meaningfully spoke to him twice.

Also, I am an erstwhile Graham critic myself and can't quite forget the "Honor America" rallies he and Bob Hope staged to help boost the Vietnam War effort in the late 1960s.

I can still be critical. It was strange for Billy to say he was merely an "observer" when he really functioned as an "honorary patron," strange also for him to say much about his usual altar call and then to excuse himself by saying there wasn't room up front in the Baptist church. There was some room.

He or one of his aides should have stopped for the benefit of the people, even if only for 30 seconds, their black chauffeur-driven limousines, as his party raced off to the Russian Orthodox church for a second Sunday morning service.

It would have been a courteous—and courageous—act to greet the outside crowd of hundreds who had come from distant points to see him and who had sung hymns for two hours in disobedience of police orders.

They had not gained access to the meeting because there had been no one in Byelorussia, the Ukraine or Siberia to hand out the essential tickets of admission.

Personally, I wish Graham would have avoided some North American cliches and hair-splitting differentiations between such theological mysteries as "spiritiual peace between man and God," on the one hand, and "psychological peace within ourselves," on the other hand.

Apart from knowing enough to comment on Billy Graham's evangelical theology and public relations strategies, I am not unfamiliar with the USSR. Two of my uncles died in Soviet labor camps, and a brave 30-year-old first cousin has just completed a prison term for her involvement with the underground religious press.

Graham (center) in Moscow

Not being as diplomatic as Graham, I gave Radio Moscow my view of religious freedom in the USSR, not so much by counting religious workers in jail—my Mennonite colleague had a list of 150 in his pocket—but simply on the basis of the Soviet constitution, as interpreted by Vladimir Kuroyedon, Chairman of the Council of Religious Affairs.

The constitution guarantees freedom of religious belief and worship but not freedom of religious propagation. Only atheistic propaganda is sanctioned by law.

It was precisely for that reason that I supported Billy Graham in his Moscow trip. His uncompromising proclamation from the platform of the Sovincenter congress hall transcended the Soviet constitution on religion as did the entire interfaith conference and its final communiques. I don't think Soviet authorities counted on it, but they now have a tiger by the tail.

The 590 people, endorsing the conference's powerful appeals to their followers and to the nations, spoke as "religious people" on the basis of "religious values." As a result, religion in the Soviet Union can no longer mean merely belief or liturgy; it is now profoundly ethical and social, hence also political.

The legal and political experts in the Kremlin could be troubled. Intentionally or otherwise, the church in the USSR has started an irreversible redefinition of religion, perhaps even an ideological reformation. It was religion's finest hour, an altar call that will be heard in history for many years to come.

There must also be uneasiness in the American White House. Remember, it wasn't Moscow but Washington that tried to dissuade Billy from preaching the gospel in the heart of Moscow. For those first-strike, limited-nuclear-war rearmers of America, religion too has been redefined, and at long last the much misrepresented separation-of-church-and-state doctrine can no longer mean that evangelists don't call nations to repentance.

That brings me to the last point of my defense. At this stage in the nuclear arms race it is impossible for people of God not to accept invitations to do some small thing, hopefully to save the sacred gift of life from nuclear catastrophe.

And Graham had a special reason for going. Remember, it was a Christian nation, Billy's nation, that dropped the first atom bombs, and it was a Christian president that decreed their dropping.

Now millions of evangelicals, living by Lindsey's *Late Great Planet Earth* rather than by the Nazarene's *Sermon on the Mount*, accept that the kingdom of God can appear only after a nuclear war and the second coming.

So pervasive is the postponement theology, with its inevitable effect on politics, that even the new Billy Graham remains ambivalent on that point. A Soviet "expert" from the Soviet Academy of Sciences reminded him of that fact. "I accept," he said, "your insistence that humanity has sinned and that humanity needs to be saved, but why postpone into the distant future your kingdom of God?"

Graham's introducer at the Baptist church spoke of him as having been born again thrice: when he became a child of God, when he became a racial integrationist and when he became a nuclear abolitionist.

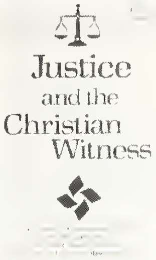
If, as now seems possible, Graham will rediscover the kingdom of God on earth and for our time and identify it not only in terms of spiritual experiences, heavenly places and distant futures, then Moscow will have meant much more than mere "observation."

Billy will have started a religious reorientation within himself, among believers in America and not impossibly also within Russia. And maybe, just maybe, nuclear catastrophe and the destruction of all life on earth will have been averted.

From where I sit, Moscow was also Graham's finest hour.

RESOURCES

For peace and justice



Justice and the Christian Witness by Mennonite Publishing House and Faith and Life Press, 1982. Study Report and Study Guide, 68 pages; and Leader's Guide, 64 pages. A congregational study prepared jointly by the Mennonite Church and the General Conference.

This major study seeks to focus attention on issues of justice in the contemporary world and to provide biblical and theological resources to aid Mennonite congregations as they are confronted by such issues. Are previous conference peace statements and writings by prominent Mennonite theologians giving adequate guidance for the issues of today? How can our congregations deal in a peacemaking way with issues which are often controversial and divisive? What guidelines and standards should we follow as we participate in and witness to structures and institutions outside of the gathered congregation or rural community?

Suggestions for a Sunday school elective class, interested study group or a weekend retreat format are provided for prospective class leaders. Case studies drawn from Mennonite and other Christian periodicals are utilized extensively; suggestions for worship activities (including sermon outlines) and a class research project are included.

Congregations are asked to return an enclosed evaluation-and-response form to either the Commission on Home Ministries (GC) or Board of Congregational Ministries (MC) by Feb. 1, 1983, in preparation for the joint General Assembly-Triennial Sessions in August 1983 at Bethlehem, Pa.

Affirm Life:
Pay for Peace

Affirm Life: Pay for Peace. Historic Peace Church Task Force on Taxes, Box 347, Newton, KS 67114, 1981, 86 pages, loose-leaf bound.

Subtitled "A Handbook for World Peace Tax Fund Educators/Organizers," this publication seeks to provide resources for people working for passage of the World Peace Tax Fund legislation in the US Congress. (A bill with similar objectives is being prepared for introduction into Canadian Parliament. Canadians can write Peace Tax Fund Committee, 1831 Fern St., Victoria, BC V8R 4K4, or MCC (Canada) Peace and Social Concerns, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8.)

The opening sections include reasons for conscientious objection to paying taxes used for the most massive war preparations in US history, biblical bases for Christian witness, and a description of the historical parallel to the abolition of slavery among Quakers. Sections especially helpful to educators include explanations of how the World Peace Tax Fund is designed to work and how congregations and individuals can encourage their congressional representatives to support it.

"Dealing with Apathy" and "Witnessing to Peace—for Ourselves and for Each Other" close the publication on a note of faithful hope.

books

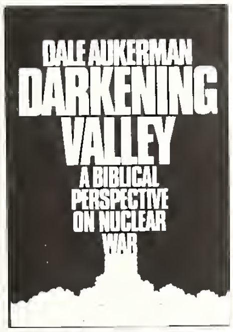
Biblical faithfulness in a nuclear age

Darkening Valley: A Biblical Perspective on Nuclear War, *by Dale Aukerman (Seabury Press, 1981, 228 pages), is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

Many books are being published around the subject of nuclear war. Of these, a minority approach the topic with a concern for a biblical perspective. Of this group of books, Dale Aukerman's *Darkening Valley* must rank at the top. Let me list some reasons for saying so.

First, more than most authors I have read who claim to write from "a biblical perspective," Aukerman has a biblical mind. That is, he delineates the thrust of the biblical vision as applied to modern dilemmas.

Aukerman also possesses a keen, critical awareness of what's been written about nuclear war, and he weighs the current dialogue against the Bible's message.



His insights into biblical texts are original and enlightening, yet derive from the studies of well-known biblical scholars.

Darkening Valley is also a surprisingly thorough treatment of the threat of nuclear war and what it means to be faithful to God in a nuclear age. Just when you think he has exhausted the subject, he covers aspects you hadn't thought of. He even considers an ethic for Christians who may survive a nuclear exchange.

Aukerman asks and answers the question, What are the bottom-line concerns about nuclear war from a biblical perspective? He is unafraid to speak clearly about what is called for. For example, he says that in a "shalom community," as he calls a faithful church, "there is clarity that discipleship to Jesus Christ makes unthinkable any alignment with the military or with other forms of violence" (p. 203).

A further insight that is particularly important is that "Christians in any particular historical period are confronted by a prime negation of the Gospel. Those who live and spread the Good News of Jesus Christ must be emphatic in their No to the prime negation within their particular period and setting. . . . The chief negation of the Gospel in our time and thus the central provocation of God's judgment lies in the attitudes which impel the nations toward nuclear war. It is crucial, therefore, that the Gospel be presented in a way that will counter that negation and liberate us from it" (p. 200f.).

Darkening Valley is a prime affirmation of biblical faithfulness in the midst of a nuclear peril. Although it will prove ponderous for some, it needs to be read.

Overseas mission becomes home mission

Kenneth Reed

Adam Liu, pastor of Santa Clara Ethnic Chinese Mennonite Church, speaks in his sparsely furnished, organized, "immigrant-feeling" but definitely US living room: "We arrived in California February (1981). After three weeks we settled down in Santa Clara (San Francisco Bay Area). We decided the object of our ministry before it was started—to evangelize Southeast Asian refugees who have Chinese ethnic backgrounds.

"On the one hand, we constantly prayed God's guidance that his will be done. On the other hand, we started home worship on May 10,1981. Besides our six family members, my wife invited several refugees working in the electronics company. The first three weeks the people who were invited did not come, so we changed our way of inviting them. We invited them to our house for lunch and then had the meeting. Since this idea was carried out, attendance has increased from 10 to 60 people. Almost all of them were non-Christians—most were Buddhist. The last Sunday of 1981 we baptized 18. We meet now at the Santa Clara Christian Church building.

"Before service I drive for three hours to gather the people. After service I drive for three hours to take them back. This week a woman made a curtain for our van. Sometimes there are 20 people in our van . . . all the Americans are gawking." (Adam jumps up, his skinny angular body moving, imitating the gawking people.) " '*Wow. Wow. Look at all those people. . . .*' So we made the curtain so people don't need to gawk. I need a bus. Give me two. I lead more people to the church."

From Taiwan. Adam Liu earlier was a leader in the Taiwan Mennonite Church—a pastor for 15 years, secretary of the Fellowship of Mennonite Churches in Taiwan and editor of *Manna*, FOMCIT's periodical. He and Mei-Ying, his wife, have been Mennonite church members since youth. At 40, however, Adam was troubled. In 1980 his first editorial in *Manna* was long and illustrated with pictures of miserable people—the kind of pictures all of us have seen. Boat people. Bangladeshi children. Kampuchean refugees. Middle East conflict scenes. "Christ Born to Release People," he headed the article. "We say 'Merry Christmas' but there is no happiness. How can we celebrate?" he wrote.

The Liu family serves the Santa Clara Ethnic Chinese Mennonite Church.

He was troubled by lack of church growth. Three people had decided for the way of Christ's love in his last four years of pastoring. Now there was the matter of his four sons, named Non-Violence (Fei-Li), No-Playtime (Fei-Yi), Non-Ordinary (Fei-Fan) and Non-Pareil (Fei-Pi). Non-Violence was 14 and—by Taiwanese law—a boy will not be granted a passport to leave Taiwan on reaching 15. It is Taiwan's way of keeping its military strong and eyeball-to-eyeball with the People's Republic of China.

"I was not sent to California as a missionary. I just resigned. We felt like Abraham when he left for Canaan. The way ahead he did not know, but he kept going because of his faith. We borrowed money to fly here and left our house to our parents. (Chinese believe you can't just give up on your parents.)"

Santa Clara, where the Lius are by God's grace building a church, has one of the largest concentrations of refugees in California (which in turn is the state with the heaviest refugee initial and secondary migration settlements) because of climate, rapid development of the electronics computer industry which offers jobs to limited English-speaking people, and the presence of a supportive US population.

Adam's people are isolated from US society by culture shock and language problems. Almost none start with paying jobs. The adults live on California's welfare while studying English. Adam says of their needs, "I help them make all kinds of appointments—to see doctors, to meet social workers, to find jobs, to seek housing, to take the test for a driver's license, to fill out various application forms." Adam recalls his own youth in Taiwan's Mennonite Christian Hospital—seeing missionaries do similar activities and sensing their love very deeply.

Adam and Mei-Ying Liu with the banner from the Hoffnungsau congregation

"Such kinds of assistance easily lead them to experience God's love concretely. Consequently, every week at least one new family has been led to church by our 'church seekers' because their urgent needs, both physical and spiritual, have been met."

Adam points proudly at the red banner on his living room wall—the large Chinese character *Ho-Ping* cut from felt and beneath it the English translation *Peace*. "The Hoffnungsau Mennonite congregation in Kansas sent this and a check (via Newton). The Pacific District Conference supports us half time, and the Commission on Home Ministries supports us the other half (First Mennonite of McPherson, Kan., takes responsibility for a regular portion of CHM's support for us). We sincerely express our deepest appreciation to our brothers and sisters and those churches who support us and pray for us. Their love and concern led to our church's birth being possible."

The Falkland/Malvinas Islands War

William Keeney

"What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have so you kill. And you covet and cannot obtain; so you fight and wage war" (James 4:1, 2).

The Falkland/Malvinas Islands conflict shows many of the typical problems that lead to violence and war.

Origins of the conflict are found in three primary sources. The first is greed. The conflict has existed for 150 years. It comes to open conflict now in part because of the discovery that the islands may have oil in the offshore areas. In an oil hungry world, everyone wants any oil they can get.

The second is pride. The question of sovereignty is largely a matter of what is in people's heads. It comes out of a history of colonial empires; the desire to extend control is a matter of human and national pride.

The third is the need of shaky governments for an external threat to pull people together. Argentina was in a domestic crisis because of its economy and political differences. The crisis has drawn the nation together. The government has to take a hard line and cannot make compromises without risk of breaking that unity. If it either fails or moderates, the unity may break down and the government collapse.

The British government, similarly, was shaky before the occupation. It was embarrassed for being caught by surprise. When the government reacted strongly, it rallied pride and domestic concerns were overridden.

Both countries could not seek a rational solution when both needed the crisis to distract their people. Haig's attempts at negotiating a settlement were made even more difficult when carried on under the spotlight of national and international attention.

The Falkland/Malvinas Islands crisis also points up the need for some new ways of dealing with international problems. Nations do not have institutionalized forms for solving disputes. In this crisis the United States sought to mediate as a makeshift process. Only after two weeks of unsuccessful shuttle diplomacy did I hear any suggestion that the United Nations should help solve the problems.

The International Court of Justice at the Hague should have intervened and adjudicated the issue of sovereignty long ago. It depends, however, on the voluntary submission of such cases to it. Nations that think they have the power to serve their own interests without recourse to the World Court generally ignore it, regardless of the consequences to the rest of the globe. Britain and Argentina have tried to reach a settlement for 15 years. That the World Court was not consulted shows that our world is in a state of international anarchy.

Once the makeshift attempts to negotiate could not resolve the differences, the issues once again became one of who is the stronger—the might-makes-right principle.

The Falkland/Malvinas Islands controversy shows how wars begin. One of the factors is the personality of the leaders. Both Galtieri and Thatcher were quite ready to commit lives to support national greed and pride.

Another important point is the underestimating of the opponent's power and how quickly a victory can be won. Argentina no doubt underestimated Britain's readiness and ability to go to war over the islands. Britain may well be overestimating the ease and speed with which it can retake the islands.

The final evident factor at this time is that when one nation thinks another is going to attack, it will probably go to war to gain the advantage. When both think the other is going to attack, war becomes almost a certainty.

In the controversy, war came and built as each tried to beat the other to actions to gain the edge.

The tragedy of the situation, in addition to the loss of lives, is that neither can afford the war. It will aggravate most of the domestic problems they were having before it started.

One further tragic irony is that Reagan's policy may backfire. The administration decided to cosy up to regimes that violate human rights to have influence with them against the Russians. Haig concluded he could not negotiate with the Argentine government (he is reported to have called them "a bunch of thugs"). The United States sided with Britain. Now the Russians are seeking influence with Argentina. The United States may end up with no influence in Argentina, with Russia gaining the very influence US policy was to avert, and with other Latin American countries alienated from the United States for abandoning a Latin American neighbor and siding with its adversary.

To try to cosy up to a regime that violates human rights seems only to legitimatize further violations of rights, morality and accepted international law in pursuit of self-interests. Unfortunately, the signs are that the Reagan administration feels that Argentina is an exception and not that the policy is faulty. Jesus said, with greater insight, "Are grapes gathered from thorns, or figs from thistles? So every sound tree bears good fruit, but the bad tree bears evil fruit" (Matthew 7:16, 17).

May 6

William Keeney is visiting assistant professor of integrative change in the Center for Peace Studies, Kent State University, Kent, Ohio 44240.

LETTERS

Student likes *The Mennonite*

I have enjoyed *The Mennonite* for several months as a university student and find it a well-balanced magazine that challenges me in my Christian life.

Please send it to me at my summer address. I hope to continue reading *The Mennonite* for many years to come. *Doug Peters, Box 190, Brandon University Residence Complex, Brandon, MB R7A 6A9*

April 23

Disappointed at "waste"

Thank you for your constant efforts to challenge us on important issues facing the church around the world.

Perhaps sometimes you are hard put for enough "good" articles to fill our church paper. But surely you can find better things—things that are lovely, things that are pure, things that enlighten in a wholesome way, things that challenge—than a film review like "Love in a Maelstrom" (Jan. 19 issue). It was disappointing to find such "waste" in *The Mennonite*.

On second thought, I must share the guilt, because I have not prayed for the editors of our church papers. *Mary Derksen, 4 Kumi, Minami Ishigaki, Beppu Shi, Oita Ken, Japan 874*

April 26

Editor's note: As you will note, we can't win on movie reviews. Our constituency both loves and hates the same reviews. Such love-hate responses are not difficult to understand. Our people have not processed the meaning or the art of film. Many ignore movies. Others see them only as entertainment.

The Mennonite *is trying to help us see their meaning. If we will work at this together, we'll learn why movies influence us much more than we realize. Our prayer is that we'll also learn how to respond—in a Christian way—to those influences. Dialogue like yours helps us draw attention to these goals. Thanks.*

Are we ready for change?

What would happen if we all cut our incomes in half? How would it affect the military budget? The generals might have to postpone buying a few of their toys.

If you take a look at your tax rate schedule in the US federal income tax guide, a married couple earning a taxable income of $46,000 to $60,000 per year is in the 49 percent tax bracket. Added to this the state will also be taking another 8 percent or so. This is 57 cents on every dollar.

If we each earn $30,000, and our combined exemptions and deductions come to about $5,000, we would be paying $21,000 in federal and state income tax, which is over two-thirds of one person's income. That doesn't include social security. Moreover, besides working for little net income, one of these people is depriving someone else of a job.

What if one of these persons gave up their job and enjoyed some leisure time? This couple would then have an income of $30,000 with the same exemptions and deductions as before. The combined federal and state tax would be about $6,200.

What value can we put on the time gained by both of these people? Time to spend with family, children, art, music, hobbies, gardening. Time to work on a happy marriage. Take into consideration the money saved on transportation, parking, day care, clothes, lunches and other such expenditures. This couple has lost nothing moneywise, but gained in so many other meaningful ways.

Now consider a couple whose combined income is more typical, say $30,000. Their tax bill would come to about $6,200. If one would stop working, their tax would drop to about $1,500. This assumes both earn equal income. One would actually expect the one with the largest income to continue working. Naturaly this couple would be working on a much tighter budget. This family could offset some of this income loss by gardening, canning, cutting back on expensive lifestyle, eliminating one car, doing its own repairs, sewing, entertaining at home in lieu of dining out, and careful shopping.

But do we really want to cut back? Perhaps the days of more, more, and more are over. Perhaps we need a new value system. Our basic needs—food, clothing, shelter, education and entertainment—are within our power to control to a great extent. Most countries provide adequate medical care for their citizens.

We have a choice. We can race our motors all our lives, and the government will take most of what we produce. Or we can take time to smell the flowers along the way. We can take the time to partake of God's bounty.

These ideas are presented for your comment and consideration. *James W. Nikl, 465 S. Lewis St., Lakewood, CO 80226*

May 11

A friend came back

I was very pleasantly surprised to receive *The Mennonite* again. I had been missing it. A friend has come back.

It had been discontinued after my husband (J. H. Enns) passed away. We both made an effort to read the whole paper and through it kept in touch with the General Conference people. May God bless you. *Helen Enns, Sealy Rd., Route 3, Kelowna, BC V1Y 7R2*

May 4

Watch generalizations

The article "On Speaking Canadian" (April 13 issue) by Amy Rinner attempts to point out how differently Canadians and Americans speak. She stretches points till they are no longer accurate and grossly overgeneralizes in a nationalistic "us versus them" contest that I do not find to be constructive.

A comparison of expressions used by a Kansas resident versus a British Columbia resident can hardly be termed US versus Canada. Residents of Nova Scotia, Quebec and Ontario speak differently than residents of British Columbia. In the US, the shift from New Jersey to Oklahoma is probably a more jarring one than Kansas to British Columbia. Within Kansas itself, language changes from the southeast corner to Wichita. Does the Arkansas or Arkansas (Arkansaw) river flow through the state?

The expressions Dueckman is being "Canadianized" to are not exclusive to Canada. I live in Seattle, and my credit union issues travelers "cheques." Vancouver and the Fraser Valley have a number of colleges, and US students do attend university. I grew up learning that Goldilocks and the Three Bears ate porridge, not oatmeal. I also brown bag, not sack, my lunches to work.

To be multilingual in the rest of the world is common. North America, particularly the US, is unusual in its rigid monolingual habit. The language difference between British Columbia and Kansas is trivial. To make that difference a US versus Canadian issue is inaccurate and dangerous. Such an issue implies that all Americans speak like one person from Kansas, that all Canadians speak like British Columbians, and it widens the nationalistic gap between "us" and "them." *Bill Loewen, 105 NW 73rd, Seattle, WA 98117*

May 17

MEDITATION

For the living of this hour

O God,
beneath whose all-seeing eye
our mortal lives are passed,
we pause to measure the meaning of time,
and the mystery of space without end,
...of the snowflake...the sunshine...and Saturn
and of the universes within ourselves.
How can you be?
Yet you are.
In the stillness of our souls,
we touch you and we love you.
When we measure ourselves against this greatness we must
sadly confess:
—that we have grown unconscious of our own need,
—that we have become accustomed to things remaining
as they are.
—We have ceased to desire things different and have lost
our vision.
—Worst of all, we have found ourselves unwilling to pay
the price of better things.
—We have desired thy coming, but not through us.
—We have sought a salvation that would leave ourselves
unchanged.
—We have prayed that thy will might be done, but have
shrunk from doing it first and alone.
—And when we tried to obey you, we found we didn't
even know how;
—we could not even—like machines—do what we were
made for.
Yet,
you tell us that we are not too flawed to be salvaged.
Like a potter, you can make of us vessels
that are not only useful, but beautiful.
You urge us, like a butterfly, to emerge
from our restricting cocoons
and be free.
When we realize that you have wrapped us in a salvation
that is beyond all harm,
then surely we shall hinder you no more.
We look at the world — how wonderful it is.
We look at the world — how terrible it is...
—half of your children are hungry and sick,
—torture, as a means of control, is epidemic
in a growing number of countries.
—In our own lands resources are drained from the poor
to build weapons in the name of national security.
There is not even vision enough to do what is in our
own long-range self-interest.
Save us from weak resignation to the evils we deplore.
Let not the hugeness of the task, nor our fear,
paralyze us into inaction,
But let us give you thanks that you have matched us with this
hour.
O Immanuel, God with us, redeemed, renewed, restored,
we go with you into the future,
walking into the future to meet you there —
where you are —
among those who suffer. *Amen.*

Marian Claassen Franz

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This special Commission on Home Ministries issue was prepared with assistance from Floyd G. Bartel, CHM secretary for congregational mission. Other CHM-related persons in this issue are MVS director Peter J. Ediger; MVS associate director/West David Orr; CHM commissioned writer of the home missions story Lois Barrett; commission member Marian Claassen Franz; and CHM executive secretary E. Stanley Bohn.

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EDITORIAL

Unexpected opportunities now

Stanley Bohn

When Adam Liu arrived in California (February 1981), he had been a Mennonite pastor in Taiwan for 15 years. In recent years it was with growing uneasiness. His four sons were approaching draft age in a country that jails conscientious objectors as people who must have Marxist leanings. Like *my* grandfather and a lot of our grandfathers, he came to America.

Now Adam Liu leads three worship services each Sunday in his apartment in Santa Clara, Calif. These people were meeting in a nearby church building on Sunday afternoons until the congregation that owned the building decided it no longer wanted its facilities used by this group of Chinese people. So the Santa Clara Ethnic Chinese Mennonite Church, the congregation with the longest name in our conference, now meets in the smallest facilities in our conference.

Santa Clara ECMC recently baptized 18 new Christians and are instructing a larger group preparing for baptism. By the time this gets into print, Alfred Heer, Pacific District Conference president, and Ben Rahn, home missions committee chairperson, may have found a place for the congregation to meet—something that is low cost. Rahn and Heer have also been trying to find a meeting place for another group—the San Francisco Chinese Mennonite Church. Even renting in San Francisco is extremely expensive.

The Pacific District home missions committee wasn't planning to do Chinese work in Santa Clara; nor were they planning to do it in San Francisco. They already had an overloaded mission budget. But, unable to turn their backs on brothers and sisters in need, they appealed to the General Conference's Commission on Home Ministries for help. CHM in turn has been going to the wider conference for funds to support the Lius and other such ministries in the United States and Canada.

In the new language mission work that sprang up in the late '70s, it was difficult in good conscience to say, "Our conference mission committee will look at that opportunity in a few years if these other projects get on their feet." The refugees were already here.

Now is the time they are trying to get a new start in communities that didn't want new immigrants willing to work for low wages and competing for scarce jobs. The hostility to new immigrants got a boost from the Ku Klux Klan in some places. The English language was baffling to them, and the customs and family roles they found here undercut their own traditions—severely disrupting their family life. Those who fled from torture and execution in Chile, Guatemala, El Salvador or prison in Asian countries and didn't have immigration papers to legalize their stay were in an especially precarious positions with immigration officials in the United States and Canada. These new immigrants have the added dilemma of taking jobs illegally to stay alive.

If there was ever a time when spiritual resources are needed, it is *now* when the problems are acute—not five years from now when the problems are worse or have been resolved in a way that may mean a lifelong bitterness and spiritual—if not physical death.

With 10 new Chinese Mennonite groups in Canada and the United States, we are suddenly chin deep in efforts home mission committees were not planning five years ago. Work with Spanish-speaking people could move just as quickly if funds were available.

When we look at what has developed, we can't help but wonder if the Lord has turned the tables on a whole generation. In the Vietnam era of the early '70s we felt like resisting or protesting, and we experienced a powerlessness to stop the way Asians were being treated overseas. But by the late '70s a wide-open opportunity developed, calling us to be partners with Spirit-filled Asian people in faith ventures in our own communities.

We didn't foresee what Argentinian Adolfo Puricelli put into words at the Ontario annual provincial conference during the discussion about doing work with Spanish-speaking immigrants in Toronto: "The distinctions between overseas and home missions have been erased, and we are doing 'overseas' mission on our own doorstep."

So, although it's a little abrupt to suddenly see overseas pastors from China, Taiwan, Colombia, Korea, Laos and Argentina coming to help us with the new language mission situation, we want to respond. The Commission on Home Ministries is hoping that congregations, Sunday school classes and individuals will respond to the calls for financial and other aid being made by district, provincial and wider conference home mission committees.

God created
us for
beautiful wholeness

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:13 JUNE 22, 1982

Salvation & health

David Schroeder

Did Jesus have anything to say about health and health-care services? He did not speak directly to our present-day structures or services, but what Jesus said and did in the setting of his day may give us some principles for our own time and efforts.

The example of Jesus. Much of the Gospels is devoted to a simple narration of Jesus' ministry to the needy, letting the story speak for itself. Mark especially mentions one event after another where Jesus healed people or helped them physically. Matthew emphasizes the teachings of Jesus, and Luke gives us many of the parables of Jesus, but even they are used to help people interpret the nature of his acts.

Until we come to the passion accounts, the Synoptic Gospels are a simple narration of how Jesus cast out the unclean spirit (Mark 1:23f.), healed Peter's mother-in-law (Mark 1:29f.), touched the leper (Mark 1:40f.), and how this kind of ministry brought to his door more and more people who were sick or possessed (Mark 1:32-34). So many flocked to him that he became politically dangerous and had to move out into the desert to carry on this kind of work (Mark 1:45).

Though much of the Gospels is a reporting of what Jesus did as he ministered to people, the church has downplayed this part of Jesus' ministry. For example, the doctrine of salvation and atonement has generally been spelled out quite apart from Jesus' earthly ministry. His passion and crucifixion have been used to speak to these doctrines but not his ministry to the sick, the outcasts and the sinners. As a result, we have often proclaimed a spiritualized salvation that does not bring full healing to people. The message of salvation receives its full-orbed meaning only as it is related to the total work of the incarnate Lord.

Jesus' ministry was first and foremost a ministry to persons. He spoke to needs which were uppermost for those who came to him, whether spiritual, physical or mental. He spoke to any and all kinds of needs, because they were the concrete needs of individual persons. But it is also evident that when he healed people, he was engaging the principalities and powers behind those sicknesses or possessions.

When Jesus casts out the unclean spirits (Mark 1:23f.; 3:20), he is wrestling with the powers of Satan. In fact he releases those who are possessed and allows them to respond freely to God's call. He sees this action as a sign of the coming kingdom of God. He says, "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you" (Luke 11:20). Such events are fully part of his "saving" work. He is not simply healing a mentally ill or possessed person, he is taking on the powers of darkness.

Jesus not only healed the sick but he did so as part of his messianic work. After healing the deaf-mute (Mark 7:37) it is reported that he had "done all things well."

In healing the paralytic (Mark 2:1f.) Jesus also said, "Your sins are forgiven." He combined salvation and healing in a way we are not accustomed to doing. We have separated them. But when Jesus heard the silent questions on their minds, he healed the paralytic physically so they might believe his word of forgiveness as well.

From a sequence of events in Mark 4:35—5:43 we gain insight into Jesus' ministry to the sick. Four events are mentioned: the stilling of the storm, the Garasene demoniac who is saved, the healing of the woman with a flow of blood and the raising of Jairus' daughter from the dead. The events are arranged to indicate that Jesus saves people from the powers of death, whether through a storm, possession, sickness or death itself. Sin and sickness are equally associated with the powers of death.

But Jesus did not directly equate sin and sickness, as the account of the man born blind shows (John 9). He agreed with the Book of Job that sickness is not necessarily directly related to sin. He claimed that neither this man nor his parents were to blame for his blindness. Sickness therefore need not be seen as totally evil and belonging to death. It can be an instrument of God to turn people toward health and salvation. It remains clear, however, that God's ultimate objective in salvation is both *shalom* (the peace of God) and *shalem* (human well-being).

Toward true health. Jesus healed the sick, liberated the bound, and saved persons from being harmed or wronged. We know that, but when we try to apply that to our own situation, the meaning is not nearly so clear. The issues seem clouded and we cannot always determine what belongs to health and what to a way of death. We need criteria to make proper judgments.

The biblical record begins with the creation account, where persons are said to be created in the image of God. If we spell out in some detail what this means, or what it means to be truly human, we have some of the necessary criteria for both health and salvation.

The image of God indicates in the first place that humans are persons. We are not robots or automatons. We not only have certain characteristics, such as reason, emotions and a will, we are personal beings. We are free to respond to God and other persons or things as free moral agents—in faith and trust or in rebellion to God, in love or in anger to one another. We are able to be good or bad, obedient or disobedient.

This means anything that causes individuals to be treated as less than persons is of sin or sickness and leads in the direction of death, not life.

To be human is to be called to work. Adam was called to till the garden (Genesis 2:15) even before sin entered the pic-

ture. The first couple was not called to be spectators in God's world but helpers. They were to share fully in God's work of sustaining the world he had created. So we conclude that all persons are to be engaged in meaningful, purposeful work.

How demeaning and dehumanizing it is to be without meaningful, purposeful work only those retired or who can no longer "work" because of illness know. Such work does not need to be remunerative, but in it we have to feel we are participating in God's ongoing purpose and work in the world. The criterion then: That which prevents people from meaningful work belongs to ill health or sin and needs to be overcome.

To be human is to be co-creators with God. At creation this is expressed in a number of ways. First, the command was given to be fruitful and multiply (Genesis 1:28). In giving birth to children we participate with God in bringing new life into the world.

God commanded the first parents to have "dominion" over all he had created (Genesis 1:26). By exercising choice and responsibility, people were given power to order the world about them. They are in this sense co-creators. What we choose to do is honored by God and affects our world.

Again a criterion of judgment: We ought to make choices that move in the direction of life rather than death. The Old Testament law and the life of Jesus and the saints in the New Testament guide us in knowing what these choices need to be like.

"Sometimes illness is our alarm system. It warns us that the tensions of life or our lifestyle are taking their toll."

To be human is to be related to other persons. We are not alone—we are people in community. Each of us has a history. Each has a people to whom he or she owes in part what they are. We lose something of our humanity when we lose our relatedness to others.

Salvation-health and sin-sickness. In the Scriptures sin-sickness and salvation-health are closely related. Jesus can say, "Your faith has made you well" and, "Your faith has saved you." That should say something to us how health and health care ought to be viewed in the church.

1. For example, we are responsible not only to preach the gospel but to work toward salvation and wholeness in all areas of life. This includes saving people from the elements (the storm in Mark 4:35), from mental illness and possession (Mark 5:1), from all forms of sickness (Mark 5:25f.) and from the fear of death (John 11:25f.). No artificial distinctions here—they all work toward the end purpose of salvation and wholeness. Paul chided those who wanted to distinguish between ministries of different kinds. One planted, the other watered, but God gave the increase (1 Corinthians 3:6).

2. We ought to address not only the illness but the powers that lie behind it. To treat symptoms offers only partial help. We may have more of an illness-care system than a health-care system because we do not attack the principalities and powers behind those illnesses.

Who will deny that our individualized lifestyles, our competitive economic system, our many-layered adversary systems, our artificial foods and the pace of life itself have much to do with the nature of our illnesses?

The good news is that Jesus has overcome all these principalities and powers and can save us from them. Salvation should manifest itself in overcoming the structures that take us captive toward ill health, evil and death. As a result, we ought to be much more interested and active in preventive care.

3. Our service is to persons. All of a person's needs are to be met; all such meeting of human needs is saving work and needs to be done in full commitment to Christ and his kingdom.

4. We should not see illness and suffering as purely related to death. We need to become more aware of the function of illness and suffering in our lives. Sometimes illness is our alarm system. It warns us that the tensions of life or our lifestyle are taking their toll.

5. To be effective in illness and health care requires the involvement of a whole community. It involves creating a climate of care for persons and their total needs. Doctors, nurses and chaplains cannot be the only persons involved. They need to function as representatives of a larger community.

This discerning Christian community can evaluate what leads to life or death and must address the things that need to be changed. We may, for example, find that we should move away from institutionalizing older persons who become ill. Sometimes care is better given in the home setting, but we tend to choose what is practical over against what meets the real needs of the person.

6. The adversary system in health-care services needs to be challenged. To pit medical staff against administration or administration against nursing staff is to introduce structures that lead to adverse-care conditions. Christians should find better ways to speak to needed change.

The adversary system is used so widely in our system that it is the cause of many failures and breakdowns. It takes its toll on the health of persons in business, education, politics, in the legal system and in labor-management relations. To seek good alternatives to the adversary system would be an excellent contribution in preventive care.

Must be involved. Obviously the church needs to be concerned about and involved in health and health-care issues. They are part and parcel of God's commission to be his representatives on earth; they are part of our discipleship. But, as in the case of Jesus, we need to address the powers behind the symptoms of disease and illness. Thus, our work in the health-care field needs to be integrally related to the total mission of the church. •

We are responsible to preach the gospel and work toward salvation and wholeness in all areas of life. This includes saving people from the elements, from mental illness and possession, from all forms of sickness and from the fear of death.

Health is church business

H. Clair Amstutz

The biblical principle of the sacredness of life constitutes a mandate for the church to be involved in health care.

Many health issues are basically scientific, cause-effect relationships. Other issues concern the whole community and become governmental concerns. Most are personal and attitudinal, hence ethical and moral. These are church concerns especially when personal decisions and lifestyles affect the family and community.

The Bible is not a textbook on personal and community health. Dedication and commitment do not stop an epidemic. Germs are no respecter of piety. Pestilences are stopped by action based on information. But while we do not turn to the Bible for information about whooping cough or lung cancer, we do turn to the Bible for help to conquer diseases of the soul—anger, malice, fear—and to learn about mutual care and commitment. The combination of an informed mind and a caring heart makes the ministry of the church effective.

The Mennonite experience. As a result of the CO experience in insane asylums during World War II, Mennonite Central Committee established a few model mental hospitals, bringing psychiatric care back to the communities where it belongs. At the same time, chemical tranquilizers were discovered in government hospitals. The combination of tranquilizers and tender loving care has cut in half the population of the large custodial-type asylums.

Current issues in health care. *Teaching function.* Too often Christians turn to fads or to piety or fatalism (regarding death and accidents) instead of understanding good health practices. Many accidents (the most common cause of death among youth) are preventable with prudent foresight. Pious fatalism may be dangerous if it keeps us from teaching safety.

A 16-year-old girl walking to church on Christmas Eve was killed by a drunken driver. The minister used the comforting text from Job, "The Lord gave, the Lord hath taken away." The officials disagreed. They sentenced the driver to prison.

The handicapped. The Bible calls us to look kindly on the lame and the blind. How many of our churches have ramps for wheelchairs, earphones for the hard of hearing and interpreters for the deaf? Do parents feel their retarded child is welcome at church or the young people's social?

A year ago a marvelous thing happened at the Mennonite Assembly in Bowling Green, Ohio. Dirk Vardaman, a teenager with spastic paralysis, mounted the platform with deficiencies in gait and speech to lead 4,000 worshipers in singing "Praise God From Whom All Blessings Flow." People said it was like heaven to see a handicapped person in control of that vast assembly of enthusiastic singers.

Potential suicide. Teenage suicides have tripled in the past 20 years. Next to accidents, suicide is the leading cause of death for that age, and for every death there are 10 attempts. Why this epidemic? Some point to the generation gap, abusive and indifferent parents, but often the family is supportive and warm. Does the church which claims to dispense good news have an antidote? Do we understand the stress of confusion? How can and should we respond?

The aged. In the past the aged and their children were often under the same roof. Today, with greater mobility, children are more often elsewhere. Because of improved health conditions there are many more aged. Responsibility for their welfare has, in the main, been transferred to the state. What is the role of the church?

Sexuality. The Bible says those who indulge in illicit sex, fornication, adultery and homosexuality (1 Corinthians 6:9, RSV) shall not inherit the kingdom of God. (Also included are the greedy, thieves and drunkards.)

Although God does not change, times and customs do. In biblical times, for the Jews, sexual intercourse was for family. The rite of circumcision was a reminder that sex, too, came under God's regulation. There were harlots among the Jews. They were generally despised, with few exceptions like Rahab, one of the heroines of faith in Hebrews 11.

In 20th-century United States and Canada, infused by Freudian attitudes, informed by Kinsey, Masters and Johnson, sexual indulgence (supposedly made safe by control of venereal diseases and contraception) has reached a status never before known. The notion that any sexual expression between consenting adults (often meaning anyone old enough to beget or conceive a child) is normal, is taken to mean it is not the concern of society.

But the church is concerned about the ultimate good of society as well as of individuals. What are the long-term psychological effects, on individuals and families, of free sexual expression? Shall marriage vows be changed from "as long as we both shall live" to "as long as we both shall love"? Personal histories of those controlled by sex, instead of controlling that function, do not support the notion that doing whatever feels good brings lasting happiness (witness the domestic calamities of libertine artists, movie stars and rock music performers).

And what happens to the children of unrestrained pleasure seekers and the divorced? Social workers describe a harvest of confusion and depression.

Homosexuality is part of the human sexuality problem. Medical science does not understand its cause or causes. Sociologists and theologians do not agree among themselves what the results on personality structure are.

Some say homosexual orientation is inherited, but there is no clear evidence that this is so. Its expression, at least, does not follow the family pattern of inherited transmission. Nor does one find chemical differences, either quantitatively or qualitatively, that account for aberrant orientation or practice.

Orientation, of course, is hard to measure. One can measure practices by counting events a la Kinsey Institute—orgasm, for example. Homosexual practices are more common where there has been sexual segregation—boys' schools, the Navy, prisons. It also appears to be more common in urban centers. The influence of attitudes such as individualism and social alienation and other environmental factors cannot easily be overlooked.

Workers in this field need to keep in touch with ministers. Their information helps the minister, and the minister in turn is helpful in voicing the Christian ideals of caring and redeeming.

Other sexual issues. Another sexual issue is the permissive attitude expressed officially in some of the programs of sex education in the public schools. The idea seems to be that if you give the children physiological and anatomical information, the children will be able to work out their own sexual salvation without benefit of the experience of family and society. This is like telling children what a car's

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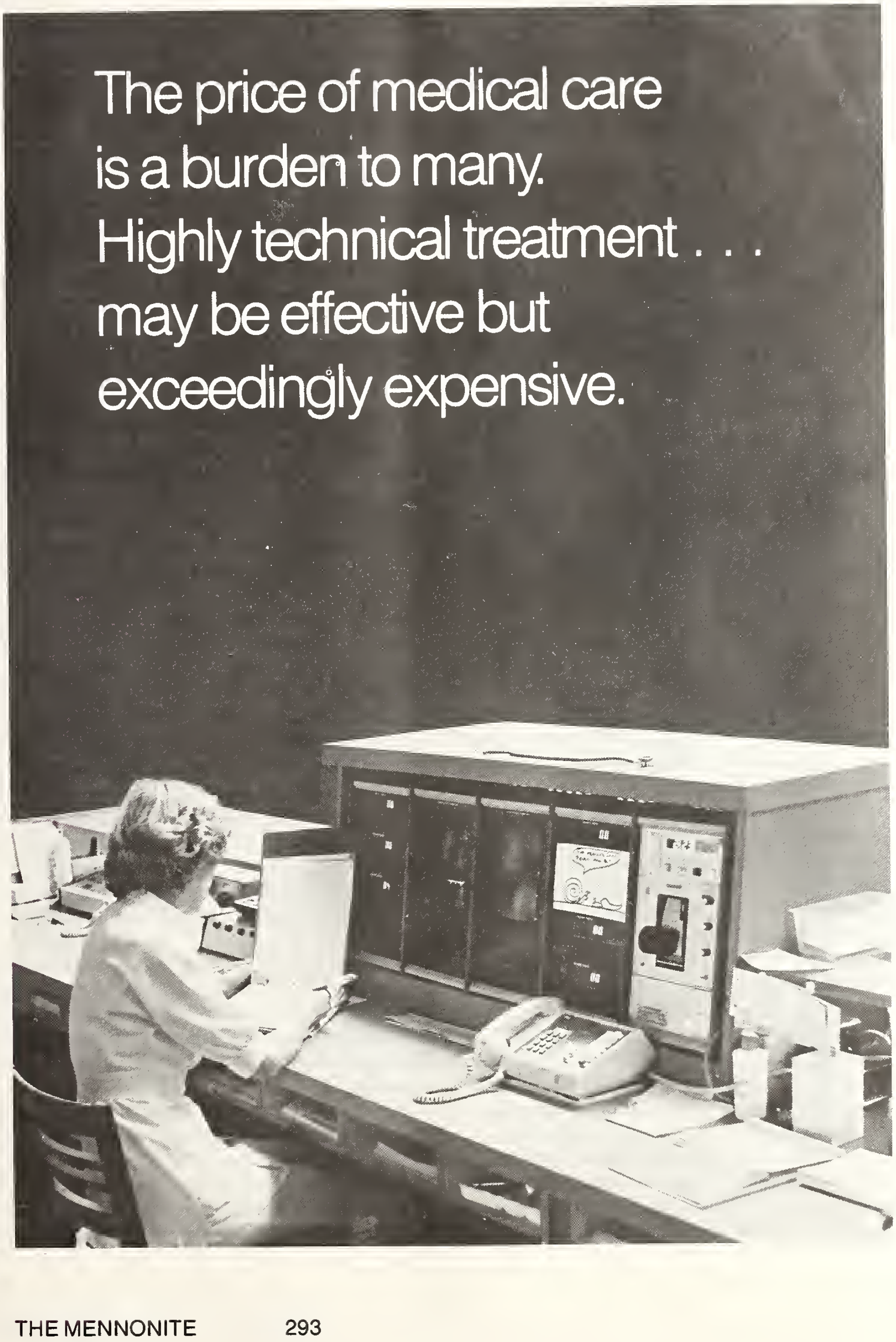
steering wheel, gas pedal and brake are for and expecting them to drive safely without benefit of speed laws and stop signs.

Abortion. The Bible says little directly about abortion. It does specify that injury done to a pregnant woman causing miscarriage demands compensation (Exodus 21:22). It also recognizes that an unborn child is the gift and handiwork of God (Job 10; Psalm 139:13).

The Catholic Church teaches that "the embryonic child has a human soul and therefore is a man from the time of conception" (Catholic Encyclopedia, Vol. I, p. 473). Mennonite churches may not have produced such an authoritative statement, but we have a powerful conviction regarding the sanctity of life, based on Jesus' teachings on the worth of the individual. Denominations may be willing to take life in war and capital punishment but are pro-life in regard to abortion. Some denominations may be anti-war but are pro-choice on abortion. Mennonites have much to teach both groups in this area.



The price of medical care is a burden to many. Highly technical treatment . . . may be effective but exceedingly expensive.

The high costs of sickness and dying. The price of medical care is a burden to many. The saving knowledge of the medical profession constitutes a great temptation to use that knowledge for personal gain. It need not take the crass form of asking, "What is it worth to save your life or deliver you from pain?" Mennonite physicians need only go along with the prevailing charges to be unbrotherly. Lifeguards and firefighters, servants of the public, are not expected to ask such questions. Is it proper for Christian physicians to take advantage of the power acquired by their profession?

On the other hand, if payment is by the government or private insurance, is there a tendency toward over-use of facilities because someone else is paying the bill? Hospital usage and costs are rising rapidly and have become a burden to the ordinary person. Highly technical treatment, like heart surgery, may be effective but exceedingly expensive. Dialysis for kidney failure now costs $30,000 a year just to keep one person alive. Is this a wise use of funds when the same sum could save the lives of hundreds of Third World children?

Nuclear war. Perhaps the greatest health problem facing our globe is the threat of nuclear war. The gospel has the answer for strife: violence and war rise out of the selfishness and greed of unregenerate people. The ghastly destructive power already in the hands of arrogant and frightened people calls us to labor and pray unitedly for the overruling intervention of Almighty God. The church is universal. The church is committed to Christ the Prince of Peace.

Hope still lives. I have presented problems, not solutions. But I also have hope. When I look back over a half century of journeying with the Mennonite church, I am encouraged by the evidence of progress. I have watched the growth of the Mennonite health associations and organizations. They have grown rapidly in numbers, experience, sensitivity and influence. We are still scattered and a bit bewildered. We need to call out to each other, put our separate maps on the table and make comparisons.

The promised land had walled cities protected by armored giants bearing sword and spears. Yet the word that came to the young Joshua still holds: "Be strong and of good courage. Be not frightened or dismayed, for the Lord your God is with you wherever you go." •

Canadian Mennonite

Our beginnings in Europe. Many early Swiss Brethren of Reformation times were well-educated, and a 1526 list mentions a doctor and his wife among them. The early intense persecution of the Anabaptists led to their dispersion in more isolated rural communities. Their writings give little reference to medical affairs.

However, the Anabaptists from the beginning put a deliberately strong emphasis on community life which cared for the whole person.

Menno Simons, himself a cripple, writes to a sick saint, "May the Almighty . . . grant you a strong and patient heart, a bearable pain, a joyous recovery, a gracious restoration, or a godly departure through Christ Jesus whom we daily expect with you, my beloved sister and child in Christ Jesus."

The Dordrecht Confession (1632) in article IX refers to Jesus' concern for healing and restoration. Deacons are "to look after and care for the poor" and "honorable aged widows (following 1 Timothy 5) should be chosen and ordained deaconesses, that they with the deacons may visit, comfort and care for the poor, feeble, sick, sorrowing and needy."

The deaconess movement became a notable part of ministry among the Dutch Mennonites.

As 19th-century fortunes changed for the Anabaptists, new advances came also in health care. Peter Dettweiler, of Alsatian Mennonite parentage but resident in Bavaria, discovered a cure for tuberculosis and became the father of the sanatarium movement.

B. B. Janz said the greatest activity developed by Mennonites in Russia was along educational lines. That also seems true of Mennonites in the United States and Canada.

According to P. M. Friesen there were in 1910 approximately 400 schools and 500 teachers among Russian Mennonites.

The oldest hospital was in Muntau (1889)—a private work led by minister Franz Wall and his wife. They were deeply influenced by George Mueller's work in England. Similar efforts led the Warkentins in Waldheim, the heirs of H. H. Reimer in Ohrloff (1910). Early physicians were usually non-Mennonite.

Two institutions supported by all Russian Mennonites were the *Marien-Taubstummenanstalt* (School for the Deaf) in Tiege (1885) and *Bethania* (institution for mentally ill) in Einlage (1911). An orphanage at Grosswiede was founded in 1906. In 1909 the Deaconess Home Morija in New-Halbstadt was established for training nurses.

Canadian beginnings. The first permanent Canadian Mennonite settlements began in 1786 (Frank H. Epp in *Mennonites in Canada, 1786-1920).* Epp writes, "Like other social and practical problems, medical problems were abated by genuine neighborliness and community spirit. Every cluster of neighbors boasted a midwife and bone-setter ready, willing and able to attend to those medical needs which tea could not cure. As the 1820s approached there still were no 'medical practitioners' in any of the communities where Mennonites lived."

From early Mennonite origins, ministers (and also deaconesses and deacons) were also dispensers of medicine and other health-care counsel and services.

Tina H. Peters in *Mennonite Memories* (about the first Mennonites in Manitoba) says most ailments were somehow treated by mothers and grandmothers. Remedies were derived from "salt, vinegar, goose grease, sour cream, bran and even the lowly onion. . . . Sulphur, alum, turpentine, pure alcohol and brandy . . . apodoldac, wonder oil, *russisches Schlagwasser*, electric oil . . . flaxseed poultice . . . *Alpenkraeuter* . . ."

The early Mennonites felt suspicious to the ways of the world in health care. Birthing was done at home and total health regarded as the product of a good community. It was one part of the whole. Occasionally, some practiced anointing according to James 5.

Some new moves in Canada. At the turn of the century many more Mennonites got involved in health care. Much of this was due to Mennonites living in urban areas and tending to choose service-oriented vocations.

In the United States Mennonites moved ahead more rapidly, and the first hospitals were built at the turn of the century. Concordia Hospital (Winnipeg, 1928) was the first Mennonite health-care institution in Canada.

Since most Canadian Mennonites had close affiliations to US Mennonites, some of the new impetuses in health care were a "trickle-down" influence from the United States; others arose because of a growing discipleship among Canadian Mennonites.

"From early Mennonite origins, ministers (and also deaconesses and deacons) were also dispensers of medicine and other health-care counsel and services."

health care

Bernie Wiebe

In looking at the records of today's 60-65 Canadian Mennonite health institutions (representing about 4,500 "service units"—majority are for aged, secondly for mental health), a repeating thread occurs: A smaller group of individuals, or churches (occasionally a conference and seldom several conferences), saw a particular need and provided facilities.

A glimpse at the '40s-'70s. Again, it is difficult to separate US and Canadian developments. H. Clair Amstutz in *Mennonite Encyclopedia* says a 1947 study revealed one-third of doctors from Mennonite homes transferred to non-Mennonite churches. Some wanted a broader theology that was less dogmatic. Over half practiced outside of Mennonite communities, saying these lacked cultural or educational opportunities, or that some Mennonites were unscientific, patronized quacks and were generally unappreciative of a physician's services.

Amstutz says the Mennonite Medical Association (started by the Mennonite Church in 1946 for Mennonite physicians and medical students) was founded to work at this difficulty.

H. S. Bender writes of the Association of Mennonite Homes and Hospitals founded in 1952 as "a fellowship for counseling and inspiration, composed of representatives of most of the North American instituions included under the title."

The Mennonite Nurses Association was founded by the Mennonite Church in 1942 and put out a 16-page publication, *The Christian Nurse.*

In 1979 the Mennonite Health Association was formed as a new attempt to give fresh guidance and dialogue for Mennonites in health care. Since it was formed in the United States largely by US people, it has not been formally decided how it relates to Canadian health care. MHA currently has about 800 members; some are from Canada. There have been attempts to cooperate with the Canadian Mennonite Health Assembly. Canadian issues are not identical to those in the US.

The Mennonite Medical Association began to publish the *Mennonite Medical Messenger* in 1949. It is presently a 44-page quarterly printed in Winnipeg and represents the *MMA*, *MNA*, the recently formed *MHA* and also the *CMHA*. *MMA* is still the publisher.

World War II greatly affected Mennonite involvement in health care. Some 1,500 men serving in CPS in the United States and many of Canada's COs did their alternative service in mental hospitals, general hospitals, veterans' hospitals, in public health and sanitation, hookworm and typhus control and as volunteers for scientific experiments/research related to health.

The subsequent Mennonite mental health centers have influenced all Mennonite groups in the United States and Canada.

Mennonite overseas missionaries soon saw the overwhelming health care needs and the use of health care for missions/evangelism by our predecessors in overseas ministries.

As the interest in and respectability of health care among Mennonites grew, more institutions came into being for handicapped, retarded, halfway houses for prisoners, residences for delinquents, etc. This led to many health-care administrators, nurses, doctors, psychiatrists, chaplains, social workers, psychologists, dietitians, counselors and educators staying among us to work in their professions and to be our fellow church members.

But for the most part these people and institutions "operated in almost total isolation from each other," a brief presented to MCC (Canada) regarding the development of an inter-Mennonite Health Service Agency in 1977 quotes Dave Rudy from Cambridge, Ont. "Their involvement in organizations or associations was either on a provincial basis or with similar agencies in the United States."

In 1966, MCC (Canada) convened a meeting of Canadian Mennonite homes and hospitals. Out of it grew the Canadian Mennonite Homes and Hospitals Association (in 1975 changed to Canadian Mennonite Health Assembly—CMHA).

This loosely structured organization has met annually since 1966. Majority attenders have been administrators, directors of nursing, and chaplains.

An April 4, 1978, task force report on the "establishing of a Mennonite Health Service Resource Agency" said that CMHA people are facing issues like euthanasia, abortion, "right to die," and expressed the hope that theologians would give leadership in these areas.

What do we do now? Mennonites are deeply involved in health care. This has happened largely without direct guidance from the Mennonite conferences.

The vision of individuals, groups, congregations and sometimes conferences has been to serve the whole person through all needs for all of life.

In Canada, government funding has made it possible for many of these visions to become reality. That has brought both bane and blessing. As government funding took over, churches and conferences became even less involved. "Charity" no longer seemed a church ministry in our socialized health-care context.

Today, escalating health-care costs are creating a bind for us. Funding has reached a point where some question whether we can afford our institutions and their services.

With that a whole host of issues is being raised. Should we as Christians not be on the forefront in modeling quality, creative care versus custodial, patronizing care? Are there alternatives to institutions in our history which could give us new insights for the future (e.g. extended healing community)? Must not our church leaders and health-care leaders *together* work at some of today's thorniest ethical issues: sexuality, abortion, euthanasia, genetic engineering, creative incorporation of aging and the aged into society, handicapped, suicide, depression, stress, mental/physical/spiritual/social health models, distribution and delivery of health care to needy countries and individuals?

A personal comment. Health care is a spiritual issue that will come much more into the spotlight. We must seriously "own" this ministry and make some concrete decisions to affirm the church's role.

Erland Waltner at the 1980 MHA said, "Biblically, there is a close relationship between the concern for human wholeness in the sense of good health and in the larger sense of concern for salvation." There is a close connection between the Hebrew concept of *shalem* (health) and *shalom* (peace). I agree with those who suggest that one of the remaining hopes for humanity is the encouragement of compassion—the compassion of Jesus Christ—in us for our own selves and for others all over the globe. •

What I felt I heard

Brenda Moore

After trying to share my faith with a terminally ill patient—and seemingly getting no response—I reflected upon this experience from the patient's viewpoint. The patient had earlier professed to have "no use" for Christians.

I couldn't love you then, there was too much of me to love. I couldn't see over or beyond myself. I needed you. But the need was of my own choosing, to satisfy my inflated ego, to fill a void made by my selfishness.

The world was too small then. Someone had to dominate, to control the species. Someone had to diminish. So why not you? I was too big to shrink. You were changeable, flexible. I could crush you in my avarice and somehow you'd always survive. Your strength baffled me. Secretly I admired you.

My self-love eventually made me insane, but I knew what I believed. I destroyed, castrated and humiliated the weak, like troublesome pebbles in the road. I loved the determined ones. They gave me a challenge. But in the end, I always won.

One day death called me by name and made a dreadful inquiry of me. "What have you done with your life?" I confidently enumerated a million works, fantastic accomplishments, monumental strides. But he wouldn't be appeased.

For once I knew I couldn't win. I lamented my inability to avoid him or crush him in the way. I schemed, bartered and begged, but his grip on me increased, squeezing the life out of me.

"What other works will you accept? Surely you won't condemn me for this one thing. That wouldn't be just."

To this he replied, "You are right, it would not be just. Therefore, I will strike a bargain with you. Give yourself to me and I'll give you the very essence of life which is in me. For in death, there is life, and in life there is death."

At that instant, I thought about you. But I couldn't. I sadly closed my eyes in resignation for even in my final hour, I couldn't love you then.

Something to celebrate

Ruth Naylor

God has truly blessed
Those who can celebrate
The wholeness
Of life,
Its sorrows
As well as
Its joys.

Those who don't deny
Or try to forget
The valleys
That make the mountain tops
So majestic.

Such people glisten
Like snow covered peaks
Lifted high

Reflecting
Their Creator
Understanding the shadows
Along the slopes
That all people climb
Sharing the joy
That surfaces from
Climbing
Through storms.

God has truly blessed
Those who can celebrate
The cycle
Of light
And darkness

Of winter
And springtime

Those who celebrate, in faith,
The wholeness
Of life.

From fear to hope

Associate editor's note: The Mennonite *asked the Quintelas to share the following story after their experiences during the fall of 1980 and spring of 1981. Helen's account represents not only the fact that racial strife is still very real in some of our communities, but also how congregations can be supportive of their members in difficult circumstances.*

Helen Wells Quintela

Helen Wells, Joseph and Alberto Quintela learned the meaning of a caring community in a time of family crisis.

In the fall of 1980, Alberto, I and our young son Joseph became the victims of a neighbor family's verbal abuse, obscene language, threats of physical abuse and harassment from loud, drinking parties.

The Robinsons, as I will call them, were a chemically dependent family with a record of family abuse and attempted suicide. Soon after we moved next door to them, the Robinsons began to turn their abuse on us. On Sunday, July 19, 1981, our home was broken into and vandalized. By this time, our long ordeal with our neighbors had depleted all of our emotional and spiritual resources. We called on our church, Faith Mennonite in Minneapolis, for help.

Alberto felt we needed our church family and close friends to stay in our home 24 hours a day for a week for us to regain a sense of security in our home, to reaffirm our non-violent response to the Robinsons, and to be a witness of support and Christian community to our other neighbors who were reluctant to become involved in our situation.

The response to our vigil request was overwhelming. About 30 people crowded into our home on Friday night, and many more called to hear our story and to volunteer their time if we needed them to stay with us in the coming week. Alberto had written up a brief account of our ordeal and had made copies of this and of police reports for people to read as they came in.

When everyone was seated around our living and dining room, Alberto began the painful recounting of our months of fear and intimidation. At many points he broke into tears, and for the first time I fully realized what a terrible toll the months of our ordeal had taken on him. He recounted the language our neighbor family had used with us, and his truth on this matter had a profound effect on our friends. Alberto's recitation of the incidents created a vivid picture of the environment of abuse and violence in which we had been living.

Finally, Alberto explained our need for a seven-day continuing presence of friends in our home. In his words, "We have lost this home. We no longer feel safe here. Helen and I are asking you to help us regain our home—to help us feel at peace here again."

After Alberto's presentation, we prayed in English and in Spanish. Following the prayers, each of us lit a candle to symbolize the beginning of the peace vigil. After the candles were lit, people signed up for four- to seven-hour shifts throughout the coming week. Alberto had sign-up schedules for each day of the week. The shifts ran from 7 a.m. to noon, from noon to 4 p.m., from 4 p.m. to 11 p.m., and overnight from 11 p.m. to 7 a.m. As people finished with the sign-up sheets, they expressed their support and commitment to us.

Finally, when everyone had left, we turned to each other, a hint of joy and peace in our faces. Someone would be back at 7 a.m. Saturday to begin the peace vigil. In reviewing the sign-up sheets, we discovered all but two spaces were filled for the next seven days, and we already had numerous people who had called and asked to fill those spaces that were left. We were not alone anymore. We could already feel our church's and our friends' presence of love and support.

The vigil was an experience of Christian response that will always live within us. Indeed, it was much like an extended family experience. Mealtimes became communal gatherings of worship. We came to know many of our church members and friends in a new way, as we shared our feelings and past experiences with them, and as they shared their lives with us. Among other topics, we discussed Christian response to violence. We discussed Christ's teachings that we should love our neighbors and our enemies. We prayed together.

Eventually in August 1981, Alberto, Joseph and I were forced to move from our home after an arsonist gutted our garage and destroyed its contents, including our car. We are still in the healing process from the months of abuse and turmoil. But we know that there is a group of people who recognizes our needs and who understands our feelings. Our brothers and sisters in Christ are with us. Through them we feel Christ's love and presence in our lives.

The words of John 14:27 are as if spoken to us today: "Peace I leave you; my peace I give you. I do not give you as the world gives. Do not let your hearts be troubled and do not be afraid."

Pastor Freeman Miller of the Diamond Street Mennonite Church, Philadelphia, read aloud a statement opposing the arms race and evacuation planning at a recent meeting of the Philadelphia City Council. The council was discussing response to the federal government's evacuation plans in case of a nuclear emergency and heard testimony from experts in several different fields, as well as from church and civic groups. At the conclusion of the daylong hearings, the council rejected the use of federal funds for evacuated planning and unanimously adopted a resolution supporting a bilateral freeze on manufacture, testing and deployment of new nuclear weapons.

A leading Soviet writer has come under sharp attack for suggesting ever so timidly that there might be a God, reports Anthony Barbieri, Jr., Moscow correspondent for the *Baltimore Sun.* Vladimir A. Soloukhim, a famous poet and essayist who has been a member of the Communist Party for 30 years, wrote that "in the 20th century there is no doubt for every reasonable person that a supreme reason exists in the world, in the universe, in life." He made the assertion in *Nash Sovremenik*, a widely read Soviet literary journal.

NEWS

Selective Service regulations 'unacceptable'

Newton, Kan.—Robert Hull, secretary for peace and justice for the General Conference, has called on GC individuals and congregations within the United States to write or call their congresspeople about the newly announced Selective Service regulations *before July 7*.

The regulations, according to Hull and representatives of Mennonite Central Committee Peace Section, are gravely inadequate in protecting the constitutional rights of conscientious objectors.

Hull received a copy of the new regulations on June 10. "I urge individuals, congregational peace committees, parents of potential COs and all concerned to respond to this urgent notice immediately," he said, citing the following four reasons for opposition to the current proposals:

1. Alternative service jobs are to be "prioritized" in order to provide civilian support of military mobilization needs. Only after "priority" jobs are filled will COs be able to seek approval of their own alternative service program employment.
2. Such a program may make it impossible for conscientious objectors to perform alternative service with a GC or inter-Mennonite ASP, because, if qualified, they would be required to perform mobilization priority work.
3. The alternative service program will be administered by active duty military reservists, not denominational personnel as has been the case with previous church-related ASPs.
4. Inadequate provisions have been made to protect the constitutional rights of alternative service workers within a program operated by military personnel.

In a June 8 letter to denominational representatives, MCC Peace Section executive John Stoner points out that "on July 7, these regulations will go into effect if Selective Service does not choose to change the regulations or delay. Time is of the essence."

"Now is our most important opportunity to register our deep concern over the current direction of Selective Service planning for CO alternative service, a direction I would charactize as 'civilian non-combatant service' — CO service designed to directly further the war effort," said Hull.

"Persons should implore their US representatives and senators to investigate the plans being made for alternative service, urging them to refuse further support appropriations for the current proposals until the Selective Service System meets with CO community representatives to devise a new, more workable plan," he added.

> *"If we tarry, we betray our people."*

Despite repeated requests from denominational representatives for consultation on the matter, officials of the SSS have so far refused to modify their present direction or even meet with those concerned, although SSS director Thomas K. Turnage has invited written comments to the proposed regulations.

Mennonite historian Robert Kreider, in a June 5 letter, urged that "MCC speak clearly and forcefully to Selective Service, appropriate congressional offices and the President that these regulations are unacceptable. Selective Service, unfortunately, has not heeded our counsel . . . over the past two years. SSS is inviting great problems if it ever attempts to administer a program under these regulations.

"Nowhere are the rights and privileges of the CO (except for postponement) clearly identified in one place: rights to his file, rights to civilian judicial appeal and review, rights to counsel, etc. . . .

"CO convictions and decisions are often communal convictions and decisions. There is no recognition that the CO is part of a CO community. The CO, under these regulations, stands alone, stripped of his communal connections, . . . liable to be sent into whatever form of non-combatant service that SSS may choose.

"This Selective Service planning now appears to me more frightening and more unacceptable than I had dreamed. I believe that we are up against bureaucratic power bent on containing and decimating the CO community. We have only 30 days to act. If we tarry, we betray our people."

The National Interreligious Service Board for Conscientious Objectors, based in Washington, has urged especially those individuals who are constituents of members of either the House or Senate appropriations subcommittees on HUD--independent agencies to ask those members to delete funds requested by Selective Service for the development of the proposed alternative service program.

Hull's office in Newton stands ready to assist individuals in obtaining information about the new proposals or registering their opinions with their congresspeople. *Larry Cornies*

Despite claims to the contrary, the Nestle Corporation continues to break the World Health Organization's infant formula marketing code, says the group which initiated the world Nestle boycott in 1977. Since May 1981 when the WHO-UNICEF code was adopted, more than 200 code violations by Nestle have been reported, charged Douglas Johnson, national chairman of the Infant Formula Action Coalition.

A recent parliamentary committee in Canada estimated that one in 10 women are beaten by their husbands (or unmarried partners) and that relatively little is done to help them. According to the committee, police often do not respond to calls that relate to male-female disputes and even when arrested and charged, the husbands are often not testified against by their wives, since that could mean loss of income or because of hope for reconciliation. Judges too seemed reluctant to deal rigorously with the problem. The committee stressed the importance of emergency shelters to which women can flee, usually with their children.

The US nuclear submarine *Corpus Christi* was renamed *City of Corpus of Christi*. The change followed protests from church people and others. The Latin words, meaning "body of Christ," are also the name of a Texas town.

MCC complies with request to withdraw from El Arish

Akron, Pa. (MCC)—On April 30 Mennonite Central Committee officially ceased its involvement in four rural community development programs in the North Sinai community of El Arish, in compliance with a Feb. 2 directive from the Egyptian government. The directive, which instructed MCC to terminate or transfer its El Arish projects, restricts MCC's involvement in Egypt to church-related institutions.

Despite real disappointment that MCC must leave the area and forsake its development projects there, personnel are encouraged that three of the four projects will continue with new leadership.

Rachel Hess Maust tends rabbits which MCC distributed to needy residents.

The El Arish Needlework Program has become the private enterprise of a Cairo boutique owner, reports Elaine Strite Hess of Lancaster, Pa., who has worked with the project since 1979. Madame Shahira Mehrez, a professor of Islamic art and architecture at Helwan University, has been running that program since April 1.

"A well-known connoisseur of Egyptian folk crafts, Mme. Mehrez . . . is committed to the self-help ethos of the project. As indicated in the sales agreement signed with MCC, she is pledged to return 75 percent of the profits to the producers each year," Hess says.

A second program was a rabbit distribution project initiated early in 1981 by Dennis and Rachel Hess Maust of Harrisonburg, Va. Managed in cooperation with the Ministry of Social Affairs, the project sought to provide a ready source of protein and/or cash to needy families in El Arish.

The Ministry of Social Affairs personnel selected the recipients from the welfare rolls of El Arish. MCC delivered the rabbits to the families and provided follow-up services and instruction about hutch building, feeding and care of rabbits.

MCC's work with the El Arish Irrigation Project at El Salaam Village was completed by April 30, although several finishing tasks remained. The Ministry of Land Reclamation has assumed responsibility for the water supply and irrigation systems.

MCC's fourth project in El Arish was a new project begun in late 1981 to research the potential for the expansion of the local carpet weaving enterprises. Dennis Maust, observing that the local weavers could increase production if additional markets were located and less expensive spun and dyed wool were readily available, began attempts to locate markets in Cairo, to secure wool in bulk and to teach wool dying. This project was terminated April 30.

The government's directive to leave El Arish came at a time of heightened security concerns in Egypt following the outbreak of sectarian violence and the assassination of President Sadat last year. The reasons for the directive appear to be related to circulating reports which mistakenly identified MCC as the "American Missionary Society" engaged in evangelistic activity. Proselytizing by certain fundamentalist organizations has reportedly upset Christian as well as Moslem groups in the country.

As a result of communication with MCC country representive David Osborne of Hesston, Kan., Paul Myers, MCC secretary for the Middle East, and others, the Egyptian government has acknowledged that MCC is instead a "charity" organization. The results of this change in MCC's identity are not yet known.

MCC is urging that future development work by MCC not be ruled out by the government. But Myers adds, "If on the basis of accurate information the government still decides it doesn't want us in certain areas, we will accept that."

At the time of the Feb. 2 directive from the Egyptian government, three couples were involved in the El Arish projects. Don and Elaine Strite Hess, whose MCC terms were scheduled to end June 1982, are returning to North America. Harry and Kathe Harder will spend the last year of their MCC assignments working with the West Bank team. Dennis and Rachel Hess Maust, whose terms will end July 1983, are in Cairo waiting reassignment.

Government actions have not affected the activities of MCC workers elsewhere in the country. Most of the remaining 20 workers continue serving in hospitals and schools connected with the Coptic Orthodox and Coptic Evangelical Churches.
Charmayne Denlinger Brubaker

New Dawn Development Center celebrated its fifth anniversary April 17, with about 120 people in attendance. The center was started by Otto and Elaine Dirks in Hwalien, Taiwan, as a ministry to mentally retarded children and their families. It serves those who are in the trainable range—able to learn slowly but not able to enter public school's special education classes. Children have combined activities as well as divided classes. At right, New Dawn students play a rhythm band number.

Graduate level Bible and theological courses will again be taught this fall, winter and spring in the central Kansas area. The program, now in its third year, is sponsored in conjunction with the Associated Mennonite Biblical Seminaries, Elkhart, Ind. The fall course "The Person and Role of the Pastor" will be taught by Robert J. Carlson, director of pastoral services at Prairie View Mental Health Center, and will be compacted over two weekends, Sept. 24-27 and Nov. 5-8. A January course, "A Theology of Peacemaking," will be taught by LeRoy Friesen. John Esau will teach "Apocalyptic Literature and the Book of Revelation" in the spring.

AMBS graduates 56, boards hold spring meeting

Elkhart, Ind. (AMBS)—Associated Mennonite Biblical Seminaries' 1982 commencement speaker Henry Rempel told graduates that the journey they have undertaken in the service of the Lord "is in essence that of a hitchhiker."

Rempel, professor of economics at the University of Manitoba, Winnipeg, addressed the graduating class May 29 on "Penniless, We Own the World."

"The nature of your ministry," he told the grads, involves "maintaining a reputation while living a life that invites ridicule. The world sees us as penniless, but the fact is we own the world."

He challenged the common notion that freedom comes from the possession of property or that real life consists of "one big game of one on one."

He said grads offer in their ministry "a clear conscience," an ability to contemplate death without misgivings, the ability to be filled with joy and the ability to "enrich the lives of others," as exemplified by Jesus' self-giving.

Rempel addressed the situation faced by North American society by describing a common set of afflictions faced by the post World War II baby boomers now ages 23 to 33. In the emphasis on job training over education, for instance, they are saying, "Give us a chance to merely compete one on one," he said.

It is tempting for such individuals to drop out, Rempel said, and deny their heritage and become "modern day Esaus," giving themselves over to big corporations for the sake of trinkets dangled before their eyes.

He told the grads to go about their ministry, "the battle of faith," in such a way that you are not a stumbling block," but as "ones who have faced death. Never lose sight of the fact that you are able to enrich the lives of people. You own the world," he concluded.

Fifty-six persons made up the graduating class. Dean Jacob W. Elias presented the candidates and Goshen Biblical Seminary president Marlin E. Miller and Mennonite Biblical Seminary president Henry Poettcker conferred the degrees.

Eight of the grads completed the one-year Certificate in Theological Studies, a program designed to equip persons for stronger participation in the life of the church and to serve those who, while planning to go on to graduate or professional training, desire a better understanding of the Christian faith, the church's ministry and the Anabaptist-Mennonite commitment in faith and work.

Four persons received the Master of Arts in Peace Studies degree, a two-year program to provide reflection and action in the area of the church's ministry of reconciliation and peacemaking.

Forty-four persons completed the Master of Divinity degree. This three-year program seeks to equip women and men for effective participation in pastoral, teaching, counseling, church planting, cross-cultural and research ministries.

The AMBS boards met May 27-29. In the concluding meeting on Saturday morning, MBS board member Helen Kruger spoke of images of people, places and selves which reflect certain things about the person or place.

The boards took action to appoint Marcus Smucker and Thelma Groff as co-directors, each half-time, of field education and spiritual formation. Their terms begin July 1982 and run to June 30, 1984. Smucker, GBS board chair, resigned that post to accept the appointment. Board vice-chair Evie Shellenberger, Paoli, Ind., was appointed to lead the board until its fall reorganization.

Roelf Kuitse was appointed to a half-time, four-year term as missions professor, beginning July 1, 1983. He has completed four years as director of the Overseas Mission Training Center.

The boards also appointed Elmer M. Ediger to adjunct administrative faculty. He has already been appointed program coordinator of the conference-based Seminary Education Board in the Great Plains (Kansas), a cooperative program between conferences and seminaries. *John Bender*

Homecoming celebration

Former pastors, members and friends of **Bethlehem Mennonite Church**, Bloomfield Mont., are cordially invited to attend a homecoming celebration on July 18, 1982. This celebration is planned to recognize our former pastors.

The worship-communion service will be held at the church, beginning at 9:30 a.m., followed by a fellowship dinner in the church basement.

The 2:30 p.m. time of sharing and visiting and the 7 p.m. sharing program will be held at the Eastern Montana Bible Camp. A carry-in sandwich and salad supper will be at 5:30 p.m. Th dishes, utensils and beverages will be provided.

For more information contact:
Myron Schultz
Bloomfield, MT 59315.

Church celebration

Plans are being made to celebrate the beginning of the **First Mennonite Church in Indianapolis.** Everyone who has been involved here during the past 30 years is invited to participate. The celebration will start Saturday, Aug. 14, 1982, at 7 p.m. with a program at the church. We will continue on Sunday with worship at 9:30 a.m., followed by a fellowship or carry-in meal at noon. There will be limited lodging available in homes. R.S.V.P. by July 15.

For further information and/or reservations, write:
First Mennonite Church
2311 Kessler Blvd., N. Drive
Indianapolis, IN 46222.

Margaretha and Menno Ediger, pastors in Markham, Ill., and team couple with Mennonite Marriage Encounter, lost their home on May 22 in a blaze that took a total of four houses. The fire was allegedly ignited by a man with a lighted cigarette working on a car in a garage. The fire spread to a 20-gallon container of gasoline which exploded. The Edigers' house and some of its contents were insured by HILFS-plan of Yoder, Kan. The community Mennonite Church, where they pastor, has rallied with enough other material support to meet their needs.

Transcultural Seminar, a course in international development, will be offered on the Bethel College campus, North Newton, Kan., June 28-July 9. The course is open to anyone interested in any aspect of international development who desires to learn about other cultures and world problems. Participants may enroll in one of the following tracks: agriculture, education, global health issues, nutrition or general development. Participants must attend both day and evening sessions. For more information, contact the Bethel College Admissions Office, North Newton, KS 67117, phone 316/283-2500.

The Bible quiz team of West Swamp Mennonite Church, Quakertown, Pa., under the direction of Carol Linberger, won first place in competition between the Franconia Conference of the Mennonite Church and the Eastern District Conference of the General Conference. The competition began in October 1981 and ended in April. The Gospel of John was the topic studied by all six teams.

Ecumenical festival promotes unity 'from below'

Ottawa (Meetinghouse)—"A risky adventure in evangelism" is how one of the organizers introduced the Christian Festival held here May 20-24. The four days of study, celebration and proclamation drew nearly 10,000 people. Among the 17 official sponsoring groups was the Ottawa Mennonite Church.

In mass meetings, a smorgasbord of workshops and exhibits, mostly mainline churches in Canada, joined efforts to go public with their faith. The event was hailed as "a first." Previous ecumenical efforts here have been project and study oriented, often involving people "at the top." The hope for the festival was that it might be the start of ecumenism from below and that celebration and witness might be joined to the study.

The major meetings were marked by worship and music; a specially commissioned festival hymn became a rallying point in the large arena. Speakers for the mass meetings included Herbert O'Driscoll, Chuck Colson, Jean Vanier and Paul-Emile Leger.

Workshops were organized in 13 streams, such as Christians and the arts, worship and prayer, peace and disarmament, refugees, and science and faith.

According to Don Friesen, minister of the Ottawa Mennonite Church and a member of the organizing committee, the three-year planning process was marked by a basic tension. Should this be an "in house" event with an emphasis on the coming together of Christians, or should the emphasis be on evangelism and witness?

"My motivation for getting involved," said Friesen, "was that many of my peers are not involved in the church. . . . For me the mission of the church is important; ecumenism will follow."

Leonard Gerbrandt, also on the planning committee as a representative of the Ottawa Mennonite Church, voiced similar motivation. "I see this festival as one form of outreach to disaffected Christians . . . a forum to come to grips with issues." *Ron Rempel*

The festival logo, created by Leonard Gerbrandt

"The disciple cannot fulfill discipleship alone. He can fulfill discipleship only within community."*

Mennonite Mutual Aid

This belief, stated by Mennonite historian and archivist Leonard Gross, is one Mennonites share.

And it's at the core of Mennonite Mutual Aid. MMA is one kind of community in which Mennonites work together toward discipleship.

As we do this, we become a family, where each member is not only a parent or child in a nuclear family, but is also a member of a church family, the MMA family, God's family.

To strengthen this message, MMA has chosen a new logo. The design, four people within a circle, suggests the essence of Mennonite Mutual Aid: **we join together as a community of Christians, supporting and sharing with each other.**

That's our tradition . . . and our ongoing mission.

*From the CBS television broadcast, "For Our Times, Called to One Hope," a report of the Mennonite Church Bowling Green '81 Assembly.

1110 North Main Street Post Office Box 483 Goshen, IN 46526

Child malnutrition in the United States: Several pediatricians in Boston announced recently that they have seen a noticeable increase in child malnutrition since the Reagan administration's first round of budget cuts, "It's hard to watch kids starve, but that's what we do," said Jennifer Rathbun at Children's Hospital Medical Center. Ten percent of the children treated at the hospital now suffer from some degree of malnutrition, she said.

Denver area religious leaders have expressed "outrage" at the continuing roundup of alleged illegal aliens. Four bishops and almost 100 priests, nuns and ministers have signed a statement calling the crackdown on aliens from Mexico a "reign of terror" against "dark-skinned" people. The statement complained that the Immigration and Naturalization Service "raids subject American citizens of Hispanic ancestary and legal aliens to abuse at the hands of federal and local law enforcement personnel, and a reign of terror has been created in many of our neighborhoods."

The North Danvers (Ill.) Mennonite Church will host a homecoming weekend July 31-Aug. 1. It begins visiting and recreation at 2 p.m. on Saturday (July 31), "an old Central Conference wiener and bean supper" at 5:30, followed by an ice cream social and band concert at the Danvers park. A special Sunday morning worship service will be followed by a noon meal and afternoon program. A recently completed history of the church will be distributed. Anyone interested in the church is welcomed.

'Over 65' does not mean 'on the shelf'

Newton, Kan. (IMCA)—In 1900, one out of 25 people was age 65 or older. That figure climbed to one out of nine by 1980, and will increase to one out of five or six when the "baby boom" generation, now in their thirties, reaches retirement age.

What are the desires and needs of these persons? Elderly consultants to a task force on aging in Newton, Kan., commented, "We are not old people, but *persons* growing older." They expressed the desire to counteract the idea of putting those over 65 on the shelf, the need to be useful, to do something meaningful, to preserve self-respect and independence, the desire to transmit wisdom, to achieve the role of "elder statesman," to have intergenerational contacts, to have a full life. They wondered why retired persons are expected to work for nothing, indicated feelings of rejection, noted that age is often a barrier to employment, but that they are often asked, "What are you doing now?" They showed some concern about health but pointed out that "you can't generalize about older people."

With only 5 to 6 percent of those over 65 living in nursing or retirement homes, churches and communities are asking what can be done to meet the needs of the 95 percent of older persons who compose 15 to 25 percent of the average congregational membership and 11 percent of the population. Most communities have senior centers and offer a variety of other services to people over 65.

Some congregations are organizing to examine the situation and plan with older persons for ministries with the elderly. They are conducting local surveys to discover specific needs and seeking or developing community resources to meet these needs, coordinating their efforts with those of other community agencies. Among the possibilities that can be developed are those which involve intergenerational activities, those which involve older persons in helping themselves and each other, those which involve services to the frail elderly, educational programs, preretirement planning and attitude changing activities.

Examples of intergenerationsl activities are "heritage centers" where older and younger persons share hobbies, crafts, environmentally sound ways of living and stories of past and present as elders help youth with homework or offer tutoring services. They might include baby-sitting, participating in day-care programs or adopting each other in a grandparent-grandchild relationship. As needs are examined, perhaps elders can develop relationships with single-parent families or nuclear families distant from their own relatives, with teenage mothers or with delinquent youth.

Some churches could become fitness centers in which youth groups plan regular activity programs with older groups where they join together in health-building physical activities and exercises with music and fun. This could maintain physical fitness for both groups and lead to one-to-one sharing where the similar needs of youth and elders are met for both—of someone to listen to them sympathetically, of someone to care for them, to help them find out who they are in their changing life situation, what their role in society is now and what the future holds for them. Youth and elders often develop a rapport because of similar concerns.

Many community programs already involve older adults helping each other, such as in senior centers, congregate meals, meals on wheels, transportation services, shopping assistance, home repairs, telephone reassurance, friendly visits, various health services, information and referral, legal and tax counseling services. Some of these programs are being limited by federal funding cutbacks so other innovative programs are needed. Often seniors need to be sought out and invited to use these services.

Adults helping each other could include a job clearinghouse where those who need services and older people desiring employment or willing to volunteer can match their needs. Data indicate a need and desire for paid employment on the part of many older persons as well as a substantial involvement in volunteer activities.

Assistance to the frail elderly could be given by developing adult day-care centers, adult family homes for foster care, chore services, shopping services, homemaker and home-health aide services, personal grooming assistance, in-home physical therapy, talking books or reading services, and many others.

Educational activities could include adult education classes in many kinds of arts, crafts and skills, in consumer education, financial counsel, preretirement planning, safety education, driver refresher courses, etc. Thought could be given to a "free college" where elders share skills and information with each other—giving lessons in golf or cooking-for-one, retired lawyers sharing basic legal information, doctors or nurses offering health and nutrition classes, pastors or teachers teaching Bible classes and counseling younger generations, businessmen helping retirees start home businesses or self-employment occupations.

There are possibilities for studying many issues of current concern. *Martha F. Graber*

Mennonite Central Committee (Alberta) has moved its office facilities to 76 Skyline Crescent N.E., Calgary, AB T2K 5X7. Its phone number is 403/275-6935. The building accommodates the central MCC (Alberta) offices, SELFHELP Crafts, Material Aid, Choice Books, M2 Prison Visitation, Mennonite Mutual Relief Insurance, Mennonite Foundation of Canada and the Conference of Mennonites in Alberta.

H. Lamar Gibble, one of the US church leaders who attended the world disarmament conference in Moscow, criticized the press for focusing on human rights issues and misquoting Billy Graham, and ignoring the formulations of the conference. Gibble, a staff member of the Church of the Brethren, said all US participants were urged by US government officials to use the conference to pressure Soviet authorities on human rights issues. "We have as heavy an agenda working in these areas (human rights) . . . , but no attention is given by the press until we have a conference like this—which flies in the face of the US agenda of arms buildup," he said.

A United Nations working group is preparing a Convention on the Rights of the Child. The current draft, however, does not include the reference to protection before birth which appeared in the 1959 UN Declaration on the Rights of the Child. Officials of the External Affairs Department say that the new convention will not indicate when a human being becomes a "child." That will be left for individual states to interpret as they choose.

Human sexuality study committee welcomes assistance

Newton, Kan. (GCMC)—The joint human sexuality study committee of the General Conference Mennonite Church and the Mennonite Church is open to receiving help with its work from members of those denominations, especially with respect to often neglected topics such as sexuality and aging, sexuality and the physically handicapped, and sexuality and the mentally retarded.

At its second meeting in Chicago on May 15-17, the joint committee organized itself, electing Wilmer Martin as first chairperson, Sue Goerzen as second chairperson, Lois Janzen as secretary and Herta Funk as project manager.

Before the next meeting on Oct. 8-9, committee members will do some preliminary writing on the following topics: "Theology of the Body and Sexuality" (Howard Charles and Willard Krabill), "Singleness and Sexuality" (Wilmer Martin, Sue Goerzen and Elsie Steelberg), "Married Sexuality" (Naomi Lederach and Enos Martin), "Sexuality of the Formerly Married" (Enos Martin), "The Meaning of Celibacy" (Lois Janzen), "Masturbation" (Sue Goerzen), "Homosexuality" (Wilmer Martin, Sue Goerzen and Elsie Steelberg), "Other Expressions of Sexuality" (Willard Krabill) and "Theology of Christian Experience: Congregational Processes for Working Redemptively" (David Helmuth).

Persons who feel they can make contributions to these or other areas of study should contact any of the committee's members or denominational staff persons.

General Conference committee members are Ken Bauman, Berne, Ind.; Sue Flickinger, Phoenix, Ariz,; Sue Goerzen, Harrow, Ont.; and Elsie Steelberg, Wadsworth, Ohio. David Schroeder of Winnipeg has resigned because of illness in the family.

Mennonite Church members are Howard Charles, Elkhart, Ind.; Willard Krabill, Goshen, Ind.; Lois Janzen, San Francisco; Namoi Lederach, Hesston, Kan.; Enos Martin, Elizabethtown, Pa.; and Wilmer Martin, Waterloo, Ont.

GC denominational staff persons include Vern Preheim, GC general secretary, and Herta Funk, director of adult education.

Pastor needed

Cedar Hills Mennonite Church requires a pastor, starting late summer.

Please send inquiries to:
Isaac Bergen, congregational chairman
12738 96A Ave.
Surrey, BC V3V 2B4.

Pastor needed

Zion Mennonite Church, Souderton, Pa., is seeking applications for the position of pastor. The position will be part of a two-person team sharing all aspects of the pastoral ministry. The position is available immediately.

Please reply to:
Floyd E. Saner
Zion Mennonite Church
149 Cherry Lane
Souderton, PA 18964

Pastoral opening

Pleasant Oaks Mennonite Church, Middlebury, Ind., has an opening for the position of full-time pastor. The church is located in a small semirural community approximately 12 miles from Goshen and Elkhart. The membership is 125.

Please contact:
Tony Hurst, pastoral selection committee
13199 Twin Oaks Dr.
Middlebury, IN 46540
Telephone 219/825-5445.

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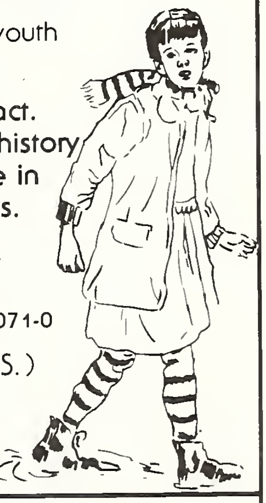


Faith and Life Press
Box 347, Newton, KS 67114

A Peace Revival Camp Meeting is being held July 19-24 at Coal Creek Canyon, Colo. Resource persons include Jim Wallis, editor of *Sojourners*; Elizabeth McAllister from Jonah House; LeRoy Friesen of Associated Mennonite Biblical Seminaries; and Bill Durland of the Center on Law and Pacifism. Cost is $60 for adults, $45 for students, $150 maximum for families. Fee includes simple meals with preparation and serving tasks shared by campers and staff, dormitory bed and space for tents and campers. Register by July 1 by writing to Peace Revival, 5927 Miller, Arvada, CO 80004.

Hill City #57 CPS reunion will be held Saturday, Aug. 21, at Camp Menno Haven near Tiskilwa, Ill. For information or address changes, please contact Clair Yordy, Graymont, IL 61743.

The 114 volunteers who contributed more than 5,000 hours of service to Bethel Deaconess Hospital and Home for Aged, Newton, Kan., from May 1, 1981, to April 30, 1982, were honored at the annual volunteer appreciation tea in the fellowship hall of Sister Frieda Memorial Chapel. Mildred Klassen, activities director and home volunteer director for the home for aged, reported that the 81 home for aged volunteers contributed 3,639 recorded hours during the year in service to home for aged residents.

RECORD

MINISTERS

Michael Bogard has accepted a call to serve as interim pastor of Salem-Zion Church, Freeman, S.D. Bogard and his wife, Marlene, have given leadership at Swan Lake Christian Camp in South Dakota. He has been enrolled at Associated Mennonite Biblical Seminaries, Elkhart, Ind., for two years.

Robert Ewert will become youth pastor at Bergthaler Church, Morden, Man., Aug. 1. Ewert has graduated from Canadian Mennonite Bible College, Winnipeg.

Henry Harder, pastor at North Kildonan Church, Winnipeg, will become pastor at Whitewater Church, Boissevian, Man., Sept. 1.

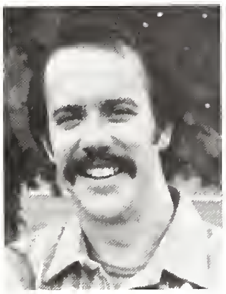
Tadayuki Ishiya was formally installed as pastor of the Hiroshima (Japan) Mennonite Church April 4. Takeomi Takarabe, chairman of the Japan Mennonite Christian Church Conference, led the service. Ishiya was sent to Hiroshima by the JMCCC in March to help in evangelism and church planting.

Rudolph and *Elvina Martens* began April 4 serving Bethel Church, Hammon, Okla. They served 18 years as missionaries to Zaire under the Commission on Overseas Mission. They have also served in pastorates in Comins, Mich., and Wayland, Iowa. Rudy is a graduate of Mennonite Biblical Seminary, Elkhart, Ind. Elvina is a medical doctor.

Lloyd Ratzlaff will begin as pastor at Nutana Park Church, Saskatoon, Aug. 1. He has seven years experience as pastor of Evangelical Mennonite Brethren churches in Winnipeg and Morris, Man.

Roger and *Cay Siebert* have accepted a call to be pastors at First Church, Hillsboro, Kan., beginning in September. Roger has been pastor at Grace Church, Pandora, Ohio, for nine years. He also served pastorates in Bedminster, Pa., and Inman, Kan.

Mark Winslow will resign as associate pastor at Grace Church, Chicago, Sept. 1.


Bogard

Ishiya

Driedger

Garber

Friesens

WORKERS

Allan Bartel has been named director of Rocky Mountain Camp, effective Sept. 1. He succeeds Frank Brunk, who leaves after 20 years of active association with the camp.

Esther Driedger, Mayfair Church, Saskatoon, is beginning a term as a local voluntary service worker in the MCC (Canada) headquarters office in Winnipeg. She served with MCC from 1967-69 as a psychiatric aide in Hagerstown, Md. She is the daughter of John and Helen Driedger of Saskatoon.

Ferd and *Viola Ediger,* North Star Church, Drake, Sask., recently returned from Tokyo, Japan, where they served as COM missionaries since 1953. Since 1965 they taught English in a self-support arrangement to allow more contact for Christian witness. The Edigers main assignment in recent years was working with Anabaptist Center. They now make their home in Drake.

Phil and *Kim Friesen,* Bethel Church, Mountain Lake, Minn., COM missionaries to Taiwan since 1977, returned for North America assignment on April 22. The main focus of their first term was language study, and both were involved in teaching and counseling.

Ike Froese, former executive secretary of the Conference of Mennonites in Canada's Native Ministries, will begin this fall as teacher and Christian education coordinator at Elim Bible Institute, Altona, Man.

Anne Garber, First Church, Urbana, Ill., left April 30 for an initial three-year assignment as a translator in Upper Volta, under the auspices of the Commission on Overseas Mission and Africa Inter-Mennonite Mission. Having earned a doctorate in linguistics from the University of Illinois in 1981, Garber will be involved in linguistic analysis, language translation and literacy. She is the daughter of

First Mennonite Church, Saskatoon, had an "elevator dedication service" on Dec. 13, 1981. At an annual meeting earlier in 1981, the Year of the Disabled, the congregation decided to install an elevator. Construction began in August. The elevator was paid for by the end of the year. Kornelius Goerzen, 91, a wheelchair user and a charter member of the church, used the elevator on Installation Sunday.

The Confraternidad Evangelica Latinoamericana (CONELA) was formally organized at the Evangelical Consultation in Latin America held in Panama City, Panama, in late April. The 154 official delegates voted unanimously for the action. The announced purposes of CONELA are to promote evangelization, theological reflection from the evangelical perspective, and cooperation among evangelical churches at all levels. In addition, it will assist the churches of Latin America to apply biblical perspectives in responding to the social needs of the area.

On Sunday, May 2, the 420-member congregation of Steinbach (Man.) Mennonite Church celebrated a special thanksgiving and mortgage-burning service to mark the occasion of the final payment on their church building. Cost of the building was $260,000, of which $90,000 was collected prior to construction.

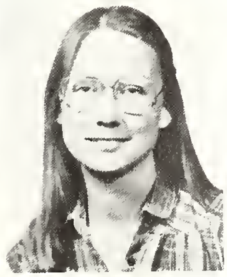
Garvin

Hull

Liechtys

MacDonalds

A. Liechty


G. Wiebe

Leonard and Doris Garber of Fredericton, N.B. She spent the last school year at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Jean Garvin began a two-year Mennonite Voluntary Service term April 15 as program director of Pleasant Valley Outdoor Center, Woodstock, Ill. PVOC is a retreat and educational center for low-income residents of the larger Chicago area. Garvin is a 1982 graduate of San Francisco State University with a master's degree in recreation. Her parents are Noel and Sarah Garvin of Greensboro, N.C.

Carl Good has been named director of Mennonite Mental Health Services, beginning July 1. Good, a psychologist and ordained minister, succeeds *Vernon Neufeld,* who was MMHS director since 1967.

C. M. Kathleen Hull, Home Street Church, Winnipeg, has begun a 19-month assignment as assistant director and performer with the MCC Players, a Mennonite Central Committee drama group which will perform in North America during fall of 1982 and early 1983. She is the daughter of Lloyd and Charlotte Hull of Sydney Mines, N.S.

Anna V. Liechty, First Church, Berne, Ind., who served under COM in Zaire for 35 years, returned there in May for a one-year assignment, replacing *Mary Epp,* who is on North America assignment.

Carl and *Sandra Liechty,* First Church, Berne, Ind., COM missionaries in Japan, will return July 19 for a brief North America assignment. They have served in Japan in 1963-64, 1969-74 and now since 1978. The Liechtys assist the Tokyo Area Mennonite Churches as laypersons.

Wayne and *Brenda MacDonald,* Mayfair Church, Saskatoon, have completed a three-year assignment under COM in Taiwan and are to return to Saskatoon in July. As "mission associates," the MacDonalds served as teachers in the Hwalien Christian School.

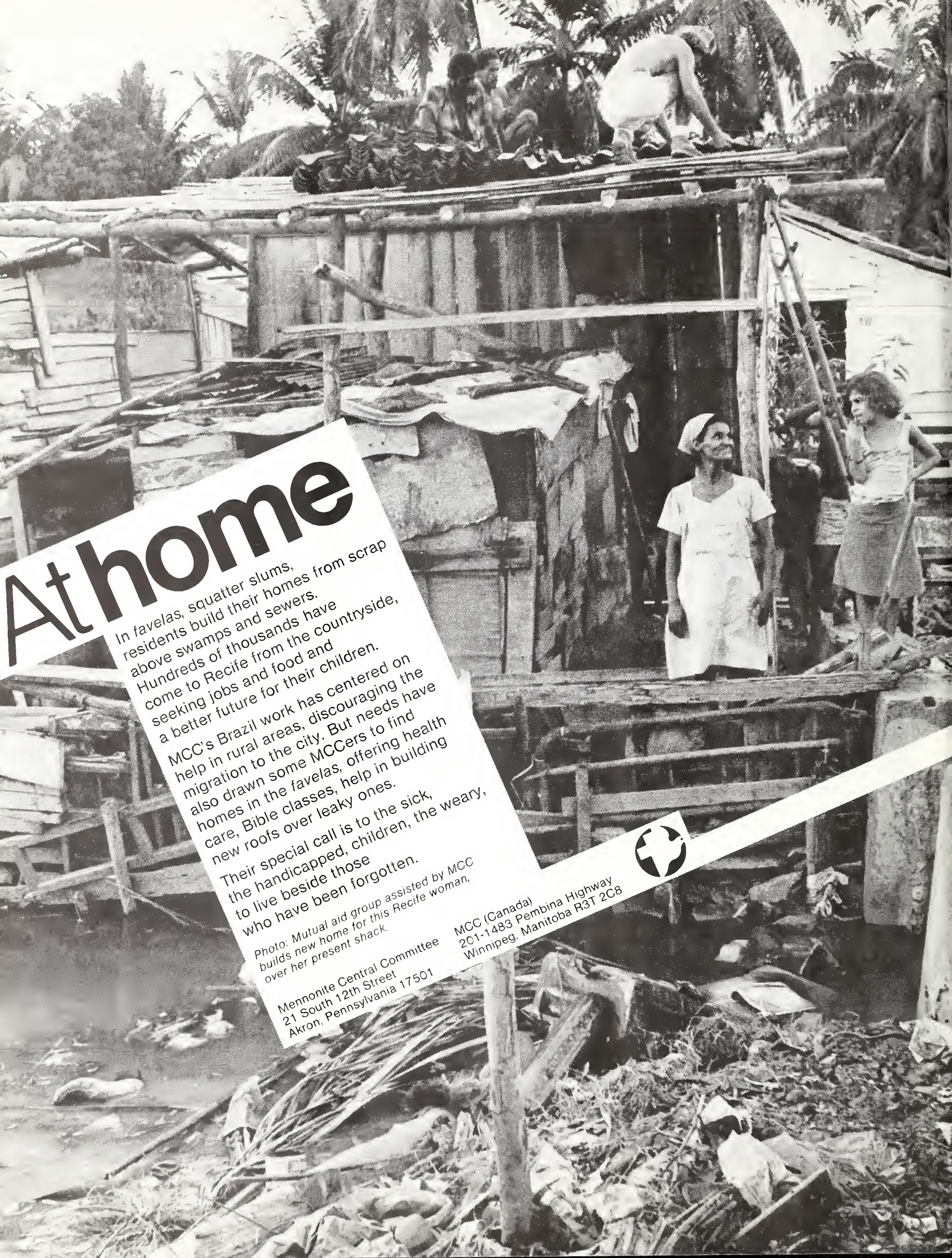
Stan Miller, Covenant Church, Hesston, Kan., has begun a six- to 12-month assignment with Mennonite Central Committee in San Marcos de Ocotepeque, Honduras. He is housing construction supervisor for a refugee camp there for Salvadoran refugees. A carpenter, Miller has a bachelor's degree from Goshen (Ind.) College in math and Spanish. He is the son of Eli and Irene Schrock Miller of Huntsville, Ark.

Bruce and *Susan Wiebe,* Bergthaler Church, Winkler, Man., have begun a three-year MCC term in Santa Cruz, Bolivia. Bruce will be administrator of the Mennonite Home there and Susan will be a nurse. Bruce served with MCC in its PAX program in Zaire from 1969-71. Susan has a diploma from Victoria School of Nursing in Winnipeg. Their parents are Peter and Margaret Wiebe and Jacob W. and Susanna Thiessen, all of Winkler.

Gail Wiebe, Emmaus Church, Whitewater, Kan., has completed language study in France and is to join Anne Garber in Upper Volta on a COM assignment, reducing a local unwritten language to written form. She is a graduate of the Wycliffe Summer Institute of Linguistics.

Helen Willms, Coaldale (Alta.) Church, COM missionary to Taiwan since 1957, returned to Coaldale March 31. Most recently Willms served as acting director of nursing at the Mennonite Christian Hospital in Hwalien, where she had served as nurse and instructor.

Dan Zehr, currently in Bolivia under Mennonite Central Committee, will become principal of Elim Bible Institute, Altona, Man., in January 1983.



At home

In *favelas*, squatter slums, residents build their homes from scrap above swamps and sewers. Hundreds of thousands have come to Recife from the countryside, seeking jobs and food and a better future for their children.

MCC's Brazil work has centered on help in rural areas, discouraging the migration to the city. But needs have also drawn some MCCers to find homes in the *favelas*, offering health care, Bible classes, help in building new roofs over leaky ones.

Their special call is to the sick, the handicapped, children, the weary, to live beside those who have been forgotten.

Photo: Mutual aid group assisted by MCC builds new home for this Recife woman, over her present shack.

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Personal witnesses

Let's ask ourselves how we as Christians respond to Christ's calling as witnesses to a lost world? It is said that 95 percent of US/Canadian believers have never led another person to Christ. Much is done to build the kingdom of God. Are we neglecting our personal witnessing? We used to sing, "Must I go and empty handed, must I meet my Savior so? Not one soul with which to greet him, Must I empty handed go?"

Again and again even Christians get depressed and go down in despair. God entrusted each of us a talent for him to use as a witness to some lost soul. I thank you Lord for the Spirit leading me to my first soul to accept Christ as his Savior.

I know there are still many faithful witnesses for Christ to a lost world. If you are one of them, you will be blessed and rejoice to meet your Savior when he calls. *Abe E. Kroeker, Inman, KS 67546*

May 17

Appreciate scope

One of the things we appreciate about *The Mennonite* articles is the broad scope they cover, i.e. they let us in on what the church community is doing throughout North America and other parts of the world. *Linda Penner, Route 2, Leamington, ON N8H 3V5*

May 18

"Konfusion" of terms

The women's lib movement has really messed up our English language. According to authorities of that language the term "chairman" has nothing to do with one's sex. In view of that fact the term "chairperson" does not resolve the problem because that term ends with the word "son." In my vocabulary the word "son" is masculine in nature rather than neuter.

Further "konfusion" prevails because the words "woman" and "women" both end with "man" and "men." To be consistent we must call them "wo-person" or "wo-persons."

Perhaps the most serious transgression, bordering on the desecration of God's name, is when someone gets up and prays as follows: "Dear Heavenly Person." By the way, such praying does not demasculinize God because the term "person" includes the masculine term "son."

Let us return to the use of good commonsense language. Let the men be men and let the women remain women. By all means let Almighty God remain what he has revealed himself to be: namely, "Our Father who art in Heaven." *Harold D. Burkholder, pastor, First Mennonite Church, Burns, KS 66840*

May 26

Homosexual "debate"

I appreciated the report on the seminary debate of homosexuality (May 11 issue) because it brought some of our educators "out of the closet" relative to their position on the Bible. Howard Charles said, "If Paul had known what we now know about homosexuality, the various kinds—the genetic predisposition, would he have qualified his statements?" This rhetorical question implies a "yes" answer.

Such an approach to Scripture rejects the plenary, verbal inspiration of the Bible. According to 2 Timothy 3:16, "all Scripture" was literally "God-breathed." In 2 Peter 1:21 we are told that the writers of Scripture were "holy men of God who spake" as they were literally "carried along by the Holy Spirit." Accepting the "flat book" words of Scripture, as clearly given (no interpretation necessary), God the Holy Spirit set forth principles which apply to every intelligent generation. In other words, it's not a question of what Paul knew, but what God, who knows all things, actually says in his Word.

God and modern psychology do not agree at this point. While psychologists lean toward "homosexual orientation—a basic involuntary condition" (quoting Charles), God's Word leaves no room for such a condition.

I have counseled and helped homosexuals for nearly 40 years and I agree with Paul Miller that those who want to change can be helped. I must add that everyone who came for help recognized the problem as sin and "contrary to nature" (Romans 1:26). *Harold Burkholder, pastor, First Mennonite Church, Burns, KS 66840*

May 26

Seminary must give direction

When a group from our seminary discusses current issues, it should give some direction for both churches and pastors.

Since reading "Seminary Community Debates Homosexuality" (May 11 issue), I wished it were possible to have included an opinion like that of A. Warkentin, the seminary's first president. Warkentin, while pastor at Newton, Kan., ordained me and gave me some concrete directions in the festive service, stating, "My brother, stand firm on the authority of the Scriptures." This is as true in '82 as it was in '42.

This comes out indirectly through several involved in the debate. The five Old Testament and New Testament passages cannot be changed. But it is true that "homosexuals can change," as stated by Paul Miller. The key is for people to have a desire to change. Experience gives direction. For this reason it would be well to sometime have homosexuals who have experienced that change share their experience of God's power in their lives.

On the other side, there are two important aspects needed in counseling or confronting individuals in our churches and communities. We must be open to share a genuine spirit of Christian love and Christian concern for gay people. This often leads to an open discussion and discovery of answers from God's Word.

Today we need God's power for Christian living in every lifestyle. As we give ourselves to Christ with the desire to change, God's power is released to direct our lives in his ways.

I understand that the Brethren and Mennonite Council for Gay Concerns in Washington does not represent any Mennonite conference. Is that right?

Concerns on social issues need to be expressed. A personal concern is that we be more concerned that Jesus Christ be magnified, who alone can give solid directions. "Blessed rather are those who hear the Word of God and keep it." *Walter H. Regier, 320 Dogwood Lane, Enid, OK 73701*

May 26

Editor's note: It is my understanding that the BMCGC is made up of concerned individuals and has not been sponsored by any church body.

Editor's note: About a year ago we invited readers to donate gift subscriptions to readers from churches begun through overseas missions. We received enough money to give 100 free subscriptions. These are now up for renewal. Are you interested to give donations for foreign subscriptions? They each cost $11.50 per year. Please send to *The Mennonite*, Box 347, Newton, KS 67114 or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. Thanks in advance.

South Seattle Church vigils at Trident base

Ruth Teichroeb

UNITE
E HODIST
CHURCH
FUTURE
IN OUR
HANDS
arms race
your race?
FREEZE

Demonstrators at the launching of the nuclear sub USS Corpus Christi in April 1981

The gray Northwest skies parted to reveal a few rays of sunlight as 40 people from South Seattle Mennonite Church "vigiled" at the main gate of the Trident nuclear submarine base at Bangor, Wash., on Sunday, March 14. We were joined by John Howard Yoder, who had been a featured speaker the day before at a peacemaking conference sponsored by Northwest churches and attended by an estimated 2,500 people.

In a Sunday morning worship service at South Seattle Mennonite, Yoder discussed the biblical meaning of the cross of Jesus in our lives. After the service, those participating in the vigil drove to the Ground Zero Center for Nonviolent Action, which is located on land adjoining the Trident base. Ground Zero was begun in 1977 by a community of people committed to using non-violence to confront the violence that exists in our world.

Upon our arrival at the Ground Zero house, we were greeted by Shelley Douglass and other members of that community. In preparation for the vigil, Douglass showed us a slide show which detailed some facts about the destructive capabilities of the Trident nuclear submarine. One Trident can carry 24 missiles, each containing 14 warheads, which adds up to the capability of destroying 408 cities. Each nuclear blast would be five times more powerful than the one which destroyed Hiroshima. This summer the first Trident submarine—the Ohio—will be arriving at the Bangor base. Its coming will be protested in several ways, including a peace blockade of boats in the Hood Canal and a "Celebration of Hope" rally on Aug. 8. Each Sunday afternoon since February, a different church group has vigiled at the Trident base, providing an ongoing witness against the threat of nuclear weapons and an expression of hope that Trident can be dismantled.

Accompanied by a member of Ground Zero, we walked to the main gate of the Trident base and lined up along the highway facing the base. We unfurled two banners carrying the messages "We pray for peace" and "Bread not bombs." After a litany of songs expressing our love for all that would be destroyed in a nuclear exchange, we spent 45 minutes in prayerful silence. Behind the guardhouse at the main gate stands the form of a large missile pointing skywards, emphasizing the unmistakable purpose of the Trident base. There was a constant flow of traffic in and out of the base, and the reactions to our presence were varied. Many passersby tried to ignore us, while some stared in curiosity or shook their fists and yelled angrily as they drove by. A man with a camera emerged from the guardhouse and took pictures—for the record—of our unwelcome presence.

Each of us had our own thoughts as we stood together for that hour. One participant, Dwight Scott, commented afterward on his feelings toward the base guards who stood across from us: "I wished that I could communicate to those at the guard station that we are *all* victims of the Trident spending, the Trident mindset and morality, and perhaps someday even its fire."

Two-month-old Isaac Mierau, accompanied by his parents, Tim and Sylvia Mierau, was the youngest member of the vigil. His mother commented, "It was important to me to have Isaac there. Our presence was a way of saying 'no' to Trident and 'yes' to life for this child I've brought into this world."

Participating in the Vigil of Hope was an opportunity to lend a Mennonite presence to the growing concern in the Northwest about the nuclear arms race. Many of us will be continuing our involvement in the local peace movement over the coming months as we seek to live out our beliefs as Christians and as Mennonites.

Changing the world

David Waltner-Toews

This rage of thunder
scraped like a chair in childish tantrums
across the roughened sky
will not change the rule of stone

The downpour of weeping
over concrete
only darkens its face
Does Christendom yet love
her enemies or honor her prophets?

Consider the lilies of the street
how they begin their patient labor
How they are fallen
in the shallow crease
across the nation's heel
They root in unseen faults
They feed on earthworms' tailings
and heaven's tears

The thunder is distraction:
we search the sky for signs
and wonders—lightning
and apocalypse

While at our feet—unnoticed
a miracle enleafs

The arms debate (1)

Everybody wants a "freeze"

Ted Koontz

Next to the Falklands crisis, the most unanticipated foreign affairs development in the last year must be the swelling concern over the nuclear arms race. Or more accurately (because the arms race has been a politically potent factor for about three years in the most recent round of ferment on the issue), the apparent reversal of continuing concern with the nuclear arms race.

Let me explain. The debate over SALT II in 1979 was dominated by concern over the arms race. But the concern was that the Soviets had been racing while we had been standing still. People were worried that we were "losing" the arms race. SALT II was pushed aside not because of the substance of the treaty but because it became hostage to demands that the United States build a whole new series of contestants to enter in the arms race.

The same definition of the arms race problem predominated in 1980 and 1981. It was only 18 months ago when President Reagan won his landslide victory—in part because he promised to invest such enormous resources in the arms race that the Soviets would be forced to concede defeat and agree to arms reductions which *we* defined as "equal." Only a year ago the mood in Congress made it seem clear that we were in for a major new buildup as a necessary step which would enable us to force the Soviets to accept "significant reductions" in the nuclear arsenals during a new round of newly named Strategic Arms *Reduction* Talks (START), there was ample reason to think we would end up with more (and more dangerous) nuclear forces than we have now. Those were bad years for "doves," who seemed to spend most of their time scurrying for cover or putting on "hawks' " clothing. After the electoral slaughter of 1980 and given the mood during most of 1981, there was reason to fear that the dovish species might become extinct.

Suddenly, the tables have turned. People seem to have a different overriding fear. Instead of fearing that the Soviets will push us around, people seem to be fearing that, through accident or miscalculation, the Soviets will blow us up. That is, "concern" about the nuclear arms race now means that people are afraid there might actually be a nuclear war, and that adding more and more weapons to our arsenal may make that war more likely and more devastating. Jonathan Schell's remarkable *New Yorker* series (now a book), "The Fate of the Earth," which devotes hundreds of pages to speculation on the effects of nuclear war and to the implications of the fact that nuclear war could mean "extinction" for the human race, both typifies and stimulates the new definition of the arms race problem.

This year it's the hawks' turn to put on doves' clothing, because doves have succeeded in defining the terms of the debate. The clearest example is the term "freeze." In 1979, Mark Hatfield, the Senate's dove-in-chief, proposed a freeze as an alternative to SALT II. It was ignored. Now everyone seems to have freeze fever. When doves Hatfield and Kennedy proposed a freeze earlier this year, the hawks couldn't ignore it (always the best way to defeat something you don't like) or even dismiss the freeze idea as nonsense (the second-best approach). They had to fight freeze with freeze. So they proposed their own freeze (Jackson-Warner). Although the hawks' freeze proposal is designed to allow our buildup before negotiating a freeze at reduced levels (an odd sort of freeze, since it has nothing to do with stopping where we are or with acting quickly), the fact that it is called a freeze proposal shows how the winds have shifted.

More recently doves have opened another front in the assault on the late hawkish consensus. In an article in the distinguished journal *Foreign Affairs* , Robert McNamara, George Kennan, McGeorge Bundy and Gerard Smith, all "generals" in the making of American foreign and defense policy in the decades since World War II, called upon the government to announce that we would never be the first to use nuclear weapons. The administration was so concerned about this attack that it had Secretary of State Haig deliver a pre-emptive strike in the hope of blunting its effectiveness. Haig apparently misfired. He succeeded mainly in calling more attention to the critique of the "four wise men." The result was even greater public questioning of American nuclear policies.

Most recently (May 9) we have President Reagan's speech at Eureka College. A mere freeze isn't enough for the president. Now he wants substantial *reductions* in warheads, missiles and throw weight. While he always said he wanted that, earlier he emphasized that we needed to build up before we could negotiate. Now he's ready to go to the table, even though his strategic program is just getting into gear. And so we view an odd landscape on which the debate seems to be defined by a line between doves who want to freeze the levels of nuclear weapons (and then seek to reduce them) and erstwhile hawks (now super-doves) who want to get right on with the business of reductions. It sounds different than the debate in 1979 when doves fought to hold defense spending to a 3 percent real increase and hawks held out for 5 percent and when the SALT II agreement (which allowed a substantial increase in nuclear forces) was defeated by those who wanted more nuclear hardware.

These developments at the elite levels of American policy making signify a dramatic shift in the intellectual climate within which arms policy questions are being considered. They are paralleled by grass-roots educational activities, exemplified especially in Ground Zero Week, which do not necessarily advocate a particular nuclear arms policy, but which start with the assumption that the paramount danger is that of being blown up, not that of being pushed around.

What has caused the shift in the debate? And more important, does it matter? Does the difference in rhetoric make any difference in likely policy outcomes? Those are the questions I will take up in my next column.

May 12

Associate editor's note: President Reagan announced on May 31 that the START talks with the Soviets would begin June 29.

Ted Koontz is assistant professor of political science and peace studies at Goshen College, Goshen, IN 46526.

books

Photos from the past

Forever Summer, Forever Sunday, Peter Gerhard Rempel's Photographs of Mennonites in Russia, 1890-1917, *edited by John D. Rempel and Paul Tiessen (Sand Hill Books, 1981, 144 pages), is reviewed by Laura Sportack, 344 E. 50 Ave., Vancouver, BC V5X 1A8.*

From the preface to its last photograph, *Forever Summer, Forever Sunday* melds history, nostalgia and art into a congruous whole. This book looks at the "golden age" of the Russian Mennonites through the camera of Peter Gerhard Rempel and a number of his contemporaries. Such an opportunity, to view the past through the experiences of people other than scholars or theologians, is rare, and Rempel's photographs truly "provide fresh insight into the cultural history of the some 20,000 Mennonite immigrants who came to Canada from Russia in the 1920s."

Editors John D. Rempel and Paul Tiessen state, "These photographs reveal . . . a collective wish of the Mennonites of Russia to project an image of themselves as individuals who had come to adopt comfortably the conventional manners and dress of European society."

The introduction simultaneously provides the historical background and circumstances of the Russian Mennonites and the specific details of Rempel's life as a photographer within those circumstances. The sense of moving through history continues as one views the photographs, most of which were taken 10-15 years earlier than their accompanying text. Especially effective in this regard are sections two and three where excerpts from Rempel's diary describe his emigration from Russia to Canada.

When one looks at the charming 1912 photograph of Tina Rempel and Tina Braun (plate 76, see above), heads inclined together, lace covering their laps, and a sleeping dog at their feet, and then reads "We arrived in England at 5:50 in the morning. . . . Londoners looked at us as though our car was packed full of antedeluvian animals—giraffes and the like. Presumably, had they had their way they would not have sent us on to the railway station, but to the zoo, where they would have put us behind bars and examined us at their leisure. . . . (from Rempel's diary, Tuesday, Oct. 30, 1923)," one realizes the enormity of upheaval which the Mennonite emigrants experienced. Perhaps we also, in our present security, believe that "forever summer, forever Sunday" is a reality which can be grasped. The assumed attitudes of prosperity, if not the faces, are recognizable, and while these photographs provide delight as we survey the past, they also constantly remind us of our present and of our unknown future.

The book is beautifully bound and printed with no token bits of color intruding on the elegant simplicity of the black and white photographs.

Classical/critical theology

The Word of Truth: A Summary of Christian Doctrine Based on Biblical Revelation, *by Dale Moody (Eerdmans, 1981, 628 pages), is reviewed by Ted VanderEnde, pastor of St. John Mennonite Church, Pandora, OH 45877.*

Dale Moody, senior professor of Christian theology at Southwestern Baptist Theological Seminary, Louisville, Ky., has written the summary of his life's work in *The Word of Truth*. Moody describes the book as "a conscious effort to bring together the insights of several disciplines in a constructive harmony which is both biblical and systematic. Biblical theology, modern science, various types of biblical criticism (textual, source, form, redaction), historical theology and the history of doctrine—all these have a significant part to play in the development of a systematic theology" (p. xi).

Moody's work reflects a conscious attempt to harmonize a conservative view of Scripture with more critical approaches. As such, this volume serves as a bridge between the more orthodox theologies of the past (like the systematic theology of Strong) and the more critical (liberal) theologies of more recent times (like the works of Tillich). Whether a true bridge has been spanned is open for discussion and very much an opinion based upon the theological bias of the reader. Several important epistomological questions must be raised.

First, Moody accepts that all trust comes from God and is therefore open to integration in a system (in this case a systematic theology). Some will question this assumption.

Second, this viewpoint assumes an infallible insight into the truth (or non-truth) of modern science and modern critical and hermeneutical approaches to literature and to the Bible in particular. The danger is that all that is recent and lauded in the wider theological world is considered ready to be integrated. But the modern approach to truth is relativistic, which makes its integration with propositional truth statements (classical theology) an epistomological difficulty, or even impossibility.

Finally, in some statements Moody defines biblical revelation only in terms of the historical event. He states, "Special revelation is a historical event at a particular time, in a particular place and to a particular person" (p. 59). Though the record of these events and their subsequent interpretation by the prophets constitutes Scripture, the source of this Scripture is the event. This view of revelation (and inspiration and authority) indeed combines old and new schools of thought. But again, it can be questioned whether such a mixture is possible.

In some areas the book is already out of date and incomplete (e.g. in the lack of reference to recent literary-analysis studies in Scripture, or the implications of the Ebla find).

Moody's book has a limited value for pastors or lay leaders in the church. It will introduce them to the wideness of the contemporary scene, teach them standard definitions of the Christian faith and challenge them mentally. But its limitation is that it incorporates so many views that it becomes difficult for practical application. *The Word of Truth* is better used as a textbook for the college or seminary class.

MEDITATION

Handicap is a state of mind

After a 29-year record of traffic safety, a man in Lancaster, Pa., had his driving license revoked because he had no arms. The governor, however, ordered the State Revenue Department to reconsider the decision and allow the man to take a new driver's test in order to prove his ability.

Holding the steering wheel with his right foot and using his left foot for the floor pedals, the man demonstrated his driving skill. The state policeman who administered the test said, "He drove very well. There were no unusual incidents. I took him on the standard driving course and then into downtown Lancaster through normal traffic. He is very capable."

The man with no arms commented, "I don't feel handicapped at all. A handicap is a state of mind."

Just think for a minute how much we who are Christians could do for the Lord if we did not think ourselves incapable of doing it. When we are asked to teach Sunday school or a Bible class, to witness for Christ, to go as a missionary, what is our response? Do we ever say, "Oh, I can't do that"? Then truly we are handicapped by our state of mind, and we are hindering the work of the Lord when we are so handicapped.

The Bible says, "Let this mind be in you, which was also in Christ Jesus." It goes on to say how Christ humbled himself and became obedient unto death. The Lord would have us who are Christians to also become obedient unto death, that is, to die to self. When we die to self, Christ can live through us. And Jesus Christ is able to do all things well. The proportion to which we yield our wills to Christ is the proportion he will be able to work through us—our lips, our hands, our feet, our intelligence.

God told Paul and each one of us through Paul, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Corinthians 12:9).

Paul responded joyously, "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong" (2 Corinthians 12:9, 10).

Yes, the indication here is that if we do have some handicap, we can be all the more used for Christ's glory. If we do feel inadequate, then we can take great comfort in the knowledge that if we depend on the Lord completely to help us do the work he would have us do, then it will be done far better than by some outstanding and brilliant Christian who forgets to look to the Lord for his help and guidance. Paul was outstanding and brilliant, it is true, but his thorn in the flesh brought him down to the place of complete dependency upon the Lord at all times. And this is what made Paul outstanding.

Has God been speaking to you about doing something in particular for him? Have you thought yourself too inadequate, handicapped intellectually or physically, to do it? Then claim for yourself the ringing proclamation of the apostle Paul: "I can do all things in him who strengthens me" (Philippians 4:13).

Muriel Larson

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EDITORIAL

A river of healing

Sometimes we are confused by the Bible. When it speaks of Jesus' miracles, our temptation is to categorize them into feeding, healing, forgiveness, life from death.

The problem is not the Bible. We have learned to slice human being into body, soul, mind and emotions. It was not so from the beginning. God created us as one whole being—in his image.

If we see human being as one whole, then we can say Christians have always cared about health. Christian history down the centuries reflects care for the body, soul, mind and emotions.

This care for health has often not been balanced. At times we have said that only salvation (healing) of the soul has eternal worth. So we have mustered huge campaigns to heal sin-sick souls. Research reports show that about 2 percent of today's active church members are there because of this special healing.

Medicine today has been largely turned over to professionals. There is little dialogue between health specialists and Christian leaders. Especially in social medicine countries like Canada, Christians have seen little reason to become deeply involved where government has taken the lead.

Mennonites have a good reputation for relating to mind illnesses. Our CPS and other CO experiences taught us how much needed doing. Through Mennonite Mental Health Services and other ventures, we have a disproportionately large involvement here.

Emotional health has not been a comfortable area for Mennonites. We have feared that emotional dis-ease meant something like "crazy" or "demon possession." Besides, a work-oriented people can hardly be expected to understand people who have time to entertain "broken" feelings. Broken bones, yes; hurt feelings are for "sissies."

Our neat slicing of life into compartments has also hindered our mission ministries. For example, a young medical internist in Africa recently returned to Canada and reported, "The cure for TB where I worked is land reform."

God did not create us like an assembly line product of distinct solid-state parts. God created us as one whole being in a whole universe. Health is integrally related to our total being and environment. Salvation and health are two sides of one coin.

That's not to deny the usefulness of studying spiritual, physical, mental, emotional, social and environmental needs. Each body has many members (1 Corinthians 12:14ff.). But whenever one member suffers, all suffer together.

In every part of the globe there is need for Christians to again see this interrelatedness. For example, a young Peruvian woman, mother of several children and abandoned by her husband, fell sick of TB and was told by her physician, "You must eat well and get plenty of rest to recover." For her this prescription is contradictory. If she wants to eat, she must work; to get more rest means she will starve.

To bring Christ to Peru's teeming poor will take a wholistic missions approach. Preach, teach and serve the total person in the total world. The infrastructures must be altered. We must "care-front" the political systems. Jesus did no less. He died under the political powers that you and I might live—in greater wholeness.

To promote new senses of healing wholeness in the United States and Canada also requires more dialogue with the professionals and the powers, plus a greater readiness to serve the whole person.

Research shows that 75 percent of active church members came because of what they experienced as a healing social environment through friends and family. Evangelism happens in a variety of healings.

The prophet Ezekiel had a profound vision of the church's role in health care. "And on the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing" (Ezekiel 47:12).

Our churches are to be a holy river of life—bringing holy food and holy healing to all of personhood in all people.

Bernie Wiebe

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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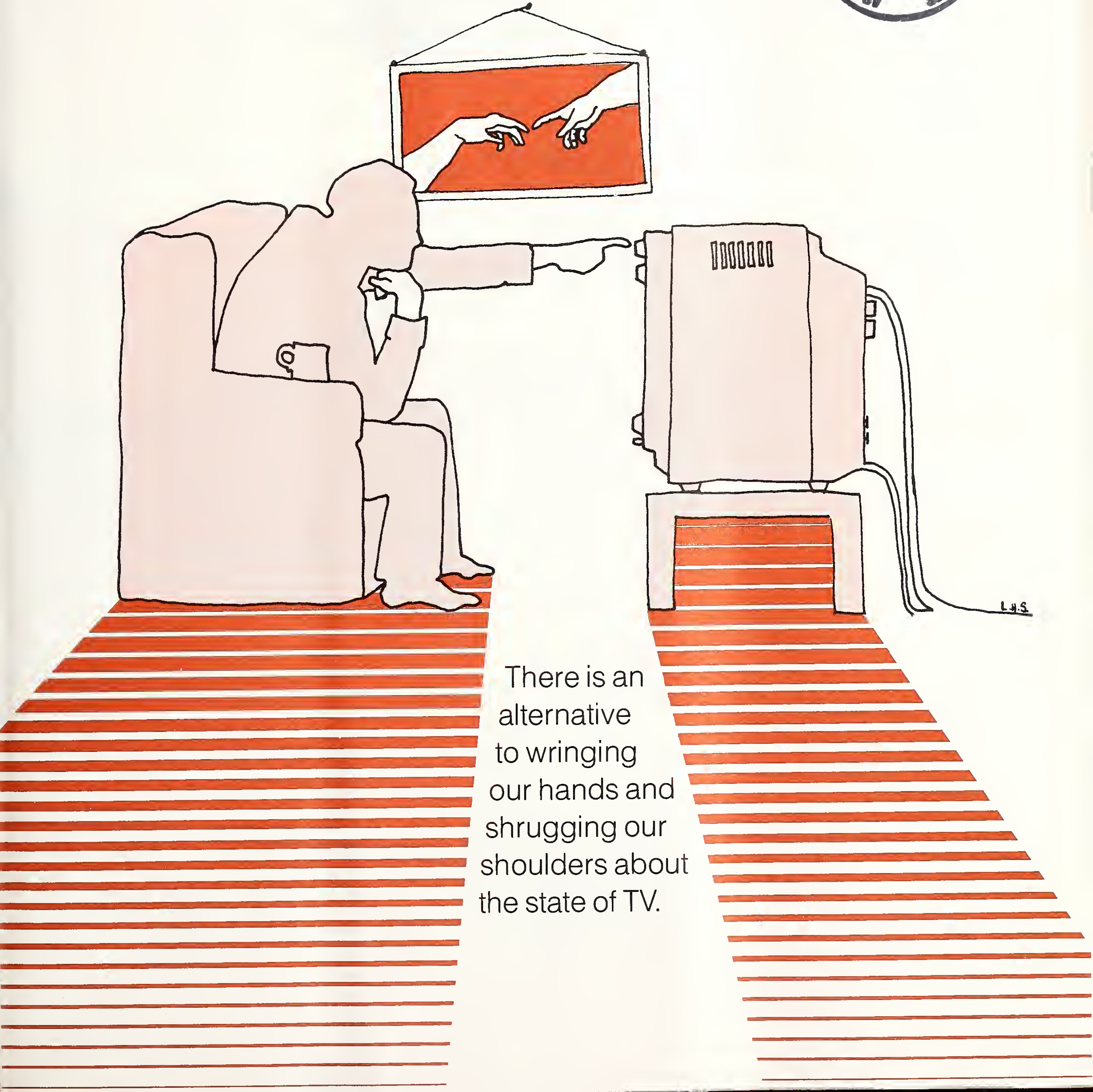
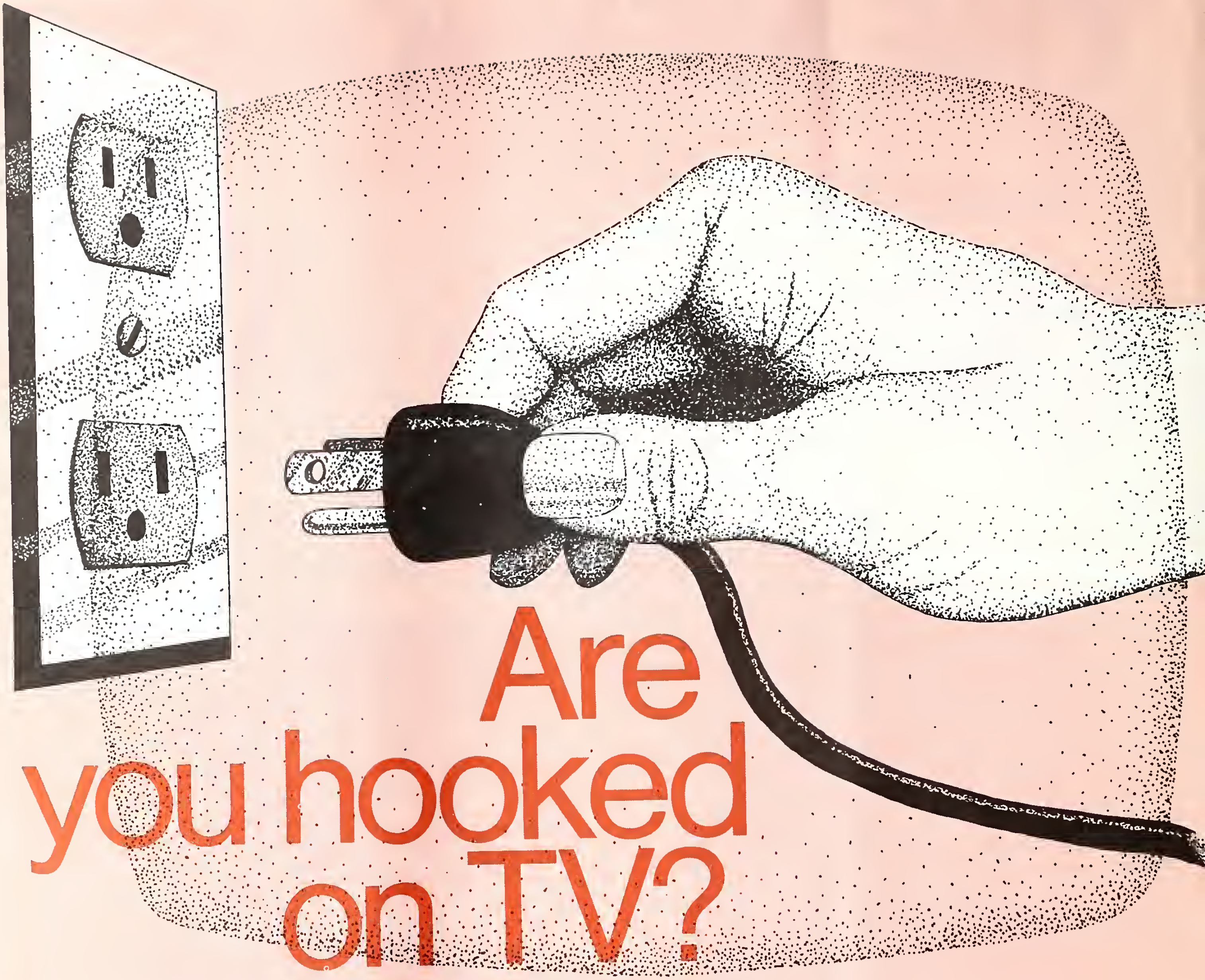


There is an alternative to wringing our hands and shrugging our shoulders about the state of TV.



Are you hooked on TV?

Melodie Davis

We have a love/hate affair with television.

We pretend we really don't watch very much, but we watch more than we care to admit, at least to the preacher.

We lament the recycled plots, the lousy acting, the commercials that create needs we didn't know we had, the overkill of violence, the nauseous quantity of sex and sexual innuendos, the fact that the girls with the best figures always seem to be cast in the roles requiring the skimpiest costumes. And that's only a beginning.

But an occasional golden moment moves me to tears . . . or to act, improve, inspire; to hug my husband and say, "Oh honey, I love you." These are the moments that make television worthwhile, in spite of the colossal servings of garbage.

Television is a part of our lives, at least for 98 percent of us. Even for those who don't own a TV set, all our lives are affected by the changes the TV generation "hath wrought." Even the architectural layout of our homes has been altered by television: We have the "family room," a euphemism perhaps for "TV room." Ironically and in spite of the occasional feeling of togetherness that television might bring to a family, television is often the "dividing asunder" of relationships in the home.

For example, "But I want to watch the other channel!" "No, you can't watch that awful cop show." "Honey, will you please turn off that horrible football game for just this afternoon?" Ad infinitum.

My first experience with watching television back in 1960 or 1961 was at the neighbors'. Their television was tidily stowed away in a bedroom closet, and the door was simply opened to watch it. The door could be closed quickly for a cover-up in case their more conservative parents should come visiting unawares.

The 23rd channel

The TV set is my shepherd. My spiritual growth shall want. It maketh me to sit down and do nothing for his name's sake, because it requireth all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many good shows that I must see. It restoreth my knowledge of the things of the world and keepeth me from the study of God's Word. It leadeth me in the paths of failing to attend the evening worship services and doing nothing in the kingdom of God. Yea, though I live to be 100 I shall keep on viewing television as long as it will work, for it is my closest companion. Its sound and its picture, they comfort me. It presenteth entertainment before me, and keepeth me from doing important things with my family. It fills my head with ideas which differ from those set forth in the Word of God. Surely, no good thing will come of my life, because my television offereth me no good time to do the will of God; thus I will dwell crownless in the house of the Lord forever. (*Author of above is unknown*)

This is what television almost did to me. I am not saying television is bad, but that television made my life into a dream world. I dreamed of being a hero on some of the TV shows (e.g. Star Trek). I dreamed of being the first officer on the Starship Enterprise, after Mr. Spock is killed in the new Star Trek movie. I was letting television take over my moral values as well as my spiritual values. The sermon Donavin Diller gave on "Churches on Television" on Dec. 13, 1981, showed some of the benefits television can offer, but our pastor is right that we should still go to church whenever possible. The point I am making is that watching television is fine, just as long as we don't let it get in the way of spending time with other people and with the Father. I am learning that to live in our TV age, one must be careful not to let television be an excuse to avoid being what a Christian should be. We should be able to take whatever comes into life, and trust in the Lord Jesus Christ for our needs as we live out our lives, trusting in God the father to give us our daily bread (Matthew 6:11). *Marvin L. Gerritse, 1613 N. 7th, Beatrice, NE 68310*

All chuckles aside, someone has suggested that the closet is a dandy place for the TV set, even in 1982. It makes watching television a special event; the family specifically decides to watch a particular show, they have to go to the bother of getting out the television, setting it up, plugging it in. This way TV watching becomes more than just a "well-there's-nothing-else-to-do" activity.

Viewers are discovering they can talk back to the "one-eyed monster" — and sometimes be heard. One program to help us manage this powerful influence is Television Awareness Training, developed by the United Methodist Church, American Lutheran Church and the Church of the Brethren. The Mennonite church has several trained leaders available to lead weekend workshops, one-time presentations, or weekly sessions conducted over a period of six to eight weeks.

TAT involves no boycotting, no short-term protests and no suggestions that TV sets be unplugged forever.

Rather, TAT tends to help people live with television and make it a constructive force in their lives. It moves from dealing with TV violence, to television's tendency to stereotype people by races and gender, to how television belittles human sexuality and teaches materialism. It discusses the superficial nature of TV news and religion. It focuses on the viewer's role (not the TV station's or advertiser's) to upgrade the quality of television.

TAT teaches parents and children how to recognize, point out and discuss together positive models and examples from TV episodes. For instance, a recent episode of the highly popular "Happy Days" showed the Fonz — that epitome of masculinity — crying deep, heartfelt sobs on prime-time television. Parents can point out such an incident and discuss what impact Fonz had on our false notion that "real men" should not show their emotions or cry. TAT helps people look for such examples and what they teach us, rather than just accepting all fare as pure entertainment.

The TAT workshops cover eight prime areas of TV viewing: an overview, violence, stereotyping, advertising values, impact on children, views of human sexuality, news and how to bring about change. In workshops, participants watch actual TV program excerpts, do evaluation exercises, engage in one-to-one and group discussion, and complete special projects at home on the creative use of television.

Groups may schedule three or more of the eight units in a weekly, monthly or retreat-weekend basis. Participants are generally charged a modest fee, and receive their own 300-page workbook to keep.

TAT doesn't tell people what they should do about television. It simply helps to make one aware of all the messages, good and bad, that television is giving or omitting, then asks, As a concerned Christian individual or parent, what should you do?

Kids spend more time with television than in Sunday school; in fact, more time watching television than in any other activity except sleeping (according to some studies). Obviously, they *are being taught,* not merely entertained, kept out of your hair or babysat.

It is the responsibility of Christian parents to know what is being included or what is being omitted from the images, idols, models your child receives from television. It is the responsibility of Christians to know what is happening to themselves as adults because of television, then to take positive action to bring their viewing habits in line with their understanding of stewardship, worthwhile values and Christian principles.

There is an alternative to wringing our hands and shrugging our shoulders about the state of television. Take positive action and initiate a TAT experience in your congregation or community. Discover how to turn the "monster" into your servant. •

TAT resources

The following people are fully trained in Television Awareness Training workshops: Roger Groening (Manitoba), Paul Karlstedt (Pacific District), Erwin and Margaret Miller (Eastern District), Mary Anne Moser (Central District), Frank Ward and Naomi Wollman (Western District). Others are in process.

Inquiries for TAT resources and workshops should go to: *Barth Hague, Box 370, Elkhart, IN 46515;* telephone 219/294-7523.

The Christian lives in total freedom and total responsibility. It is not always clear how this seeming puzzle fits together, but it is essential for our total wholeness that we learn to freely incorporate both dimensions into our lives.

To work and to rest

April Yamasaki

A century ago, most people spent approximately 70 hours per week on the job and lived about 40 years. Today, people work about 40 hours per week and live 70 years, enjoying many more hours of leisure over their lifetimes than their predecessors.

With this extra free time, some of us might spend a whole summer at the lake. Others might think such an extended vacation a waste of time, but will cheerfully spend hundreds of hours and dollars on a prize-winning stamp collection or fancy motorbike. To criticize such individual activities is not our task. One's amount and use of leisure time is an individual and personal matter. But it is also a matter of stewardship. And to the extent that the Christian community must address itself to stewardship, it must address an ethic of leisure.

The huge blocks of leisure time at our disposal today are a modern luxury. In the agrarian society of the Old Testa-

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> We dare not distinguish between work and leisure as if the former were determined by God and the latter determined solely by ourselves. (Remember Tom Sawyer's "job" of fence-painting?)

ment — without the benefit of modern technologies — work occupied people from dawn to dusk. Those who did not work went hungry or depended on the charity of others.

And while the Bible does address the problems of idleness and financial irresponsibility, it does not directly address our contemporary situation in which it is possible to be financially self-supporting and still have plenty of free time. Yet in what the Bible has to say about the Sabbath — the Jewish day of rest — we can find some guidance in our understanding of leisure today.

In Exodus 23:12 God commanded his people both to work and to rest. As the New Testament tells us all things should be done to the glory of God, so here in the Old Testament we see that both work and leisure are equally under God's command. Therefore, if we take the Word seriously, we dare not distinguish between work and leisure as if the former were determined solely by ourselves. Leisure is not a possession that can be hoarded or squandered at will.

Both work and leisure share in the radical paradox that marks the whole of Christian life. On the one hand, our leisure time is totally without obligation, for it is given freely by the same God who freely redeems us. On the other hand, we must acknowledge that there is really no such thing as free time, for all is committed to God. As Martin Luther said, the Christian lives in both total freedom and total responsibility.

Over time, many Jews reduced the Sabbath rest to the strict observance of a host of legalistic rules, but it was not so originally. According to Exodus 31 the Sabbath was set apart as a day for remembering God as the creator and sustainer of life. The Sabbath rest was not merely an external cessation from work, nor mere idleness or recreation. It was an internal attitude of spiritual and mental calm and worship. It was an opportunity to do good, as Jesus demonstrated by healing on the Sabbath. In the same way, our leisure should be a time of peace and worship, of renewal and recreation.

We do well to remember that the institution of the Sabbath rest goes back to the very rhythm of creation. God created the heavens and the earth in six days and rested on the seventh. Thus the first day for Adam and Eve was actually God's seventh day, and the first divine activity they witnessed was not God at work but God at rest.

If we can draw a parallel between the Sabbath rest and modern leisure time and view both in the context of creation, we can make several observations.

The Sabbath rest was not earned by human effort. God gave Adam and Eve

"It is God who bestows the meaning and purpose on our leisure time just as it was he who blessed the seventh day and made it holy."

rest and then sent them forth to work. Thus leisure is a gift of God, not a payment or reward for work well done.

It is God who bestows the meaning and purpose on our leisure time just as it was he who blessed the seventh day and made it holy. It is not work (or its absence) that gives meaning to a holiday. In fact, it is our worshipful rest which adds meaning to our work, for we do not begin the week's work without first pausing to acknowledge our God on the holy first day of the week. It is the keeping of this holy day which energizes and equips us for the coming week.

But leisure does not exist solely for the sake of our work. Just as one sleeps better after nightly prayer, one works better after rest. But nightly prayers are not said merely to enhance our sleep, nor should leisure be used merely to enhance our work.

We need to view leisure as integral to the totality of life. Just as God's creative activity included the six days of creation *and* the seventh day of rest, so human life needs both work and rest to be whole.

The Jews worked for six days and observed a seventh day of rest. They worked a piece of land for six years and let it rest a seventh. They observed regular annual feasts like the Feast of Weeks and the Feast of Tabernacles. Their law provided a year of Jubilee every 50 years.

In his earthly life, Jesus demonstrated the same rhythm of work and rest. We are told that it was his custom to go to the synagogue on the Sabbath and that he periodically withdrew himself from the crowds. He taught his disciples to take their rest, saying, "Come away by yourselves to a lonely place and rest a while"(Mark 6:31).

Thus both the Old Testament law and the example of Jesus teach the importance of rest in human life. The author of the letter to the Hebrews maintains that the chief end of humankind is not labor but rest (Hebrews 3:7-4:11). Our greatest fulfilment is not our work but our communion with God. And it is our leisure which stands as a solemn boundary to our work and gives us pause to remember our Creator and Sustainer. It is an important reminder that work should not be the source of our identity or meaning in life.

So those who have met their financial obligations and find themselves with free time, and those who are forced to be at leisure through unemployment or retirement or poor health can take heart that leisure, like work, is a gift of God. It can be used re-creatively, worshipfully and for the good of others, or it can be distorted by the same selfish and busy spirit that pervades much of modern worklife. Psalm 46:10 might easily be paraphrased, "Be at leisure, and know that I am God." •

Bubbles of life

Laura Klassen

Life was a serene sun-sparkled day
And I was like a carefree youngster, unoccupied
Except to blow bubbles from my wand
That hovered gently in the air
And filled my life with shimmering satisfaction.
I savored the bubbles floating around me,
Irridescent, lustrous, plentiful.
Life was full.

I reached out my wand to reclaim one particular beauty
And relish it a little longer
But it burst at my touch
Leaving nothing.
The others slowly drifted off into oblivion
Leaving nothing.
Nonplussed, I made more bubbles
And they danced around me radiantly
For a time. Then they also drifted away
Or suddenly burst.
I blew one final enormous bubble,
A masterpiece, the perfect bubble of love.
This culminating bubble was very sturdy
And exceptionally beautiful.
I reached out my wand to ensure it would not drift away.
It sat on my wand and I reveled
In the glowing, glimmering bubble left to me.
This one was all I needed.
Without warning it exploded
Drenching me with tears
And now there really was nothing.
Life was empty.

Desperate, I reached out my entire self to Jesus
And discovered that he is not a bubble.
He is a Stream of Living Water
Springing fresh forever,
Overflowing abundantly.
Only he satisfies the need
That no earthly bubble can fill.

The Creation order?

Elizabeth Yoder

It does not take much discernment to see that the US/Canadian family is in a state of turmoil and change. The divorce rate is soaring, and runaway mothers now outnumber deserting fathers each year in the United States. For such problems the writers of many Christian books on marriage and the family have a simple solution: We must get back to the order set up by God at the time of creation. To them it is clear that women were created to be wives, mothers and homemakers; and men to be breadwinners and leaders both at home and in society at large. If people would just accept these God-given roles, we wouldn't have today's problems. Before we accept this solution, let us take another look at Genesis 1-3.

The story of human beginnings is told twice, once in Genesis 1:24ff. and once in Genesis 2:4, 8-24. The two accounts are different, yet they complement each other.

"So God created man in his own image; in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth' " (Genesis 1:27-28, NEB).

In these verses the author was thinking about the creation of mankind as a race, not about the creation of an individual man. He created them male and female and both were "in the image of God." Scholars have spent a great deal of time arguing about what it means to be "in the image of God," but one thing is clear, the idea that somehow males are a truer image of God is not in the text.

Having created mankind in his image, God blessed them and gave them a purpose to fulfill. Notice that he gave both the responsibilities jointly. He did not give the female the task of being "fruitful" and the male the task of "subduing the earth" as some people imagine.

In Genesis 2, the creation of mankind is described in greater detail. In verse 4 the author speaks of forming an individual man (*adam*) out of the earth (*adamah*). Later, in verse 8-24, he goes on to describe the creation of a woman out of the man's rib. It is a moving and beautiful story. The man, who was created first, was alone. God saw that this was not good and decided to make him a helper — an *ezer negdo,* the Hebrew text reads. King James translated this phrase "help meet for him." We tend to think of this as one word, "helpmeet," which would mean a sort of assistant. Actually in the English of King James' time, the word "meet" was an adjective meaning "equal to, on the same level" or "suitable, fit, proper" (OED). The word *negdo* which the KJV translated "meet" means literally "corresponding to." Hence the New English Bible has translated the awkward phrase "helper corresponding to" as "partner" which gives the sense of the Hebrew quite adequately.

Then God formed the animals and brought them to the man one by one. But among them there was not found a partner (again, *ezer negdo*) for him. So in a special creative act, God made a woman from part of the man's body and gave her to the man. When he saw her, the man broke into song:

"Now this, at last —
bone from my bones
flesh from my flesh —
this shall be called woman,
for from man was this taken"
(Genesis 2:23, NEB).

The phrases "bone from my bones" and "flesh from my flesh" not only express the specific way in which woman was created as opposed to the way the animals were formed (like Adam, they were formed out of the ground), but they also underline the partnership relationship with which the first family began. These phrases are covenantal language used elsewhere in the Old Testament to describe the binding together of tribes to a king (2 Samuel 5:1; 1 Chronicles 11:1), a king to a chieftan (2 Samuel 19:13), etc. There is no hint here of a hierarchical relationship, but rather a binding together of equals in a permanent reciprocal relationship. The story ends with a verse which can be considered the founding of the institution of marriage: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24, KJV).

The terms "leave and cleave" are also used in a covenantal sense in the Old Testament. But the most interesting thing about this verse is that it talks about a *man* leaving his father and his mother and "cleaving" unto his wife. Patriarchal history reveals the opposite — it was the woman who left father and mother. One thinks, for example, of Rebecca and later Rachel and Leah. What could the author possibly have meant by this? Perhaps it reveals how far, even by the time of the patriarchs, humankind had fallen from the primordial ideal.

In the beginning God created male and female as equals before God (Genesis 1:27f.), as partners (Genesis 2:4-17). Why then do many today talk of a hierarchy established at creation — a "Creation order" in which God established the primacy of the male over the female? Undoubtedly, they are thinking of the story told in Genesis 3, where as a result of sin Eve was told that she would experience "sorrow" in childbirth and would be ruled by her husband, and Adam is told that sweat and toil would be his lot. To see these "curses" as God's plan for the human family is surely to misinterpret them. When Jesus spoke of God's ideal for the family (Mark 10:1f.), he quoted from Genesis 1 and 2, not from Genesis 3.

A sabbatical year in Israel

Peter Fast

A sabbatical year must be one of the finest "fringe benefits" of the job I'm in. And yet it can hardly be called "fringe," since my sabbath year has become so integral to teaching the Bible. Spending a year in the Holy Land has brought an immediacy and reality to the biblical story such as no other experience has been able to do. It is unfortunate that I delayed so long in getting to the Holy Land.

Getting to the Holy Land did entail a disruption of a normal pattern of living. For the first time in our married life, our family of four was scattered to the four winds. My wife, Vera, and I decided that for the sake of our respective interests and pursuits, we would spend a year in voluntary separation, one in London and one in Jerusalem. Our children also decided to take to the road for a while, rather than warm the academic bench.

I spent eight months of the year at the Ecumenical Institute for theological research. It is situated on a hill called Tantur (it resembles the shape of the traditional headdress of an Arab bride, thus its name), overlooking Bethlehem to the south, Jerusalem to the north and to the east the Judean hills, the desert, the Dead Sea and the Moabite hills beyond.

Here I lived a dormitory existence for the duration of my stay, taking meals in the common dining room and sharing the halls and lounge space with the other residents.

Since the residence section of the institute was inhabited primarily by the Roman Catholic religious (priests, nuns), it resembled in many ways a co-ed monastic wing. The staff confused me with the majority and regularly called me "Father" in spite of the fact that I lived here together with Vera for a month.

The institute was conceived in the wake of Pope John XXIII and the new spirit of ecumenism resulting from Vatican II. Tantur was to be a place for an ecumenical gathering of scholars from around the world to do theological research in an ecumenical setting.

It was not only to be a place for academic research but also for developing the religious life of the community.

All are encouraged to come to prayers, to hear the Word of God, to meditate and establish a closer fellowship with the Lord. Being thrown into a community which has a long tradition of practicing spiritual disciplines (primarily Roman Catholic), I was greatly encouraged to practice and develop disciplines of prayer and meditation with the rest of the community. I found this practice of spiritual disciplines beneficial for myself as well as for the whole community. These disciplines had the power of uniting diverse traditions represented at Tantur in a common worship of God. The Eucharist was the sacrament that tended to divide the community most.

Tantur is also a place for theological research, reflection and writing. I spent most of my time in this pursuit in a way that one seldom has time for while on the job at home. College concerns were far away and seldom on my mind.

This time I spent mostly on studies of Paul and the apocalyptic movement in late Judaism and early Christianity. I was astonished to what persistent negative conclusions New Testament scholars are continuing to come with reference to the role of apocalyptic in primitive Christianity. I am convinced that apocalyptic had a great influence on the early Christian community and that this influence has largely been underrated by NT scholarship.

Peter Fast sits on top of Masada along the Dead Sea.

Besides doing one's own research at Tantur, the institute offers a variety of seminars for scholars in residence in which scholars actively participate and which they often conduct.

Much of the value of living near Jerusalem is gleaned informally. Many evenings were spent in the rector's apartment with such guests as Oscar Cullman and J. A. T. Robinson, or with guests who came to stay at Tantur for longer or shorter periods of time. Jerusalem is the place of convergence of an international community of scholars and institutes. Much is offered, if one only had the time.

Significant in my sabbatical year were the field trips to points of interest for biblical scholars. The world of the Bible came alive. I am convinced that the best place to read and study the Bible is the Holy Land.

On the way to Jerusalem, I spent 10 days in Italy, primarily in Rome. This was merely an introduction to the world of first-century Rome as it stood face to face with the strong, vibrant, young Christian movement.

On my return I spent two weeks in

Greece, pursuing the Greek-Hellenistic world, its culture and religion, in connection with NT studies in general and Pauline studies in particular. The Turkish scene (Asia Minor) needed to be left for another day, except for that fabulous city of Istanbul — and Paul never got there.

Although one can never relive the worlds of the Bible the way they were then, it is inspiring to know that so much of it remains visible for our eyes to see and hearts to feel.

Many things which were not programmed became significant by-products for me at Tantur.

The Arab-Israeli conflict became existentially real as I became inextricably bound up in it. Large, controversial West Bank settlements were just a stone's throw from our campus. I visited Bethlehem University on its culture day and chatted a whole morning with students there. I felt their pride as Palestinians and their need to carve out an independent future for themselves. My sympathy for the Palestinians grew as time went on.

But the Arab-Israeli conflict is not simply one-sided. This situation forced redefinitions of the charge of anti-Semitism (that emotionally-laden term) all the time.

I found the practice of spiritual disciplines, such as prayer and fasting, beneficial for myself as well as for the whole community.

Neither would I miss encountering Christianity in the Holy Land and that once so prominent, but now largely dormant, desert monasticism. Just a few meters up the road to Jerusalem from the institute stands a large monastery, vacated, except for a single monk who tends the buildings and the grounds and so prevents the property from being confiscated.

Christianity in the Holy Land is of a very orthodox, conservative and inflexible kind, making the Holy Land an almost impossible place in which to plant an ecumenical institute and make a go of it.

"Holy place" territory is well staked out and guarded with great religious zeal and fervor. Peace in the holy places is kept by ecclesial communions observing tight schedules. Roman Catholics are forbidden to use the altar of the nativity. They use the altar of the manger two meters away. The Jesus one meets at the holy places is the Jesus of a particular faith, narrow, circumscribed and often strange. It is around the Sea of Galilee where one most clearly hears his voice and understands the manner of his ways.

I was also interested in pursuing and becoming involved in the interreligious dialogue among the adherents of the three great religions of the Mediterranean: Jew, Christian and Muslim. Although there is a deep-seated relatedness among these three religions, the kinship ties are not exploited for purposes of peace and goodwill. Religious conservatism and political mistrust make such efforts virtually impossible and of no significant force.

It was a good year for me — a very good year. Around the middle of March I was restless to get into the classroom again and to resume my teaching post. Although re-entry into college life after a sabbatical means an extra bit of strain, I am happy to be back.

Baruch ha Shem!

Peter Fast on Jebel Musa (Mt. Moses) in the Sinai looking over to Mt. Santa Katarina

Pronounced worship

Ruth Naylor

Royal cathedrals rise
  from the landscape
    of France—
Stone monuments
  to a formal God
    who hears
The prayers of his people.

White spired churches dot
  the rural landscape
    here and there
Pointing to
  a simple God
    who gives
His people faith

To follow even without
  power and riches.

The generally accepted cost to dispose safely of present radioactive waste is $27 billion, asserts columnist Sydney Harris. That amount is more than it cost the United States to put a man on the moon, he said.

Influential Christian intellectuals in South Korea are stepping up their opposition to that country's government. They have begun calling for the release of all political prisoners, an end to the "brutal torture" of political opponents, and the right of poor workers to organize their own unions. Although many church leaders remain in prison, those not incarcerated are quickly becoming the most active resistance to the present South Korean regime. Many of these activist leaders are from the Presbyterian or Catholic traditions.

NEWS

'World statesmanship facing renewed challenge'

United Nations (Meetinghouse)—The roar of Manhattan's midmorning traffic was shut out of Conference Room 4, in the bowels of the United Nations building, New York City. Quiet seriousness pervaded the chamber.

Jan Martenson, Swedish UN assistant secretary-general also responsible for questions relating to nuclear disarmament, spoke softly to the more than 150 representatives of non-governmental organizations (NGOs) gathered to hear him at the first briefing of the Second Special Session on Disarmament (SSD II), June 7.

Some of the June 12 marchers make their way to the UN building on June 12. More than half a million people participated.

CUSO
NUCLEAR WAR
NDP
CANADA
MONTREAL
NUCLEAR WEAPONS
THE NETHERLANDS SAY NO TO CRUISE AND PERSHING

"The First Special Session constituted an unprecedented effort," he said, "to look at nuclear disarmament on a global scale. It made a significant contribution," he continued, "in that it produced the political will to talk about disarmament." The term "political will" was heard throughout the opening week.

Martenson was obviously taking the NGOs seriously. In UN circles, NGO has become an important symbol. It stands for the hundreds of unofficial groups around the world who have become concerned about the state of the arms race and include a prestigious roster of religious bodies, among which are the Mennonites, represented by Mennonite Central Committee.

At 3:30 p.m., UN president Ismat Kittani of Iraq gavelled the SSD II to order. In his opening remarks, he reflected on the dangerous times through which the world is passing. Then he observed, "We are concerned primarily with the universal devastation that nuclear weapons could cause, but we must be ever mindful of the fact that as we meet, people are dying through the use of conventional weapons." He spoke about the arms buildup and what has been happening since the Special Session on Disarmament I in 1978.

"What has happened in the intervening four years?" he asked. "What measures have been taken that have resulted in a reduction in armaments?

"In short, what have the governments of the world done to respond to the fervent demand of the people of the world that this insane arms race be stopped? We all know the answer," he said, "but I want to state it loudly and clearly for the world to hear: Nothing.

"In the years since the first special session, the situation has deteriorated . . . ," he continued.

Kittani also recognized the worth of the NGOs. "I am likewise pleased to note the broad and impressive representation and activities of non-governmental organizations at this season. . . . I should like to welcome them and tell them that their participation is most important, and on behalf of the assembly, I want to thank them for their continued efforts in the cause of peace."

Echoing these same sentiments, the UN secretary-general, Javier Perez de Cuellar, stressed the urgency of the SSD II's task.

"Apocalypse is today not merely a biblical depiction; it has become a very real possibility," he said.

Cuellar also alluded to the fact that more than 100 wars have been fought with conventional weapons since 1945.

"World statesmanship faces a new challenge, so it must think anew and act anew. All the peoples ask for a creative response," he concluded, "which would give a fresh and hopeful direction to human affairs."

Three heads of state spoke during the first week of SSD II: Thorbjorn Falldin, prime minister of the Kingdom of Sweden; Petar Stambolic, president of the presidency of Yugoslavia; and Zenko Suzuke, prime minister of Japan.

On May 5 Mennonite Central Committee shipped 1,000 tons of wheat to Bangladesh to be used in food-for-work projects in Noakhali district, where the MCC agriculture program is concentrated, and other districts of the country where there are also service food deficits. The wheat was supplied by Canadian Food Bank.

Approximately 50 Mennonite workers in southern Africa have sent a letter to President Reagan and Prime Minister Trudeau, urging them to promote policies that will encourage peaceful change in South Africa and other countries in the region. "Otherwise," reads the letter, "we fear the escalation of overt violence and death, and the continuation of violence institutionalized in the present structures." The workers declare that the establishment of a government representing the majority of South Africa's citizens "is fundamental to the alleviation of injustice."

The Church of Christ in Zaire has announced its participation in a five-year, $10 million program in preventive medicine. The church is providing personnel, premises and services of a value estimated at $2.8 million, while the Zaire and US governments are to provide funds of $2.3 million and $4.9 million, respectively.

Demonstraters plant a tree as a symbol of hope for the future.

The latter spoke for his people by governmental consensus and for the hundreds of Japanese citizens who had come to show their solidarity with the disarmament movement in the US.

Major marches were planned to coincide with the opening week of SSD II. On Monday, June 7, the Olympic Torch of Peace was taken to the Dag Hammerskjold by participants in the World Peace March, with many starting points, beginning in Japan. Nearly a thousand people gathered for the ceremony.

In another ceremony in the same plaza by the UN visitors' entrance, 90 million signatures were delivered to UN officials, calling for the cessation of nuclear weapons production and deployment and for disarmament of the same.

But the march that blew the lid off all other marches came Saturday, June 12. An upper estimate put the marchers at more than 750,000 people from all corners of North America and other parts of the world. Their message was simple and clear: Get rid of nuclear weapons. They were representative of many in North America and their spirit was pacific.

Mennonite Central Committee counts on two persons to represent them at the UN for matters other than disarmament: Beth Heisey, who is working at the Methodist UN offices, and Evelyn Rudy, who is secunded to the Quakers.
David E. Hostetler

Disarmament march in New York sees massive turnout

New York—One of the largest demonstrations in North American history occurred on June 12 in New York City, when people from around the world came together for a march and rally over three main issues: the arms race, cuts in social services and US military involvement in Central America. The stimulus for the rally was the current United Nations Second Special Session on Disarmament.

Between 550,000 and 800,000 marchers, including many retirement-age persons, demonstrated a patient and relaxed yet concerned determination to send the message of disarmaments to their political leaders. Reportedly no arrests were made by the 5,000 (of the possible 22,000) New York City police on duty monitoring the march and rally.

Over 75 Mennonites walked behind the banner "Peace Be With You. Mennonites For a World Without War." Another Mennonite contingent followed the Canadian Project Ploughshares banner. Some Mennonites walked with other groups, including members of New York's Seventh Avenue Mennonite Church, who came to Central Park with one of the feeder marches from Harlem. It was estimated over 200 Mennonites were present all together.

Marchers amassed early in the morning on Saturday along several downtown Manhattan streets near the United Nations. Beginning with a bearded flutist and followed by the children's groups, the march began to file by the United Nations building around 10 a.m. Urged on by a long line of speakers on a stand near the United Nations the marchers then made their way through midtown Manhattan past sympathetic and curious onlookers.

Beginning at 1 p.m. at the 13-acre-plus Great Lawn in Central Park, a variety of speakers including Coretta Scott King and musicians such as Jackson Browne, Pete Seeger, Bruce Springsteen and Linda Ronstadt commended the huge crowd for its turnout and emphasized that the day's activities should only be the beginning of the work that needs to be done. Marchers continued to stream into Central Park until 5 p.m.
Fred Loganbill

MENNONITES FOR PEACE

Part of the Canadian delegation, June 12

"For the first time ever" in some countries more girls than boys are smoking, according to a report by the World Health Organization. The report said that in a preliminary survey the percentage of 16- to 18-year-old female smokers was either higher than or equal to that of boys in the same age group in 14 to 22 countries covered.

Home Street Mennonite Church, Winnipeg, formerly the Winnipeg Bergthaler Mennonite Church, will celebrate its 25th anniversary Sept. 18-19. All former members and friends of the church are invited. Meals and billeting will be available, and a small registration fee will be charged. For more information contact Abe Teichroeb, Box 20, Group 612, SS 6, Winnipeg, MB R2C 2Z3, or the church, 318 Home St., Winnipeg, MB R3G 1X4, phone 204/783-1721. Please indicate ahead of time if you plan to come.

Mennonites meet on eve of march, participate in vigil

New York—More than 100 members of historic peace churches, mostly Mennonites, gathered informally on June 11, on the eve of the largest disarmament rally in North America.

Hosted by the New York City Mennonites, the hospitality meeting, held in the Union Theological Seminary Refectory, gave opportunities to renew ties with old friends, meet some new ones, and discuss the issues and events that brought them together.

The evening began with a short cello number by Eugene Friesen, who earlier in the day helped provide music for the large religious convocation.

Weldon Nisly, MCC US, then led a short panel discussion on "How involved should Mennonites be in disarmament efforts?" Panelists included David Hostetler, news editor for *Gospel Herald;* Beth Heisey, MCC part-time staff on United Nations disarmament affairs; John Stoner, MCC US Peace Section executive secretary; Shantilal Bhagat, Church of the Brethren; and Lee Stern, Quaker.

The panelists reported on the on-going disarmament efforts they are involved with and the need for a strong spiritual basis for this work. Stern pointed to the need to promote non-violence among Christians.

These responses by the panelists sparked further discussion from the larger group on whether Mennonites are doing "all we can" on these issues. "How radically obedient, how political should we be?" were the questions that the group pondered until the meeting adjourned.

Earlier in the day, more than 10,000 people gathered for an international, interdenominational religious convocation.

More than 24 international religious leaders led in song, worship and prayer for spiritual guidance and support in ending the arms race. A particularly poignant moment came when five children shared their hope that war and the threat of war would someday cease.

Amid many news reporters and cameras in the crowded church, worshipers came with quiet anxiousness and solemness, showing their concern for the problem of the arms race which had brought them to the city.

Stressing their common goal of nuclear disarmament amidst the diversity of their religious traditions, worshipers joined in reading a community affirmation: ". . . We have come to the United Nations from around the world to renew our belief in the holiness of the earth and the sanctity of all life. We declare we are at peace with all people of good will. We need no leader to define for us an enemy, nor to tell us what we need security for and defense against. . . ."

After the convocation, a processional formed and walked to Central Park to plant a tree "as a sign of hope." More than a dozen Mennonites participated in the processional, walking behind a red banner with the words: "Peace Be With You. Mennonites For a World Without War." Later in the evening, Mennonites and Friends participated in an all-night vigil at the Dag Hammarskjold Plaza by leading activities from midnight to 1 a.m. *Fred Loganbill*

The US delegation included Mennonites from across the country. It is estimated that more than 200 Mennonites took part in the June 11-12 activities.

STOP
MENNONITES
FOR A
WITHOUT
WAR
ZE THE
EAR ARMS RACE

A new openness to the message of the churches on US campuses has been reported by an American Lutheran campus minister. "The number of students involved in religious activities is up and still growing," said Gilbert E. Doan, director of the National Lutheran Campus Ministry in the Northeast. Doan reported that students seemed to feel freer now than a decade ago to ask counsel of pastors and other religious leaders and to discuss "matters of religion, theology and morality."

Romania is continuing to tighten the screws on Christians in what some say is the worst outbreak of religious repression in more than 15 years in Eastern Europe. Curtis Nims, board member of International Aid, was recently ordered out of Romania for associating with the "wrong people" — Christians. He accused the secret police of waging a campaign against their faith." Nims said the government uses arrests, beatings, mind-altering drugs, confinement in mental institutions, loss of jobs, refusal to grant food coupons and even murder in its program against Christians.

Elim Bible Institute, Altona, Man., held graduation ceremonies April 25, where 13 students received diplomas or special recognition. Jake Neufeld spoke on "Healers of the Earth."

Evangelism is high priority for Pacific District Conference

Vern Ratzlaff (left), pastor of the Moencopi Mennonite Fellowship, joins some of his parishioners in acknowledging the group's entrance into PDC.

Dallas, Ore.—Unity and district evangelism were the major topics of conversation at the 83rd session of the Pacific District Conference held at Grace Mennonite Church here June 17-20.

Three new churches joined the PDC, making seven that have joined in the last two years. Santa Clara (Calif.) Ethnic Chinese Mennonite Church, Moencopi (Ariz.) Mennonite Fellowship and Spokane (Wash.) Mennonite Fellowship were voted into membership the first session.

In his opening message to delegates, PDC president Alfred Heer chided participants for having supported foreign missions financially while neglecting intercessory prayer and local evangelism.

Heer noted that 20 years ago there were 26 member congregations in the PDC and that until a year ago the number had dropped to 19 churches, and the district had lost 500 members while the population in the states included in the PDC had doubled. "Now," he said, "with 26 churches, we are back to where we were 20 years ago."

But exhortation soon turned to praise as churches reported "kingdom happenings," accounts of what had occurred in the previous year in PDC congregations. A number mentioned the inclusion of new members, among them many non-Mennonites, and training sessions in evangelism.

To further encourage growth of new churches, delegates voted overwhelmingly to hire Don Yoder, pastor of Koinonia Fellowship, Chandler, Ariz., and part-time church planter for the General Conference's Commission on Home Ministries, to work one-quarter time in church planting and in promoting evangelism in the PDC.

"Oneness in Christ," the conference theme, was emphasized in three messages by Erland Waltner, part-time Bible instructor at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

The theme was exemplified by two joint meetings of the PDC and the Pacific Coast Conference of the Mennonite Church, the first time such meetings have taken place.

A number of resolutions were passed, and a few were tabled. Delegates voted to increase the terms of the district president and vice president from one to two years, with a maximum of two terms. The number of PDC representatives to the Bethel College (North Newton, Kan.) board was increased from two to three. A third resolution passed was an endorsement of a proposal for a mutual US-USSR nuclear weapons freeze.

One of the longer discussions was in response to a recommendation by the ministerial committee to adopt a pension plan for PDC pastors. Questions were raised about how the plan would affect the autonomy of churches to have other plans, and concern was expressed about the holdings and investments of Metropolitan Life Insurance Company, which underwrites the plan, and how their policies relate to Mennonite theology. Eventually the resolution to accept the plan was tabled for one year.

In another close vote, a resolution was presented by the Spokane Fellowship to appoint a committee to study exclusive language in the PDC constitution. Two examples were offered which raised questions regarding a sense of exclusion, either by vocabulary or by function. Several ministers supported changing the latter, which concerned recognition of ministers. Tim Epp, pastor of the host church, said that his church violated the constitution by allowing its deacons to serve communion. Nevertheless, the resolution was turned down by a vote of 148-102.

A budget of $134,461 was passed, which is 15 percent above last year's record-setting budget and 22 percent above last year's expenditures.

All four executive officers — Alfred Heer, president; James Wenger, vice president; Judy Warkentin, secretary; Wayne Goering, treasurer — were reelected. Elmer Friesen was appointed conference minister for the entire district, after serving as conference minister for the northern half. Frank Horst was named as new editor of the *Pacific District Messenger. Gordon Houser*

An alcoholic who can stay away from liquor for a year has an excellent chance for continued sobriety, indicates a long-term study of alcoholics, according to a leading medical researcher. Leclair Bissell, M.D., of Atlanta, president of the America Medical Society on Alcoholism, said the study she conducted on alcoholics over a period of seven years proves that a year's abstention from liquor and membership in Alcoholics Anonymous leads to sobriety for the ensuing five to seven years in virtually all cases.

The Mary Magdalene Project is a pioneering ministry in West Hollywood, Calif., which serves prostitutes seeking new directions for their lives. Ann Hayman is the director of the project, which was launched a year and a half ago with a grant from the United Presbyterian Women's Opportunity Giving Fund. Prostitutes who are arrested are sometimes sentenced to the project for a six-month term by a local municipal court. Applicants are screened to determine their personal motivation; all women in the home must become involved in vocational training, the upkeep of the house, and weekly therapy sessions.

MCC responding to needs of Nicaraguan flood victims

Akron, Pa. (MCC)—An appeal for international assistance has come from Nicaragua following severe flooding in late May that left 69 people dead and caused an estimated $200 million in damage. Mennonite Central Committee is making available $30,000 in cash plus as much as $299,500 worth of wheat flour, clothing and other material aid items to assist flood victims.

Close to 24 inches of rain fell in one week in the country's Pacific seaboard region, ruining crops, destroying roads and bridges, and leaving an estimated 50,000 persons homeless.

Flood waters washed away topsoil from farmland and left thick layers of sand and earth. Thousands of farm animals died in the high water. Southern Honduras as well reports extensive damage and over 200 deaths.

CEPAD, Nicaragua's Evangelical Committee for Development Assistance, telexed that it is "a worse disaster than the (1972) earthquake and (1979) liberation war."

Both CEPAD, made up of about 40 member churches, and Mennonite and Brethren in Christ churches in Nicaragua are conducting relief operations. MCC is sending $10,000 to Nicaragua's Mennonite Service Committee to help pay for local food purchases, housing repair, and crop and livestock replacement. The committee is carrying out projects in communities where Mennonite and Brethren in Christ churches are located. Nicaragua has approximately 2,000 Mennonites and Brethren in Christ.

Another $20,000 from MCC will help fund CEPAD's emergency program. CEPAD has set up feeding centers for children and is providing housing and economic assistance to affected families. A food-for-work program will make available basic food items to persons helping with road building, reseeding and other restoration activities.

Along with cash MCC is sending 100 tons of wheat flour, 100 bales of clothing and 16 tons of canned beef from the United States for CEPAD to use in its food-for-work and feeding projects. MCC also hopes to ship 60 tons of powdered milk and 10,000 gallons of cooking oil from Canada. CEPAD has agreed to make some of these materials available to the Mennonite Service Committee for its own projects.

Henry and Lorena Doerksen of Steinbach, Man., MCC workers in Nicaragua, will help manage MCC's financial and material assistance. The $30,000 in cash comes from MCC's contingency fund, and MCC will be looking for contributions to make up the amount.

The Nicaraguan government began its own relief operations immediately following the flooding. The UN office of disaster relief coordinator reports that unplanned visits to two government centers where evacuees are housed "revealed excellent organizational capacity of official structures, great concern of authorities with health and sanitation conditions and adequate schemes of food distribution and provision of shelter."

Youth convention planning begins, coordinator named

Elkhart, Ind. (MBCM)—Planning is well under way for the 1983 churchwide youth gathering which will include youth from both the Mennonite Church and General Conference Mennonite Church. It will be held along with both groups' adult conference, the biennial meeting of the Mennonite Church General Assembly and the triennial meeting of the General Conference Mennonites, at Bethlehem, Pa., Aug. 1-7, 1983.

Jo Bontrager is coordinator of the youth gathering, joining the staff of the Mennonite Board of Congregational Ministries this June 1. Originally from Middlebury, Ind., and a graduate of Goshen (Ind.) College, she has been on the staff of Hesston (Kan.) College for the past five years, working in student services and most recently as director of advocacy.

Lois Bergen, formerly director of youth education for the General Conference, represents GC youth workers to the planning committee on a marginal-time basis.

Bontrager's early work on the youth gathering is keeping her busy with the program schedule, the budget and publicity. She suggests that youth groups begin planning for the gathering already this summer, noting that there will be a dorm registration limitation of 2,500 and that fundraising projects this summer will help start groups on their way.

The planning committee for the youth gathering held its first meeting of the entire committee Jan. 28-30 in Minneapolis. The 15 members, who came from across North America, represent both the Mennonite Church and General Conference Mennonites. Most of their time was spent on initial brainstorming of program ideas.

In addition to Bergen, representatives of the General Conference to the planning committee are Arnold Fast, St. Catharines, Ont.; Garth Isaak, Portland, Ore.; Jim Stutzman, Normal, Ill.; Carol Sawatzky, Winnipeg; Diana Erb, Henderson, Neb.; Debbie Stauffer, Quakertown, Pa.

"Whenever a church or other public building becomes accessible to the physically handicapped, there is cause for celebration," says Martha Janzen of MCC (Canada) in a report on the growing installation of elevators in constituency church buildings. A recent example was the Fort Garry Mennonite Brethren Church of Winnipeg, whose elevator provides a ride either up to the main sanctuary or down to the basement level.

A study sponsored by the Fort Foundation has revealed that women have been entering the Protestant clergy in growing numbers and with increasing success, says the *New York Times.* Though women encounter more difficulty than men in obtaining their first assignments, there was little difference between the two groups in terms of feelings of acceptance by laity and confidence in their ability. Overall, laity who have had experience with women clergy gave high marks to the competence of women clergy.

Delegation reports on recent visit, discussions in Vietnam

Akron, Pa. (MCC)—"Throughout our two-week visit to Vietnam," reports Bert Lobe, Mennonite Central Committee secretary for Asia, "we sensed from Aid Reception Committee, our hosts, a genuine desire to understand MCC and the values of the Mennonite people."

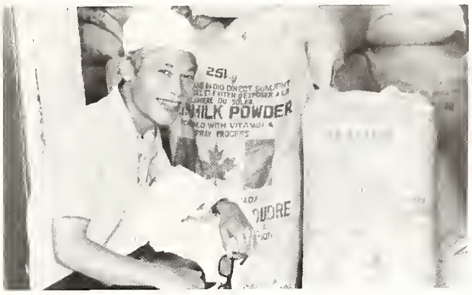
The sixth MCC delegation to Vietnam spent April 28-May 13 meeting with Vietnamese government officials and visiting institutions in four provinces of Vietnam. Delegates were Lobe, Louise Buhler of Warman, Sask., MCC Southeast Asia representative; Titus Peachey of Philadelphia, MCC country representative in Laos who earlier served with MCC in Vietnam; and Al Geiser of Apple Creek, Ohio, former MCC worker in Bangladesh.

The visit had several major purposes: to pursue the possibility of resident representation in Vietnam for religiously-motivated agencies, to visit institutions which have in the recent past received material aid from MCC, and to negotiate program plans for 1982 and 1983.

Also during the visit, Lobe introduced Buhler to the Vietnamese officials because she is assuming responsibility for the MCC Vietnam program's development and administration.

Delegates Buhler and Lobe discussed a proposal for interagency resident representation in Hanoi with Ha Van Lau, Vice Minister of Foreign Affairs, and other high level officials of the Ministry of Foreign Affairs.

In discussions with MCC delegates about Amerasian children, many of whom are offspring of American soldiers, Vietnamese officials said that Vietnamese feel strongly about love and respect for children and that they consider Amerasian children to be their "own children" whom they "want to bring up and educate in Vietnam." Officials did indicate that there could be humanitarian reasons in which Amerasian children might be allowed to join a family in the United States. MCC delegates saw Amerasian children in Ho Chi Minh City and other parts of the Mekong delta and there were no indications of the children being mistreated.



Mr. Le Vang of the Aid Reception Committee inspects an MCC shipment.

The MCC visitors received an official report indicating that the materials received had been distributed to 23 general and three specialized hospitals in Ha Nam Ninh province and three hospitals in Hanoi.

Delegates Peachey and Geiser reported after a four-day visit to Minh Hai province that 21 pump sets and 15 hand pumps provided by MCC in early 1981 were not in use. Technical difficulties such as incorrect cylinder sizes had hampered the work. Since UNICEF will likely be providing water inputs in the Mekong delta region in 1983 and beyond, MCC will not be contributing additional equipment.

In Ho Chi Minh City, delegates had discussions with persons from the National Science Center, where in January 1982 Stuart Clark, a food technologist from Brockville, Ont., constructed a solar dryer made of wood, rice husks and plastic. The science center expects to build 12 more dryers and situate them in Dong Thap province for further testing in September 1982.

MCC has ordered two-year subscriptions to 74 medical journals for distribution to 23 health-care institutions in both Hanoi and Ho Chi Minh City. Arrangements have been made in Singapore for bulk antibiotic powder to be shipped to Vietnam within the next few weeks for use in Pediatric Hospital ß2 in Ho Chi Minh City and by the Ministry of Health for distribution to three hospitals in Hanoi.

MCC also ordered 9,000 meters of cloth which will be shipped from Singapore to the Aid Reception Committee for distribution to BaVi Handicapped Children's Center near Hanoi and three hospitals in Hanoi. MCC agreed to supply quantities of glue, aluminum sheeting and resin for production of artificial limbs at BaVi Rehabilitation and Orthopedic Center, and unground lenses, abrasive powder and abrasive tools for the production of eyeglasses in a Hanoi pharmaceutical factory.

Homecoming celebration

Former pastors, members and friends of **Bethlehem Mennonite Church**, Bloomfield Mont., are cordially invited to attend a homecoming celebration on July 18, 1982. This celebration is planned to recognize our former pastors.

The worship-communion service will be held at the church, beginning at 9:30 a.m., followed by a fellowship dinner in the church basement.

The 2:30 p.m. time of sharing and visiting and the 7 p.m. sharing program will be held at the Eastern Montana Bible Camp. A carry-in sandwich and salad supper will be at 5:30 p.m. Th dishes, utensils and beverages will be provided.

For more information contact:
Myron Schultz
Bloomfield, MT 59315.

Zeist, Netherlands (EPS)—The London-based World Association for Christian Communication is to help make calls for a New World Information and Communication Order "concrete and practical in the lives of people and society," according to a WACC associate general secretary Nevill Jayaweera. He called NWICO a "further advance in the struggle for liberation, this time in culture, information and communication." He said it challenges power and monoply "no matter who holds it."

The fifth triennial assembly of the 12-denomination Canadian Council of Churches met in Saskatoon May 2-6. Among Canadian and world issues on the agenda were disarmament, peace and the situation of Canadian native women. One resolution directed that CCC banking business be changed to the Toronto Dominion Bank, said to be the only major Canadian bank with a policy against financial assistance to the South African government.

'Congregations have the resources to help themselves'

Newton, Kan.—"Congregations have the resources within themselves to solve their own problems," says George Lehman of Prairie View Mental Health Center in Newton. Lehman feels that church members know their own situations and the solutions to their problems. He views himself as a facilitator in a process that brings out what is within people.

Lehman also believes that church members often have the motivation and commitment to become leaders, although they may not want to carry increased responsibility because of the "negative rewards" for doing so. For example, church committee meetings may be too lengthy, go round and round without making decisions, plan activities that overlap with some others have made and lack a description of what they and their chairpersons are to do. Lehman aims to help churches produce positive rewards.

With these two assumptions in mind, Lehman recently worked in three Kansas churches — First Mennonite of Christian in Moundridge, First Mennonite in Hillsboro and Goessel Mennonite — on lay training. Each church developed a list of goals. From that, they decided which they could reach by themselves and which they would like help on.

The specific training took various forms in each of the churches. For example, in Moundridge Lehman led a two-hour session to help the church boards function more efficiently. Such items as working out agenda, taking and circulating minutes and chairing meetings were discussed.

Sessions called "How to Help a Friend" took place every Wednesday for one month in the Hillsboro church. They were designed to help church members improve their hospital visits, involvement in counseling situations.

Acting as an outside person to improve the ongoing work made up much of Lehman's assistance to the churches. The Moundridge church wanted to review their visiting by deacons. Rather than set up training sessions like at Hillsboro, Lehman had two meetings with them. The deacons discussed their commitments, made visits on their own and reported back at the second session. Out of that came monthly reporting.

The Goessel Church had help in processing two new programs. Both had to do with care of congregational members. One was an idea for evening fellowship groups. Lehman helped them look at the benefits and impediments they might have in setting them up. They considered when the group sould meet, what the content of the discussions should be and how to find leadership persons. As a result, Sunday evening home fellowship groups were begun.

Goessel also developed an overall caring program, including inactive and non-resident members.

"The most important thing that happened to me," said pastor Darrell Ediger, "was that I was working with the church instead of alone or with the deacons. In such a process, the leadership feels they have more connection with church members."

Lehman stated that he did not necessarily want to help set up new programs. Rather he helped them "avoid the trap of poor planning."

Lehman assisted the Hillsboro and Moundridge churches in bettering their educational efforts. Both had good programs but wanted to strengthen them. Hillsboro people listed improvements they could make, such as giving more support to teachers.

The Moundridge board of Christian education decided to work on a teacher support system, parent meetings, teacher recognition, resources, staff recruitment and a Christian Education Sunday. Pastor James Gingerich said, "Things came out of the group that would not have come if Lehman hadn't been there."

These two churches also worked on the pastors' job description and evaluation. In Moundridge, the church is using the evaluation process suggested by Lehman. For example, they worked on measurable goals such as how much visiting the pastor should do. In Hillsboro, members worked on prioritizing and came up with five major points for the pastor to consider. This was helpful to the church as it sought a new pastor after Ed Springer's termination.

Two of the churches had a final meeting with Lehman to cap the year's work, but what he started will continue in the churches. Responses from lay leaders reveal appreciation for what happened.

Ransom Stucky, Moundridge church chairperson, said, "He has a unique way of not adding anything to the discussion, but things came out because he was there. I don't think anyone in the church could have done that." Marlan Ratzlaff from the Moundridge board of deacons saw two values: He felt people saw a leader in action and could model themselves after him as well as establishing worthwhile goals.

The head deacon in Hillsboro, Elaine Jantzen, also stressed goal setting. She saw how Prairie View staffers helped church members to talk with terminally ill people and to care for one another in general.

"I would say the discussion helped people to say how they felt," Goessel church chairman Wilbert Schmidt said. "I think they were more free to be openon what they would like to see happen. The process helped people to know and understand each other better. It gave a spiritual unity to our group."
Marion Keeney Preheim

His principal and two other teachers in his school were killed, but Guatemalan teacher Cesar Castellon kept giving classes in his home until death threats against his family became too much to handle. Through the help of Mennonite Central Committee workers in Guatemala, the 10-member extended Castellon family has now been resettled in a large farm home in the Winkler-Morden area of southern Manitoba.

The number of missionaries sent out from Third World churches has risen from 3,000 in 1970 to 13,000 last year, reports Wade T. Coggins, general secretary of World Evangelical Fellowship.

A recommendation crediting near-market rates of return for Mennonite Mutual Aid's individual retirement savings plans received approval from the MMA board of directors at the biannual meeting May 14 in Goshen, Ind. The recommendation guarantees a minimum 12 percent return on new deposits to MMA retirement plans through 1983 and on each certificate's accumulated value from the 1982 to the 1983 anniversary dates.

RECORD

WORKERS

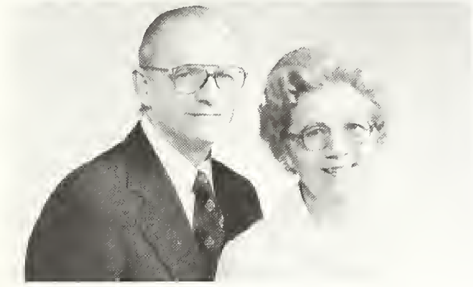
Neil and Marie Neufeld, Gospel Church, Winnipeg, have begun 30-month assignments with Mennonite Central Committee is Unna Massen, West Germany, where they work with the *Umsiedler.* Marie's parents are John M. and Katharina Loewen of Winnipeg. Neil is the son of Marie Neufeld of Hague, Sask.

Lillian Ramsey has been appointed director of Community Health Service at Mennonite Hospital, Bloomington, Ill. CHS includes home health nursing, home health aides, homemaker service and hospice.

LaMont Schmidt joined Mennonite Mutual Aid staff July 1 as an area representative. He will service congregations, individuals and Mennonite-owned businesses in Missouri, Arkansas, most of Texas and Oklahoma, and eastern Kansas.

Kent Stucky became vice president of financial services, including supervision of Mennonite Foundation, investments, loans and Mennonite Church Buildings for Mennonite Mutual Aid on June 1. Stucky will also serve as legal counsel for all MMA corporations.

Bernard and Ruby Thiessen, Emmaus Church, Whitewater, Kan., COM missionaries to Japan since 1952, returned June 2 for a short North American assignment. They have worked in evangelism and helped in church growth, focusing their work with families. They will return to Japan July 27.


Thiessens

Pastor needed

Cedar Hills Mennonite Church requires a pastor, starting late summer.

Please send inquiries to:
Isaac Bergen, congregational chairman
12738 96A Ave.
Surrey, BC V3V 2B4.

Pastoral opening

Pleasant Oaks Mennonite Church, Middlebury, Ind., has an opening for the position of full-time pastor. The church is located in a small semirural community approximately 12 miles from Goshen and Elkhart. The membership is 125.

Please contact:
Tony Hurst, pastoral selection committee
13199 Twin Oaks Dr.
Middlebury, IN 46540
Telephone 219/825-5445.

North Danvers homecoming

The North Danvers Mennonite Church will host a homecoming weekend July 31-Aug. 1.
The schedule is as follows:
Saturday, July 31
2:00 p.m. — visiting and recreation
5:30 p.m. — wiener and bean supper
Sunday, Aug. 1
8:30 a.m. — early gathering with coffee
9:30 a.m. — worship
noon — dinner
1:30 — homecoming program.

Adult Education

Task for an informed believers' church

Watch for resources in progress:
- An overview of the Bible
- A book on caring for brothers and sisters with special needs
- A dozen slide sets on Mennonite history
- Films on Mennonite history
- Interdenominational research project on "Faith Development in the Adult Life Cycle"

Prepared by

COE

Commission on Education
General Conference
Mennonite Church
Box 347, Newton, KS 67114

316/283-5100

Katie Funk Wiebe: writer of vision

LaVonne Platt

"I think I should try writing something — but if I have nothing to say, there is no use writing that nothing down on paper."

Those words of Katie Funk Wiebe, written in 1956, would not be recognized today by readers of her books or her columns and articles in *The Christian Leader, Festival Quarterly* and other Mennonite periodicals. Far from having "nothing to say," she has, for over 20 years, been an articulate voice for Mennonites. "My goal is to put theological concepts into language people can understand," she says.

Writing about problems she has faced or sees other people facing, Wiebe defines them for others so they can deal with them. Many religious writers stress only positive aspects of whatever subject they are dealing with and hand the reader a tidy package tied with tight knots to prevent questions from emerging. Wiebe, on the other hand, balances one emphasis against another in her writing, keeping her reader from accepting simplistic answers.

Weaving many strands of thought together, she probes paradoxes, asks "What if . . .?" and searches out deeper meanings of cliches. She dislikes jargon, especially religious jargon, which she defines as "churchspeak: wrenching a word from its reality in the objective world and making it sound like more than it actually is," as in using the phrase "the Lord's work" to justify whatever one wants to do.

"Morality begins with language," Wiebe writes in her book, *Second Thoughts*. "Word and act are inseparable." To be "open to new insights, new perspectives to an idea, an argument, a definition, a way of seeing life, while hanging on to what is basic to your faith" is the responsibility of writers, she tells writing workshop participants.

Since January 1962, Katie Funk Wiebe has shared her perspectives with readers of her column in *The Christian Leader*. Begun under the title, "Women in the Church," the column was changed to "Viewpoint" when Katie was able to convince her editors that she had something to say to both women and men.

When her husband, Walter, died in November 1962, Katie needed to seek full-time employment to provide for their four children. For four years she worked as copy editor of the Mennonite Brethren Publishing Company in Hillsboro, Kan. After her youngest child started school, Katie finished the work for her bachelor's degree at Tabor College in Hillsboro, while at the same time writing publicity for the college. Graduating in 1968, she began teaching English part time at Tabor while studying for her master's degree, which she received at Wichita State University in 1972.

Since 1976, when her youngest child left home, Katie Funk Wiebe has written eight books and has had chapters in numerous books. Her books, like her several hundred articles, cover a wide range of topics: widowhood, writing memoirs, telling the stories of Mennonites in disaster service and in nursing education, reflections on Christian life and thought, biographies.

Born in a small rural community in northern Saskatchewan, Katie Funk grew up in a Mennonite Brethren home where storytelling, especially by her parents, was a popular activity. Katie read a great deal, too, especially, she says, "books in which heroines sacrificed romantic love to become writers." Jo in *Little Women* was a favorite character.

Although she doesn't know when she first thought about becoming a writer, the idea was there in her late teens, and seemed to be tied to an interest in biographies. "Biography lengthens the shadow of a person," she says, "by explaining what makes a person tick. A biography can influence readers; without it a person has influence only among his acquaintances."

Another stimulus to become a writer may have stemmed from a devotional book by Oswald Chambers. Chambers' words, "Continually restate to yourself what the purpose of your life is," gave her direction that, she says, "called forth faith on my part to believe that God wanted something of me."

Early in their marriage, Katie and Walter committed themselves "to the cause of Christian journalism." Much of Katie's early writing experience came as she helped her husband edit a small periodical for youth workers in the church.

The fact that religious journalism is largely a male-controlled profession has made acceptance as a writer difficult for Katie Funk Wiebe. The demands of writing, coupled with family responsibilities, was another obstacle in her path, as was the fact that as a woman she was expected to prove her seriousness in writing. "There were times when I decided to quit," she says, but she believes that God had given her a ministry to go where doors would open and that she didn't need to batter them down. Her husband had said to her, "If you can do something no one else can do, then you shouldn't be doing the things which others can do with their particular gifts."

Vision, creativity, and craftsmanship are the qualities Wiebe exhibits in her own writing and encourages in others. In her teaching, in her columns, articles and books, and in her steering of assignments to less experienced writers, she has become the mentor for others that she lacked in her early years of learning to write.

Because she is concerned about expressing her vision — her "view of life formed by experience, reading and relationships to God and fellow human beings" — Katie Funk Wiebe does not conform for the sake of conformity. She believes that "creativity disappears quickly in an atmosphere of authoritarianism, traditionalism and conformity."

She goes on to say, "God calls us to risk facing difficult issues with honesty." To ask questions rather than only answering them are marks of creativity that Wiebe expresses in her writing and calls on her readers to express in their living.

LETTERS

More on taxes

I respond to the Christine Hamilton-Pennell letter (April 27 issue) on tax alternatives.

I agree with what she said about our attitude toward material possessions. We should put a strong emphasis on the gospel of peace which embraces the needs of those in our community who are without. I believe, however, that Mennonites should and would prefer to use their own wealth as they see fit and would be much better stewards of God's bounty than the US government.

I doubt that willfully giving of our tax money so that a small portion will go for human resources is really attractive to many Mennonites. I would also question whether the good effects of the human resources portion of our tax even comes close to offsetting the bad effects of the military part. I too would like to have a government that would value human needs over arms, but in the meantime we can apply whatever pressure is legally available to us, and that is about all we can do. *James W. Nikl, 465 S. Lewis St., Lakewood, CO 80226* May 26

Evolution *or* Christianity

In a letter (May 11 issue) G. Robert Smith states, "The dispute is not over the fact of evolution but over how it works and the paths it has taken." I disagree. There are many scientific facts which are incompatible with the theory of evolution. Besides evolution and Christianity are mutually exclusive.

Numerous scientific facts support creation but we rarely hear about these. The evolutionists say the earth is six billion years old. The high decay rate of the magnetic field of the earth, the minute amount of dust on the moon and the low accumulation of solar particles on earth suggest the age of the earth is less than 10,000 years.

We have all heard that man and monkey have a "common ancestor," but did your biology teacher ever tell you that in the number of amino acids humans are more like the chicken than the monkey? That in foot structure humans are more like the bear? That in cholesterol level humans are more like the garter snake? Or, in terms of albumins, humans are more like the frog? From what then have we descended?

According to evolution, dinosaurs are supposed to have become extinct over 50 million years before humans evolved, but human footprints and dinosaur footprints have been found side by side. This suggests that evolution, as commonly understood, does not fit the facts.

Evolution and Christianity are incompatible. Evolution precludes the Christian faith. In *The American Atheist,* Sept. 1978, pages 19-30, G. Richard Bozarth points out that the fall of man, original sin and redemption by Jesus Christ are central to Christianity. But evolution means a development or ascent from one form to another in response to a changing environment. "There was no fall from a previous state of sublime perfection." On the contrary, humans have constantly evolved into higher states of being. Jesus came to the wrong planet. Death is natural, not something we need to be saved from. Sin is only the instinct of savagery, not ugly fate due to our disobedience. Evolution destroys the very reason Jesus came. "If Jesus was not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing."

Evolution means the Bible is only a collection of poems and the projections of unscientific mystics.

I know what God has done in my life and am persuaded that he is alive and that his Word is true. We must choose between evolution and Christianity; we cannot believe both. *Calvin Dyck, 8069 Nelson St., Route 2, Mission, BC V2V 4H9* June 4

US foreign aid biased

Even Sen. Jesse Helms (R-NC) can shed some light on why America's image in the developing world is so tarnished.

In the May 18, 1982 *Congressional Record* (S. 5402-03), Helms reported foreign aid received from the US between 1946-1980 for each country in the world. It totalled $286 billion.

While Helms used this figure to denounce foreign aid spending, a more careful analysis of his figures show more disturbing conclusions: (1) nearly 50 percent of the $286 billion (B) total has gone to just 13 countries, which have received over $5B each (2) Nearly half (six) have been Western European countries: the United Kingdom ($8.4B); France ($8.5B); Turkey ($8.4B); Italy ($5.9B); Greece ($5.5B); West Germany ($5B). (3) We support our national security allies: South Korea ($13.6B) and Taiwan ($6.6B). (4) We support both sides: India ($10.3B) and Pakistan ($5.7B; Egypt ($7.9B) and Israel ($18.5B); Turkey and Greece (see (2) above). (5) We "gave" Vietnam ($23.4B) nearly as much "aid" as all of South America ($9.7B) and Africa ($16B) combined. (6) We gave Egypt ($7.9B) as much aid as the rest of Africa combined ($8.1B).

Our foreign aid policy for the last quarter century has ignored the needs of the lesser developed world. It is clear from Helms' figures that our foreign aid program is morally bankrupt. *David E. Ortman, 608 N. 47th, Seattle, WA 98103* June 7

Come to peace revival

Thank you for the Robert V. Peters article (March 16 issue) which listed many of the nuclear facilities in US/Canada and the responses — and lack of response — made to them by the churches nearby. And thank you for the variety of conscientious replies to the article from several sources. It is helpful to hear from others who are striving for new and renewed understandings of faithfulness in this troubled and perplexing nuclear day.

Persons wanting to explore further the questions raised by Peters and his respondents may want to consider attending the Peace Revival Camp Meeting to be held this summer July 19-24 in the mountains near Denver. *Marge Roberts, coodinator, Peace Revival, 5927 Miller, Arvada, CO 80004* June 14

Cannot sleep for joy

The hour is 1 a.m. on May 25 and I cannot sleep for the joy and excitement in my heart after reading the three articles about the work of the Holy Spirit.

My reason for rejoicing is that *The Mennonite* is not afraid of how the traditional mind may react after reading how the Spirit of God is moving among all denominations in these last days.

Truly we do become a peculiar people upon receiving the Spirit in fullness; because the natural mind is unable to understand the things of the Spirit.

We have a desire in our hearts that the prayer Paul prays in Ephesians 1:15-21 will come to manifestation in our churches. Also that we will be found diligent in the Great Commission. *Lee K. Thiessen, Route 2, Hydro, OK 73048* June 14

Sounding the call

Tim Waltner

Arriving with questions and grave concerns, most departed with a renewed sense of hope.

They came from across the country — farmers, a nurse, an educator, pastors, students and others — concerned citizens came to the March 7-9 Washington Seminar to become informed and challenged on political issues ranging from peacemaking to the impact of the Reagan budget.

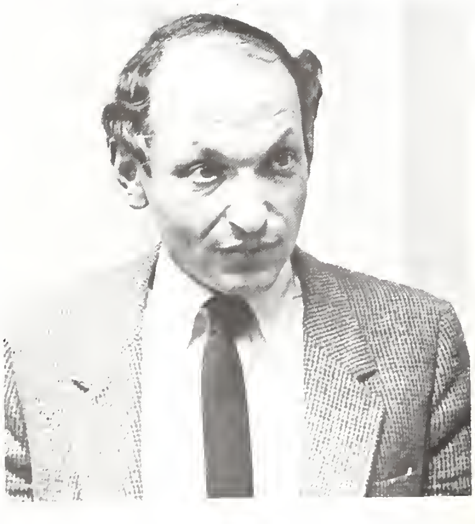
Sponsored by MCC Peace Section and the Northern District peace and social concerns committee, Delton Franz of the MCC Washington office led the group of 25 in an intense look at the political forces in our world.

Franz spoke of the Mennonite tradition of service. Our churches have responded to crises — relief to Russia in the 1920s, relief and service to Europe in the 1940s, development to the Third World in the 1960s. The crisis call today is for justice, he said.

While much past suffering came by natural causes, Franz noted that this century's suffering has come mostly at the hands of governments. "If the Christian church has a mandate to reach out to the suffering — the powerless — there is also a mandate to reach out to those in power."

Franz noted that four options faced Jesus in his ministry: the Sadducees ("you go along to get along"), the Zealots (revolutionaries), the Essenes (withdrawal) and the suffering servant. While Jesus listened to the Zealots and for a period withdrew to the wilderness, he returned to be the suffering servant.

USAF Major Loren Evans explained the budget procedure used by the Department of Defense and answered questions in a session held at the Pentagon.



Jesus spent 80 percent of his time in Galilee with a message of comfort and hope. He delivered his strongest challenges in Jerusalem — to the people of power, the elite, the oppressors.

In order to be better informed to speak to the powers of today, the seminar featured resource people in specific areas of concern. Sanford Gottlieb, an expert in US/USSR relations, spoke of the "simple-minded distortion of reality" which seems to guide the common view of the Soviet Union.

Pat Washburn of the National Peace Academy — an alternative for dealing with disputes — told the group a broad spectrum of support, including that of Congress and leaders in the national military academies, is growing. The concept appears realistic. The cost would be about $31 million — $25 per US citizen, Washburn said; or to put it another way, four feet of a Trident submarine.

At the Pentagon, USAF Major Loren Evans, a legislative assistant to the Secretary of Defense, explained that, unlike other budget items, defense is based on need. Evans said the need is great. Because of a decline in the past decade and the need to catch up, "we're paying the price today."

Ron Nelson, aide to Sen. Larry Pressler (R-S.D.), told us that now "the ear of Congress is more attuned to the people's interest in arms control" (both in the United States and Europe). Much will depend on the actions of the Soviet Union, in Poland, for example. "It is quite clear the President's priorities were domestic issues, particularly finance," Nelson said. "Foreign policy, including arms control, took a back seat." When asked about the World Peace Tax Fund, which would allow people to defer taxes from defense appropriations, Nelson said, "politicians are reluctant to encourage unilateral determinations of how a government spends its money."

A curtailment of defense spending increases is expected because of Reagan's

Holly Burkhalter, a member of the House Committee on Human Rights staff, gave historical background on conditions in Central America.

Sanford Gottlieb spoke on the US perception of the Soviet Union.

Pat Washburn of the National Peace Academy Campaign said the support for the concept is growing.

Steve Dagget said military spending has a negative impact on the national economy.

desire to protect his tax cuts. He added it is important that people write their congressmen on these issues.

Holly Burkhalter, a staff member of the House Subcommittee on Human Rights, portrayed the problems in Central America. She condemned US support of rightist military governments that suppress the masses in these poverty stricken nations. "Opportunities exist to improve things that were lost decades ago. The roots of the struggle are in suffering, hunger and poverty," she said. The opposition movement in El Salvador is nationalistic, not a US/USSR struggle.

The strong public sentiment against US military involvement is encouraging, she said. "Pressure from the US public is the key."

Budget analysts Steve Dagget and Kathy McKee said the impact of the Reagan budget has essentially wiped out domestic programs and transferred funds to the military. Defense has become a non-negotiable item. Taking the brunt of the cuts are children, the poor, the elderly and the American Indian. In the past two decades, a study of 13 major industrialized nations shows that the higher the military spending, the lower the economic growth. Defense spending comes at the expense of economic stability.

The Reagan budget cannot be balanced with the present tax cuts. It must be reversed or the deficits Dagget and McKee predict for '83, '84 and '85 will have severe ramifications. Admitting it will cause hardships, they said, "If you don't change it now, it'll be a lot tougher in the future."

Workshops on food and farm policy, penal reform and environmental issues were also conducted.

Appointments with congressional representatives were scheduled to share concerns about the issues of the seminar.

Delton Franz told the group there are two basic responses from people in light of the "somber realities of today." Neither is an adequate answer. One is to throw up one's hands and say, "There is nothing that can be done in the face of a nuclear holocaust; that's in God's hands." The other is to become paralyzed by its enormity and say, "We cannot anticipate any way out," giving up hope.

Delton Franz addresses the Washington Seminar participants. About two dozen people from California to Maryland took part in the three-day conference. A similar conference is planned for 1983.

Franz said, "We need to face reality, but not at the expense of giving up." There is a third dimension — hope — a power greater than we see, that will stand with us in this "darkening valley," a reference to the excellent book by Dale Aukerman (reviewed in the June 8 issue of *The Mennonite*).

In the seminar wrap-up, Franz said the question facing us in the threat of nuclear annihilation is, "Can Christians take seriously the enormity of what lies ahead and work to turn the direction around?"

The challenge is to try to communicate to congregations, he said. "It is unrealistic that many will respond. Yet we must sound the call."

"We need the inward journey, the deep spiritual base and growth. But we must also take the outward journey into the world. Just to sustain for ourselves is not the mission of the church; we are sustained *for the mission,*" Franz concluded.

We need to ask ourselves, What is my call? What are my gifts?

The arms debate (2)

The mood, the rhetoric and the policy

Ted Koontz

The rhetoric over arms issues has changed dramatically. While three years ago the idea of a nuclear weapons "freeze" was unthinkable politically, now everyone is talking about freezes — even reductions. Until this year the dominant concern about the arms race seemed to have been that losing it would let the Soviets "push us around." Now the concern is that a continuing arms race might get us blown up.

It's easy to see what has caused the shift. Ronald Reagan and friends have succeeded in sparking a widespread public phobia toward nuclear weapons. And the president's latest move — advocating resumption of negotiations and sharp reductions in nuclear arsenals — is probably best seen as an attempt to climb aboard the bandwagon he inadvertently started. It was the president and his associates who put the fear of nuclear war into the hearts of (almost) all of us with talk about fighting nuclear wars and about how (almost) all of us could survive one — if we were given a week's warning and a shovel.

The odd thing is that the president thought he was leading us in the opposite direction. It seems to be a peculiarity of our current political situation that, at least on the issue of arms policy, presidents succeed only in exercising this kind of "reverse leadership" in their efforts to shape public views. President Carter wanted arms limitation. While his dominant fear was that of being blown up, Carter succeeded only in stimulating in the country the fear of being pushed around. And Reagan, clearly, has suffered the same fate in reverse.

The basic problem is that *both* the fear of being pushed around and the fear of being blown up are rooted deeply in the minds of Americans. These fears usually result in contradictory policy impulses. Most of us believe that alleviating one danger might aggravate the other one. Since we want to avoid both dangers, we react by stressing the fear opposite to the one which seems dominant in the president's mind. And because Reagan so evidently fears (or did until his Eureka (Ill.) speech) being pushed around more than he fears being blown up (or worse, because he may see both fears being answered by building better nuclear weapons), he has fanned flames of fear about being blown up and caused the shift in mood and rhetoric.

But does this shift matter? Will it make a difference in terms of policy? That is a harder and more complicated question. On one level it matters a great deal. It makes a difference if the country is arguing about how to reduce the dangers of nuclear war in the context of an assumption that nuclear arsenals should be stabilized or reduced instead of arguing about how we can develop a nuclear arsenal which can be used to regain lost clout in the international arena.

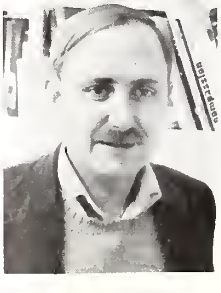
Nevertheless, there are reasons to wonder how much real effect the change in mood will have. For one thing, it may be relatively easy for the administration to divert the current torrent of fear about being blown up. President Reagan's Eureka speech was no doubt intended in part to divert the flood, redirecting it at the Soviets. It may be possible for the administration to sell a negotiating plan based on Reagan's speech as an honest effort to reduce the dangers of being blown up, even though, on the basis of the information now available, it is not likely to be viewed with much sympathy by the Soviets. And they would have reason for an unsympathetic view. It would cut sharply into their existing forces while permitting us to go forward with our modernization efforts (MX, Trident, new bombers and cruise missiles). To move from the outline given by the president to an agreement will require enormous flexibility on the part of the US government. And given the dark views about the Soviets which predominate in the current administration, there is reason to wonder if the necessary flexibility will be forthcoming. The result may be renewed cries about Soviet "intransigence." And the rhetoric could shift again, with the Soviets being viewed as the (sole) bad guys. If that happens, the administration will pursue its buildup undisturbed by freeze fever.

In addition, the policy of building up arms has gained powerful momentum. Part of the reason that the fear of being pushed around has subsided is that many resources have been allocated to making us the toughest kid on the block once again. Although the rhetoric of the freeze and the current attempts to cut defense spending a little may signal an erosion of that underlying consensus, it is not at all clear that the fundamental policy directions are about to change. Mood and rhetoric do not a policy make.

What it boils down to is this. We have placed in Washington an administration and a Congress which, much more than their recent predecessors, *believe* that the chief danger is that of being pushed around. And to a greater extent than their predecessors, they *believe* that the best way to reduce the danger of nuclear war is to build up our nuclear forces. In short, our leaders are predominantly hawks. Massive public pressure based on dovish perceptions can have a marginal effect on their policy choices. But more likely, our leaders will seek to mollify constituents with different perceptions of the dangers by changing their rhetoric while pursuing the substantive policies their beliefs lead them to favor. They will still be hawks and will still pursue hawkish policies, though they may try to look like doves.

Whether or not the current rhetorical victory of the doves amounts to a significant policy shift will depend mainly on whether or not more doves occupy seats of power in the US government in the years to come. That depends on doves not being taken in by hawks in doves' clothing. And it depends on doves engaging hawks on the battlefield of electoral politics. While winning rhetorical battles is important, winning electoral battles is more important.

May 12



Ted Koontz is assistant professor of political science and peace studies at Goshen College, Goshen, IN 46526.

MEDITATION

The grease machine

"Evangelism and the Church," the lecture was entitled: "If each of us would befriend and win one friend per year . . ."

I know I should cross the street and see how she's doing this week. She needs my friendship more than anyone else I know. Can't hear, can't speak, no friends. Just an impatient husband and two frustrated kids.

But Monday's washday, and in the evening there's the Sunday school committee meeting. Tuesday is the ladies circle (couldn't possibly invite her, she's so strange). Wednesday: clean house for the evening Bible study group; Thursday is choir practice. And I'd hate to miss badminton on Fridays. Maybe Saturday, I'll run over. . . .

Just remembered — got to bring squares for the Sunday evening fellowship and prepare the food for Sunday dinner. Company for Vesper too — those new people who switched from the Alliance across town. Maybe next week there'll be time. . . .

Helen Rose Pauls

Any listeners for sale?

Something troubling me for a long time in the church is that our Sunday school material, our church papers, practically any kind of church-related material I pick up implies we should share with another. How important that is — to share our feelings, troubles, hurts and joys with someone.

I have felt this need to share with someone quite often. Lots of times it hasn't been because of a terribly serious or earth-shaking event. But some days and weeks just seem to fill up with a lot of little bothersome things that frustrate me until I want to scream at God and at someone human. I do scream at God — but the human source is almost impossible to find.

Today I needed such a person. My friends either work or are busy. The phone rang and rang and rang — but no answer from them. I tried to see my minister. He too was in a terrible hurry — glancing at his watch between every word I said, until I couldn't stand it any longer. I left. He never really knew why I stopped to chat with him.

I don't find it easy to share. I find it even more difficult to find someone in the church to share with. I just wanted to cry a little with somebody over a trying day of little hurts. Is that so bad? I don't find many people from the church who have ever shared in this way with me either.

Can we always handle everything alone? God is always there but it helps to hear and see another person sometimes. Why can't we have groups of people who would care to be available to call — listeners who would care and share with one another? Something like A.A. Sometimes I've been tempted to call them — and I don't even drink.

When there is a death or something tragic, the minister and church are wonderful. They have not let me down at times like this, but today I was lonely and couldn't find anyone to listen or be there — so I went home and cried a-l-o-n-e.

If there are any listeners for sale, I'd like to buy one.

Anonymous by request

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EDITORIAL

The joys we shared

On June 9 it was one year since our eldest son Glen gave up his life (suicide). Questions still come more easily than answers. Guilt feelings abide near the surface.

The sorrow may never be blotted out. To cope with this special reminder, I tried to hold up some of the blessings beside the pain. There are many.

The day Glen was born, I was called from my classroom about 1:30 p.m. to take Marge to the hospital. My students were surprised that I was back before 4 p.m. Not only had I been to the hospital; I had already seen our 5 lbs. 10 ozs. firstborn. I rushed back to school to tell, because it was the fastest way to inform the whole community.

Glen loved baths from day one. In 23 years he never needed reminding to wash up or to clean his room. His things were cared for. The Datsun car he drove his last two years was seldom muddy for more than a day after a rain.

I'll not forget a Sunday in church (he was four) where I served as student pastor. Following the prayer to close my sermon, he put a smile on every face in the congregation when he stood up and said, "Now my daddy is all finished."

In his tough times, he got along poorly with most people. Imagine my surprise (Glen was now 21) a few days after he and I had argued heatedly, when he came and asked, "Dad, when is your next trip to Chicago?" I checked and noted a meeting there in about a month. He added, " I wonder if I could go with you."

Any father is flattered to be desired company for a 21-year-old child. My meetings were near O'Hare Airport on Thursday and Friday till 5 p.m. Glen had been downtown while I was busy. Now we both checked into a hotel in the Loop. He had our plans ready. We took a river cruise, rode up the Sears Tower, saw a movie and went to a Cubs ballgame. He had chosen the places, knew exactly where to walk and had the time beautifully scheduled.

We arrived home Sunday evening exhausted. After being in bed a while with lights out, I heard footsteps. Glen cautiously poked his head into the bedroom and whispered, "Dad?" When I sat up, he said, "I just want to say thanks for the trip to Chicago. Thanks." I could only reply, "Glen, it was fun. Thanks for coming."

In Glen's last few months, he gave us some most beautiful times.

He did not usually go to church on Sundays, but he regularly attended special occasions. About two months before he died, he got up early one Sunday and came along to worship. On the way home, he cheerfully remarked, "That certainly was a good sermon." That comment meant much then, even more now.

Our family has a birthday ritual. You get to choose where to celebrate. Less than two weeks prior to Glen's death, we were celebrating our daughter's birthday at a Chinese restaurant. Glen said this was one of his favorite places in Winnipeg, and he had come to do some "serious eating. Dad, the usual orders won't be enough."

In his 23 years I never saw Glen eat more at one meal or appear more content. Since the plates were making stops at his place, a lot of good-natured teasing went on. He laughed and ate till the food was gone.

We walked out and I stopped with him beside his car to talk about this, that and nothing. It was a super feeling for our family of six to have enjoyed such a close, long, leisurely evening.

Today we cannot celebrate *with* Glen. But we can celebrate *for* the many joys we shared. I will ever be grateful to God and to Glen for those times. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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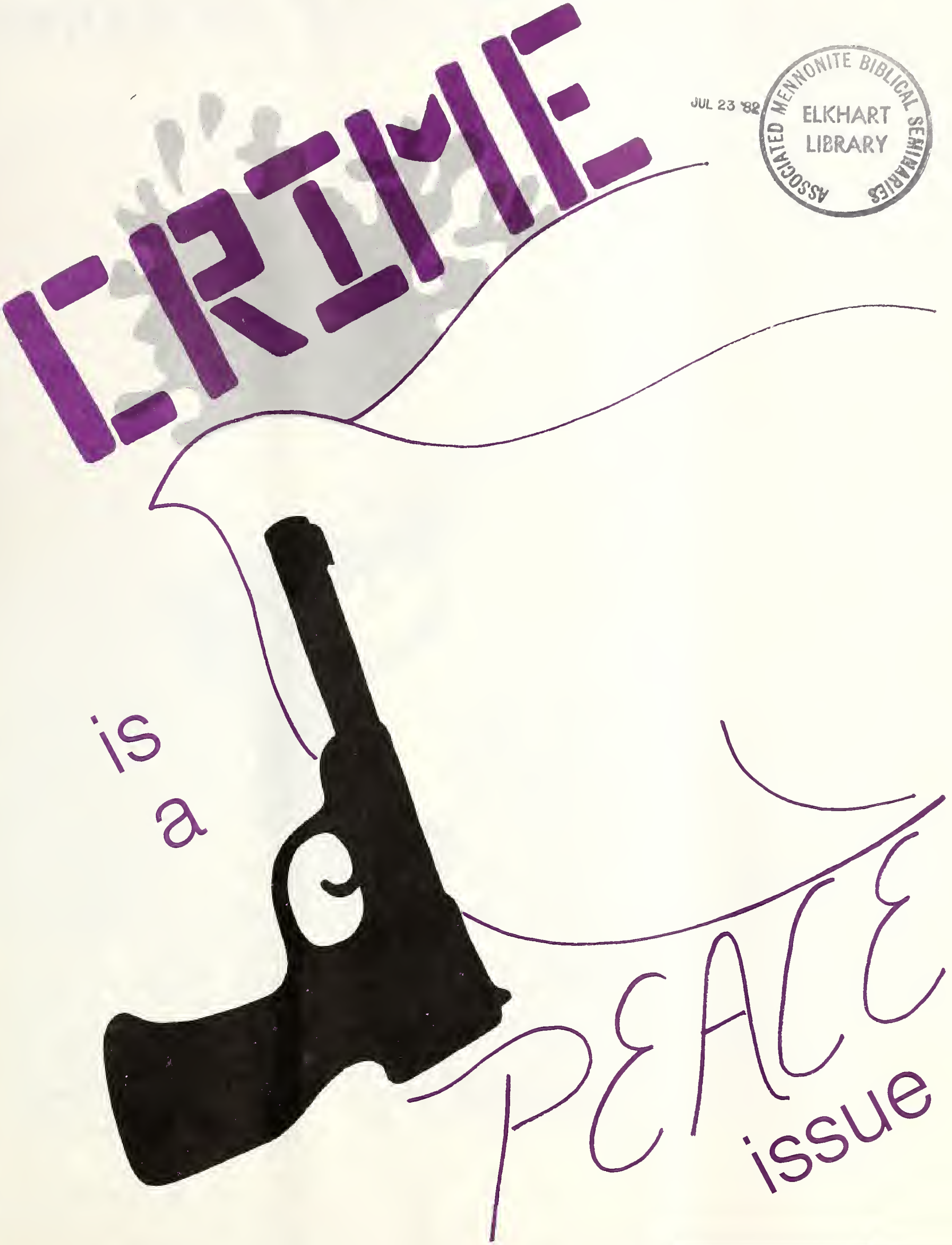
CRIME
is
a
PEACE
issue

Christians

Barry R. Hieb

"If we as Christian pacifists refuse to join the military because of our belief in nonviolence, I believe we must also refuse to take the risk of killing someone through possession of a handgun."

Imagine for a moment that the United States was suddenly attacked by an epidemic which involved 32,000 citizens in its first month. Imagine further that the epidemic was so severe that *each day* 200 people were endangered or severely injured and 30 people died from its effects. The public reaction should be predictable — massive news coverage, demands by public officials for action, mobilization of a major medical effort to identify the cause of the epidemic and determine a cure, and fear on the part of the general public. Finally, imagine that this terrible epidemic showed no evidence of dying out but rather appeared to be growing indefinitely at a rate of 7 percent per year.

Handgun violence in the United States. The United States is in fact facing just such a terrible epidemic in the form of handgun violence. In 1980, the most recent year for which FBI statistics are available, 50 percent (11,500) of all murders were committed using handguns — more than 2½ times the totals for the next most deadly weapon, a knife. In addition handguns played a role in 40 percent (220,000) of the nation's robberies and 24 percent (160,000) of the nation's aggravated assaults.

Terrible as these statistics are, they do not tell the entire story because they do not count handgun deaths due to negligence, suicide, accidents or justifiable homicides. When these are added, the total jumps to roughly 50 deaths per day — over 18,200 per year. It is clear that "law abiding" citizens are using the handgun to kill at an appalling rate.

Handgun deaths in the United States run at about 50 deaths per day — over 18,200 per year.

and the handgun epidemic

Gun control in Canada. Canada has had gun control laws for over 100 years. There are currently 750,000 handguns in Canada compared to an estimated 57 million in the United States. In 1979 there were less than 60 handgun murders in Canada. This compares with 89 handgun murders over the same time period in the city of St. Louis alone.

Two alternatives. Currently two major approaches are being proposed in an attempt to solve this problem — stricter punishment and handgun control laws. I believe as a Christian that the "stricter punishment" approach fails for several reasons. (1) It is "after the fact" and tries to address the problem after the crime has been committed. (2) "Crimes of passion" constitute at least half of all murders. In such situations the assailant is most unlikely to stop and rationally consider the consequences of their action and therefore the prospect of punishment is not an effective deterrent. (3) This approach does nothing to aid the victim of the shooting or to redeem the offender. (4) The current penal system is already overburdened and is not equipped to deal with the influx of an additional long-term population of offenders. While we will continue to need to find more appropriate ways to deal with offenders, the "stricter punishment" approach does not appear to me to be compatible with Christian pacifist beliefs.

The second possible avenue of approach to the problem of handgun violence is the enactment of some form of gun control — preferably a ban on the ownership of handguns by private citizens. This approach to the handgun violence epidemic is directly analogous to the medical technique of attempting to prevent a disease when a cure for it is not available. There is ample evidence to suggest that such an approach, while certainly not perfect, would be effective in limiting the number of handgun murders in the United States. In addition to the evidence from the experience of other nations such as Canada there are local examples of the effectiveness of such an approach. Washington passed a strict handgun control law in 1977. Within three years the number of handgun murders had dropped 26 percent, and the number of suicides using handguns had decreased 40 percent. These figures differed substantially from figures for comparable US cities during the same time span.

Handgun control laws are constitutional. Five Supreme Court decisions (most significantly US vs Cruickshank in 1875) and most recently a federal district court decision in the Morton Grove, Ill., case have all ruled that laws which restrict access to firearms by citizens do not violate the Second Amendment of the Constitution.

Mennonites and handguns. Underlying all these arguments, however, is a more serious question for Christians and especially for Christian pacifists. Is ownership of a handgun, which might be used even unintentionally to injure or kill someone, compatible with our understanding of Christ's example of how we are to live? If we as Christian pacifists refuse to join the military because of our belief in non-violence, I believe we must also refuse to take the risk of killing someone through possession of a handgun.

Christ's mandate is to love our enemies and do good to those who persecute us. This teaching is brought into sharp focus when we consider the possible implications of this principle in the handgun issue. It is my personal conviction that the larger Mennonite church must become actively involved in attempts to help implement gun control. If God will judge us for not giving water to a stranger, will he not also judge us if we do not make efforts to prevent friends and strangers alike from being injured and killed through the use of handguns? •

Salt

Carol Hamilton

Today I want to be tasteless, Lord.
Did you ever feel that way?
I guess you did. It seems you tried,
in vain, at times to get away.

There's little chance to just forget
that I'm needed here or there,
for in this middle of my life
I'm made to think I'm like the air . . .
and who can do without me?
I'll find out soon enough.
But you, Lord, still we breathe your name
and sprinkle you out if the meat is tough.

Keeping the laws

(letter and spirit of the law)

Jerry Bergman

A conscientious Christian should endeavor to be aware of and obey laws. Lawrence Tribe of Harvard Law School estimated that *in 1977 over 1,650,000 laws and regulations were enacted* by federal, state, and local legislative bodies. Because there are so many laws, it is difficult to be both aware of and obey them. There is even a law which states that ignorance of the law is no excuse; a citizen is supposed to be aware of literally millions of laws. This is obviously an impossibility.

A frequent problem is that Christians obey the *letter* of the law, but neglect the *spirit.*

Why do we need laws? Before one can play any game, one must have rules. Without rules, a game is often aimless activity. Actually, rules make a game, causing the activity to be challenging and, at the same time, rewarding. Likewise, there must be rules for people to coexist in an organized society. If only one person lived on the earth, there would be no need for rules. If only two people existed, there would be a need only for a few infomal agreements. The more people in the world, the more rules we need. This is why a country such as the United States has millions of laws and rules.

Types of rules and laws. (1) *Informal rules.* These are largely agreed upon social or societal rules — "laws" rarely written in law books. For example, it is "illegal" only from informal law to defecate on the sidewalk, and few states have a formal written law to this effect. This is a rule we learn effectively when we are young, and thus there is no need for a formal rule to enforce it. Actually, formal rules are needed only in the cases where it is likely someone will disobey the principle.

2. *The rule of the gun.* This is where, in essence, "might makes right," or where the one with the power, gun or position is able to force those under him or her to do his or her will. Unfortunately, this is often a very common type of law — but one that many Christians feel that, at times, they must disobey. An example would be a woman who is pressured to perform immoral acts with her boss in order to get promoted. This might be unfair, wrong, etc., but nevertheless reality; and women who refuse are sometimes fired or simply never promoted. Fortunately, many of us resist this type of law. The whole spirit of Christianity is opposed to this form of law.

3. *Common law.* This type of law is established by tradition, and later by legal precedent. If a case goes to court, even a low court, and is decided in a certain way, this decision sets what is known as a *precedent.* If the courts tend to rule a certain way, future judges are obligated, but not absolutely required, to rule the same way. In order to obtain a contrary ruling, one must appeal to a higher court. In terms of common law, the Supreme Court is the final arbitrator. Once the Supreme Court rules a certain way, all lower courts are obligated to conform. The only way to change a Supreme Court ruling is to bring another case to the Supreme Court through the appeal process. For example, in the early 1940s the Supreme Court ruled it legal for a school to expel children for refusing to salute the flag (*Minersville School District vs Gobitis,* June 3, 1940). Another case was brought before the Supreme Court (*Barnette vs The West Virginia Board of Education*). Barnette won at the lower level and the school board appealed. The Supreme Court heard the flag case again, and on June 14, 1943, the highest court reversed its previous decision. The court ruled that the state could *not* force children to salute the flag.

Another flag case could come before the Supreme Court, and it is possible for the decision to be reversed again, and, theoretically, this could continue to happen endlessly.

4. *Legislative law.* The last type of "human" law is legislative law where a legislative body (in the USA, the House and the Senate) makes and passes laws. This is the most formal way of establishing laws. Laws made this way are first discussed, then the legislative body votes. If it passes both the House and Senate, it becomes law.

5. *Natural law.* Natural law is a law that *no human can disobey.* Included would be gravity, chemical reactions and a large number of physical and chemical and psychological laws.

6. *God's laws,* found in the Bible, all believers try to obey. These may or may not be part of the law of the land and often it is left up to a Christian's conscience to obey them.

The difficulty in obeying the law. Because there are so many laws, it is difficult for us to live a single day without violating dozens of them. It has been said most of us have violated enough laws by the time we are 10 years old to put us in prison for life. This may be true, but if one could be aware of most of the extant laws and tried to obey them all, life would require walking a tricky, difficult tightrope. In actuality, there is a difference between laws on the books and laws that are enforced. There are thousands of laws on the books which are not, for many reasons, enforced. Some of these reasons include a change in social conditions and the fact that some laws are passed for political reasons or myriads of other reasons.

As an example of the variety of laws on the books, here are a few from the book called *This is the law?* (by Nigel Napier-Andrews): (1) In Detroit it is illegal for a student to borrow money from a fellow student between classes. (2) In Edmonton it is illegal to grow moss on one's rooftop. (3) In Montreal it is illegal to sell *crooked* wood. (4) In Cairo, Egypt, it is illegal to kiss in a movie house. (5) In Kingston, Ont., it is illegal to remove worms from the public parks without written permission. (6) In Abilene, Texas, it is illegal to whistle at females. (7) In Saskatchewan it is illegal to perform a marriage ceremony with the doors closed. (8) In New York City it is illegal to read while walking down the street. (9) In Rio de Janeiro, Brazil, it is illegal to dance the samba in a tunnel. (10) In Ottawa it is unlawful to give a massage without a license. And husbands, wives and children are not excluded. (11) In Suffolk, England, it is illegal to doze in a public library.

From this sampling we can see the nu-

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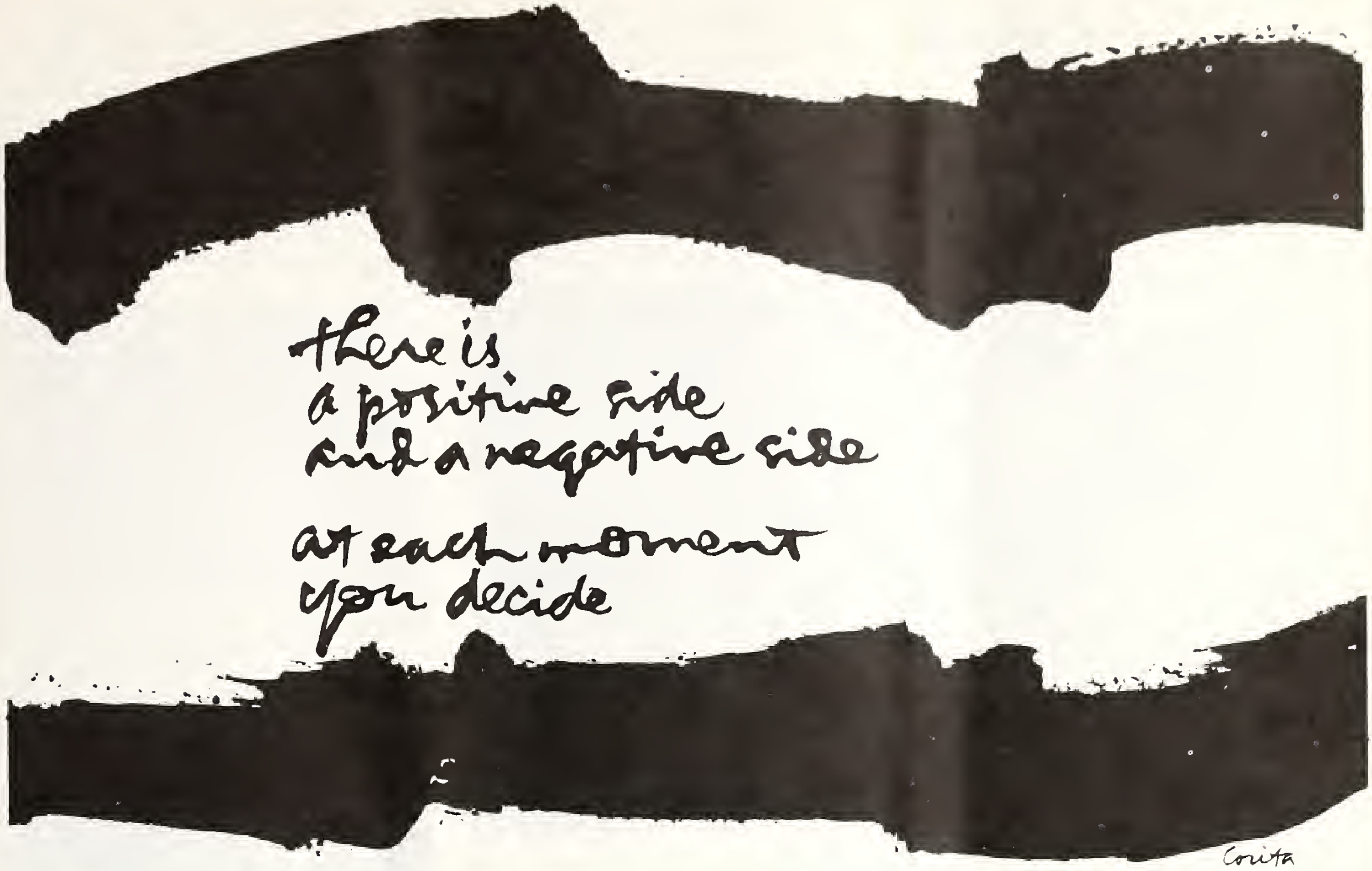


merous ordinances which exist and the difficulty in obeying even a fraction of them. Actually, often the ordinances and laws contradict each other as in the incident below: "Bill Stanton's troubles began when a nervous skunk wandered into his garage on Chicago's South Side and set up house in a boat. 'I called the police. They sat in their squad car. The skunk sprayed. The police said they would send a truck and drove off.' No truck came. Stanton had no luck with state or city wildlife officials. Rodent people said they handled only mice and rats. So Stanton bought a trap and caught the skunk. 'I called all the deparments again and told them the skunk, named Wishbone, was ready to travel. An official told me I had broken three laws: I brought a trap into the city; I had no license to trap in the state; it was illegal to trap in the city.' Stanton also learned, 'It's illegal to keep a skunk, illegal to destroy him and illegal to let him go.'

"Stanton's attorney may have the answer. 'When they come to serve the citation,' he told Stanton, 'just tell them you're willing to go to court and take the skunk with you for evidence' " (*Saturday Review,* Feb. 2, 1978).

I once lived in a house where the driveway was located directly off a main street. I could not drive to my house without breaking the law. It was illegal to back into the driveway and thus this could not be done. It was also illegal to back out onto a main street from the driveway. Thus, there was no way I could drive out of my driveway without breaking the law. Since it was illegal to park on the street and there was not enough room to turn around in the driveway, I had no choice but to break a law every time I went somewhere in my car. The local policemen understood this, and I am not aware of anyone in this situation who has received a traffic citation.

The key to arrest is not necessarily whether one breaks the law. I can murder someone, but if I did it when I was insane, for reasons of self-protection, or unknowingly, or accidently, I am "innocent." Generally, I must willfully break a law *with malicious intent.* It is illegal to drive faster than the speed limit; but there are dozens of situations where it is perfectly legal and understandable to do so — and no judge in this world will convict you under dozens of circumstances. These include: a stuck accelerator (if it can be proved), rushing to the hospital, driving faster to avoid an accident or a myriad of other reasons. Obviously, excuses such as one is "late for work" or "did not know the speed limit" do not hold water. Thus, to commit a crime one must be responsible (therefore, minors, retarded, the mentally sick and many others are not held accountable for breaking the law), and one must willfully and maliciously violate the law. Thus, *nothing* is against the law if one did not maliciously and willfully violate it — and a judge must make the final decision as to intent.

When Christ was asked for the greatest commandment, he stated, "You must love your God with your whole heart and with your whole soul and with your whole mind. This is the greatest and first commandment. The second, like it, is this: You must love your neighbor as yourself. On these two commandments *the whole law hangs,* and the prophets."

In other words there is no *law* — the whole law and the prophets are no more than "a tutor leading us to Christ" and the principle of loving our neighbors. If we perfectly loved our neighbors there would be no need for *any* laws. No one would murder, steal, slander or bear false witness. All of these things are simply the result of lack of love toward our neighbors. This is how the law is a tutor leading to Christ. The law helps us learn to love and to understand exactly what we must do in order to love our neighbors.

The key to all of our behavior should be, "Will this help people, or will it hurt them?" Regardless of what the law says, we should keep in mind the *purpose* of our actions. It is against the law to steal, but few would condemn us if we stole a loaf of bread and gave it to a dying man. This example, although it is an illustration, points to a principle; that is, "Does what we do benefit the other person?" All too often, what we do is for selfish reasons; it benefits us and us alone. I may steal the loaf of bread because, although I have a loaf of bread, I want another for myself. This would clearly be a violation of the law against selfishness.

Obviously, the need to steal a loaf of bread to feed one's brother is not a common situation in middle-class US/Canada — although it is a daily reality in the lives of the millions of our poor — but the principle should be clear. If a person risks a traffic ticket to rush a Christian brother to the hospital, obviously that is done out of concern for someone else. There is actually little excuse to break most major laws; but there are difficult situations. What if one's religion teaches that it is wrong to salute or to even give obeisance to a national emblem, such as a flag or a statue — such as believed by some Amish and Mennonites, most Christadelphians and Jehovah's Witnesses, Molokans and several other religions? Should one obey the law of the land or one's conscience? Time and time again this question has faced Christians because secular laws not uncommonly come into conflict with religious beliefs. The law has forced Christians to bear arms against their consciences. Nations have repeatedly tried to outlaw Christianity. Our response must be, as recorded in Matthew 22:21, "Pay back, therefore, Caesar's things to Caesar, but God's things to God."

Some concluding thoughts. We should keep in mind that law is a guide to help us, and when it ceases to do this, it is time to change the laws. This does not mean that a Christian should flagrantly violate laws but should understand their *purpose* and intent, how they came into being and how they can be changed. This understanding will help us both to conform to the laws and to influence development of laws which are functional and not discriminatory or harmful. •

A traveler's diary

Joanna S. Andres

Via Dolorosa in Jerusalem, where Christ carried the cross to Calvary

Before I go

Make me to see what of myself I may not see.
Make me to hear what is of deeper tone —
Lest coming home
I would have missed to find
What are the keeping things for heart and mind.

In the Alps . . .

This cathedral — this cathedral of the world — more beautiful than a da Vinci or Giotto could have fashioned — this place of worship with your monuments of mountains, fresco-painted on vast canvasses of sky, a sky that forms a dome in ever-changing blues, white-clouded with the burst of brilliant sunlight that Michelangelo would dare to imitate but never quite attain. The pillars of the pines that stand like sentinels within your temple, lifting all our eyes toward your throne.

Oh God, and what is man that you are mindful of him and that your voice rings out and echoes and re-echoes until we hear at last? I too, I too can hear, can feel your love.

I kneel.
I kneel to worship here.

In Greece

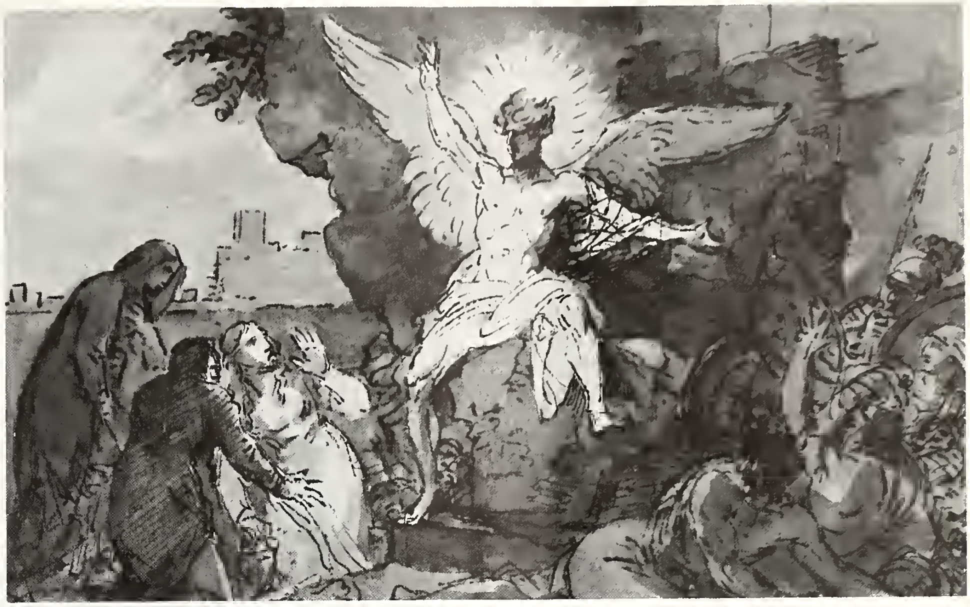
In all the winding pathways round mountains rising high, I feel Thy presence near me, O Lord, of earth and sky.
The glory of Thy presence fills all my soul with awe and all my heart's desiring I from Thy source may draw.

After I come home

Let it be that when I view what on a film I gathered through the miles of your created world, that I might still recall and feel again the awesome wonder of your power unfurled as though a banner wide, in blazing letters, heralded the truth:
This is your God.
The great I am.
This is my love, my gift to you.

Included in

Elizabeth Yoder



When the women took spices to the tomb, the resurrection was announced to them.

The Gospel of Luke is regarded by some as having been written especially for female believers. Its stories about women and its frequent use of feminine images could seem to support this idea.

One of the least-known stories in Luke is that of the group of women who became believers and followed Jesus about as he taught in Galilee. They are first mentioned in Luke 8:1-3 where they are described as "a number of women who had been set free from evil spirits and infirmities." Some of them are named: "Mary, known as Mary of Magdala, from whom seven devils had come out; Joanna, the wife of Chuza, a steward of Herod's; Susanna; and many others." According to Luke, these women were providing for Jesus and his disciples "out of their own resources." Can you imagine the impression this must have made? In a day when women were restricted to roles of domesticity and rather secluded, here was a group of women traveling about with a rabbi and his disciples and paying the bills.

We next read of this group in Luke 23:49. They have followed Jesus to Jerusalem and are watching the crucifixion. Luke writes that the crowd which had come to witness the event went home "beating their breasts." But Jesus' friends and the women who had accompanied him from Galilee stayed on and watched it all. When Joseph of Arimathea took the body of Jesus from the cross and laid it in the tomb, they followed and watched where and how the body was laid (v. 55). Then they went home to prepare spices and perfumes.

We are familiar with the story of what happened when they took spices to the tomb early Sunday morning — how the angels announced the resurrection to them. In a court of law, at that time, women were not considered adequate witnesses. So in a real sense, in announcing his resurrection first to women, Jesus was affirming their adequacy to witness one of the greatest events in history. The disciples, however, as good Jewish males, refused to believe their story (v. 11). By the time Paul (1 Corinthians 15:5) recorded an early Christian creed, the fact that this group of women from Galilee first saw the risen Christ seems to have been entirely forgotten.

At any rate, the story of the group of women from Galilee does not end with the resurrection but is taken up again in Acts 1:1. Here we read that when the disciples returned from Olivet where they had seen Jesus ascend into heaven, they went to an upper room where they had been staying and there "were constantly at prayer." With them were the same group of women, now including Mary, the mother of Jesus (Acts 1:14). At that time a successor was chosen for Judas and the women from Galilee apparently participated in the proceedings.

It was while they were all together in this way that the Holy Spirit was given to them, causing them to act in ways that some interpreted as drunkenness. When Peter defended their behavior before the crowd, he said, "Fellow Jews, and all you who live in Jerusalem, mark this and give me a hearing. These men are not drunk as you imagine; for it is only nine in the morning. No, this is what the prophet spoke of: 'God says, "this will happen in the last days: I will pour out upon everyone a portion of my spirit; and your *sons and daughters* shall prophesy; your young men shall see visions and your old men shall dream dreams. Yes, I will endue even my slaves, *both men and women*, with a portion of my spirit, and they shall prophesy" ' " (Acts 2:14-19, NEB).

From this we can assume that the Spirit fell also on the women from Galilee and they were prophesying and speaking in tongues along with the others. Peter seemed to recognize this as a sign that the Old Testament prophecy (Joel 2:28ff.) was being fulfilled. At the time it must have seemed a logical continuation of a precedent that had already been set by Jesus. No longer were women to be excluded from the practice of religion as they were in first-century Judaism. The Holy Spirit had been given to them as a sign that a new day had come. In the Christian church women were to be "included in."

Paul must have had something of this in mind when he wrote to the Galatians: "For through faith you are all sons of God in union with Christ Jesus. Baptized into union with him, you have all put on Christ as a garment. There is no such thing as Jew or Greek, slave and freeman, male and female; for you are all one person in Christ Jesus . . ." (Galatians 3:26f., NEB).

A lifetime of mission in India

Larry Cornies

Memories of modern India flow easily from Lubin and Tillie Jantzen.

Among the memories of 3½ decades of General Conference Mennonite missions in a land which during that time changed from a British colony to a nuclear power, are recollections of Hindi language study during the post-partition massacres of late 1947 and the assassination of Gandhi in January 1948, evangelism and chuch planting in southern India during the Chinese invasion of Tibet, pastoral work at Korba during the war with Pakistan over Kashmir, and service at denominational headquarters in Newton, Kan., during the birth of Bangladesh.

Now in their mid-60s and in retirement at Newton, the Jantzens represent a vanishing breed of church workers: missionaries who deliberately give their careers to Christian service in a particular country to which they have discerned a call.

Born and raised in Paso Robles, Calif., Lubin Jantzen heard that call most clearly during a sermon preached in his father's pulpit by Ezra Steiner, a missionary to India from Pandora, Ohio. As the son of Frank E. Jantzen, who pastored the Willow Creek Mennonite Church in Paso Robles for 43 years before its merger with First Mennonite, Lubin was often exposed to the messages and tabletalk of traveling missionaries who stayed in the Jantzen home during itinerations.

"Although Steiner's message stayed in my heart and mind for many years and eventually prompted my decision to enter mission work, other missionaries, such as the P. A. and P. W. Penners, had a great influence," Jantzen says.

With the intent of preparing for missions, Lubin entered the Bible Institute of Los Angeles in 1936, enrolling in the bachelor of theology program. At BIOLA he met Matilda Mueller, a young woman preparing for a teaching career.

After graduation from BIOLA, Lubin entered the University of California at Los Angeles and studied there for two years until the military draft called him to service in 1942. He was granted ministerial deferment and taught Bible at the Oklahoma Bible Academy near Meno.

The Jantzens on their way to India in 1947

Tillie had become a volunteer Bible teacher in Missouri, riding horseback from school to school in the Ozark mountain region near Branson. Wartime tire and gasoline rationing allowed them only two dates before their marriage in August 1943. Both Lubin and Tillie taught at OBA until 1945, when they moved back to UCLA so Lubin could complete his bachelor's degree in preparation for service in India — which they felt imminent.

Although they were ready to leave for India in October 1946, the Jantzens could not get ship reservations until the spring of the next year, so they toured the Pacific District on behalf of the GC mission board. They left New York on March 21, 1947, with two children and everything they owned, except Tillie's wedding gown, for what they knew would be a career of missionary service in India.

When they docked at Bombay on April 23 and rode a train to Champa several hours later, the Jantzens realized they were heading into the heart of a country gripped in the birth pangs of its own independence. With the partitioning of British India into two parts — West and East Pakistan and India — and proclamation of the Independence Act on Aug. 15, 1947, came a gigantic internal upheaval.

In the midst of such national confusion, Lubin and Tillie began their first term as GC missionaries. After language study at Landour, they were assigned to Jagdeeshpur, where Lubin became evangelist-in-charge of the southern mission area, working with six ordained Indian pastors and 30 Indian evangelists in promoting church growth. Tillie, meanwhile, taught in the six-week annual Bible courses at Jagdeeshpur, and Scripture classes in the local high school.

During their first furlough from June 1954 to February 1956, Lubin completed a master's degree in secondary school administration at Arizona State University in Tempe. It was a pivotal time in the history of the new India. After the cutting of the British apron strings in 1947, many nationals expected the Christian missionaries in their country, who they had long suspected to be agents of British imperial-

The Jantzens today

ism, to leave the land along with the old government. When the missionary pullout did not occur, the new government began insisting that Indian nationals take more property ownership, if not leadership, of the institutions operated by foreign mission boards.

That had always been the hope of the GC mission board. Two years after the Jantzens returned to Jagdeeshpur to work at the Janzen Memorial High School, Samuel Stephen took over part of Lubin's task as the school's principal. An Indian national, Stephen had earned a master's degree in the United States. The balance of Lubin's second term of service was given to managing the school, while Tillie was given charge of the dormitory, helped in the dining rooms and taught Scripture classes.

By the end of the Jantzens' second furlough, which the family spent in the Lansdale, Pa., area (Lubin pursued doctoral studies at the University of Pennsylvania, Philadelphia), foreign ownership laws in India tightened up even more. In September 1963, the Jantzens moved to Janjgir, where Lubin prepared the papers and documents for the transfer of mission land to an Indian trust association — a monumental task because of the difficulty in getting clear title to any piece of land in a country with as much history as India. He finished the assignment in segments over the following decade.

The new aluminum industry in Korba was, at that time, just beginning. The influx of blue collar workers and executives seemed to double the city's population each month. A challenging setting for church growth ministry, reasoned the Indian and North American mission boards, and so Korba became the Jantzens' new home. Lubin's responsibilities included working closely with Indian pastors as well as managing a Hindi middle school and a reading room. Tillie became involved in Christian education in the nearby churches and the school.

As Korba grew, so did the demand from industry-related personnel for an English primary school. Together with missionary co-workers, the Jantzens approached the GC mission board for permission to establish such a school. Response from the board in the spring of 1966 was mixed. The Jantzens waited, hoping for authorization and funds to begin the new venture that fall.

March passed. Then April. May. Finally, on June 28, a telegram from Andrew Shelly at the Newton offices: EXECUTIVE GRANTS PERMISSION TO OPEN ENGLISH SCHOOL STOP NO FUNDS PROMISED STOP SHELLY STOP.

Lubin and Tillie Jantzen remember it as the greatest challenge of their career. No property, no books, no money. Only a dream. With 5,000 borrowed rupees and many prayers, the Beacon English School opened in the home of a local power plant executive on Aug. 16, 1966, with an enrollment of 33 students in grades 1-3. Tillie worked at developing a curriculum for the new institution, while Lubin added the management of Beacon to his already loaded schedule. In the years that followed, the school grew constantly; today it enrolls 600 students a year.

After itinerating in the United States and Canada from July 1968 to May 1969, the Jantzens settled in the Newton area, where Lubin became candidate secretary for the Commission on Overseas Mission, and Tillie worked in Faith and Life Bookstore, of which her daughter-in-law is now the manager. In August 1974, when visas to return to India were initially denied, Lubin hit the road again, interpreting GC missions to constituents and recruiting new persons for service. That itineration, together with two interim pastorates in central Kansas, filled the gap between '74 and November 1976, when they received a restricted visa and left for Union Biblical Seminary, Yavatmal, India. Lubin served there as treasurer and business manager, mixing in considerable counseling, teaching and preaching, while Tillie became campus store manager and campus housekeeper. In those roles, both had many opportunities to interact with students, and once a month the Mennonite students gathered in the Jantzen home for fellowship.

Lubin and Tillie Jantzen returned to Newton on March 7, 1982, with 35 years of mission memories and experiences.

"We think of the last term as our best," Tillie said. "We were able to touch so many lives. Lubin dealt with all students and their finances and took many opportunities to counsel them. I interacted with students on a more casual basis."

The experience at Korba emerges as another clear highlight. When asked what the Christian mission is in a country which is over 80 percent Hindu, Lubin answered, "Creating a witness for Jesus Christ. Over the last 250 years, Christian missions have had a great influence, far beyond what shows up in church memberships or census statistics. Many national leaders have been exposed to Christian teachings, and it has made a difference. There are significant numbers of secret believers, not willing to make the social break with Hinduism and their families through baptism and church membership, but who, nonetheless, have given Christ a place in their lives. This has been true especially of some politicians and businessmen."

With Lubin and Tillie Jantzen back in North America, only three GC missionaries remain in India, compared with three dozen in the late '60s. Edward and Ramoth Burkhalter are involved in evangelism and property disposal in Jagdeeshpur, while Helen Kornelson teaches in the Christian education department at UBS.

"Our concern now is that the General Conference not move out of India by default," added Lubin. The Jantzens will spend the next year itinerating through GC churches, hoping to reflect on their experiences in the subcontinent and interest others in serving there or in any of the other 14 GC mission fields around the world.

Beware of a tap on the shoulder.

"I think there's now probably less integration in churches than in the late '60s," says John Alexander, editor of *The Other Side,* a Christian magazine that was founded to encourage integration. He adds, "I think it's also probably important to say that integration among churches existed then only on the leadership level," while today "there's a little more understanding of what it would take for genuine integration."

An agent from the Federal Bureau of Investigation visited the central offices of the General Conference Mennonite Church on Friday, June 25, to ask about Chuck Epp. Epp is one of several Bethel College (North Newton, Kan.) students who have publicly chosen to not register with Selective Service. Epp, along with three other Bethel College students — Sue Flickinger, Mark Friesen and Stephanie Hiebert — was traveling among churches in the Northern District Conference as a peace education team. Earlier, the FBI agent had talked to Kendall Warkentin, another Bethel College non-registrant, at the North Newton post office.

Biblical models used at New Call

Elizabethtown, Pa. (Meetinghouse)—In good corn weather, the third national conference of the New Call to Peacemaking convened at Elizabethtown College, June 17-20. Mostly we heard addresses by leaders in the peace movement and Bible studies by John Howard Yoder and sat in small groups to talk about the issues.

The conference seemed notable by its ordinariness. Little of what was said was new. The horror films with which some of us ended the day were mostly old ones. "What is the purpose of such a meeting?" I wondered out loud to John Howard Yoder. In response he asked, "Why go to church? If you miss church one week, it is not that you have missed a great experience. Yet Christians need to get together to encourage one another in the faith. So it is with the New Call. It is an opportunity for Brethren, Friends and Mennonites to come together with a common concern and get to know one another."

The idea for the New Call, Yoder said, came from Norval Hadley, a Friend from the West Coast. It was a concern that evangelism should be considered along with peace since these are too often emphasized by different persons. According to Mervin Dick of Fresno, Calif., this was the first of the national conferences which really began to fulfill Hadley's dream. The others, he indicated, seemed more concerned with making statements on public policy than wrestling with the biblical mandate. The Elizabethtown conference featured mainly speakers who worked with biblical models.

Daniel Berrigan speaks with Andre Gingerich (left) and Jim Rice (right).

Mary Cosby from the Church of the Savior in Washington warned of the danger of such a meeting deadening our sensitivity instead of heightening it.

Gordon Cosby from the same source stressed the need for all of us to repent. "Repentance brings a fundamental difference in our way of seeing things. Who knows what will open as we people of God repent? The repentant person becomes the hopeful person. The new future beckons."

Daniel Berrigan, Jesuit activist, held that the outcome of the nuclear arms race depends on the churches. "For more than a decade," he said, "many of us have had to separate ourselves from the legality of our culture and be found criminal in order to be 'just' biblically." He asked rhetorically, "Are we to be assimilated into a culture where the common occupation is murder?"

Jim Wallis, *Sojourners* editor, asserted that nuclear war could only be fought for religious reasons. "Total war must be pushed in the name of ultimate values. If the world is destroyed it will be destroyed in the name of God. The anti-Christ is always disguised as Christ." Wallis indicated that the specter of the Bomb calls for a spiritual awakening on the order of the awakening in the past century which activated the opposition to slavery in the United States.

"It is time to 'wage peace,' " said Wallis. "If we wage peace with the same

Violence on television can lead to aggressive behavior by children and teenaged viewers, according to a government study. "Television and Behavior," a recent report by the US Department of Health and Human Services, concludes that the "consensus" among scientists is that there is a "causal relationship" between televised violence and real-life aggression. The report also said television is most popular among the very young and the very old, that television does a "rather poor job" of helping viewers foster better health practices and that television heavily influences the attitudes of viewers.

The first 24 units of the Kidron retirement community are expected to be ready for occupancy on Aug. 1, according to John Esau, pastor of the Bethel College Mennonite Church, North Newton, Kan., who has coordinated plans for the development of Kidron since early 1979. A multi-option retirement community, the first 55 units are contained in six four-plexes and a large central facility with 31 apartments, community room, laundry, craft room and office. Completion of the central facility is expected Oct. 1. Charlotte Warkentine, North Newton, was recently hired as resident manager of Kidron, located in North Newton.

Governor Dick Thornburg has signed into law a controversial bill that will restrict abortions in Pennsylvania. The law includes provisions that a woman be counseled about abortions at least 24 hours before having one and that anyone under the age of 18 obtain the prior consent of a parent or guardian.

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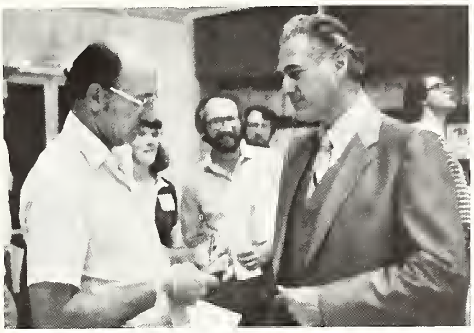
commitment with which we wage war, we may survive." He observed that "the bright spot in the nuclear arms race is the growing opposition against it. . . . It will take a miracle to stop the arms race. The best leadership will come from those who believe in miracles. Are we ready to bet our lives on these miracles?"

Myron Augsburger, Mennonite evangelist, said that the problem in the church is that we have not taken the whole Jesus. He also affirmed a future for the world. "God has a future for this old globe," he said, "I'm not about to sit back and say let him blow it up because I'll go to heaven anyway. . . . We already have a problem that we will pass on to future generations. Nevertheless, I believe in the future." He urged us to go home and light fires, and we understood that he did not mean nuclear fires.

Morning Bible lectures by Mennonite theologian John Howard Yoder illuminated themes related to the conference: (1) a prophetic vision in Isaiah 2 and Micah 4; (2) the mystery of the expanded covenant in Ephesians 2 and 3; (3) binding and loosing from Matthew 18.



Norval Hadley (left), 1982 NCP moderator, and Myron Augsburger

One observation by Yoder which caused some discussion in our small group was the phrase "a centripetal pattern of mission," which he drew from Isaiah 2:2: "and all nations shall flow to (Jerusalem)." In this mission strategy there is no "sending out, but the people come in. There is no superior technical culture, but the people are drawn in because Jerusalem is restored."

An unplanned resource person appeared in the person of Anton Ugolnik, a member of the Eastern Orthodox Church who makes regular trips to the Soviet Union and worships with Christians there. Invited to address the conference, he said, "I worship in Russia with fellow Orthodox Christians. One of them named Sergei said to me, 'If you are ever in a meeting tell them we pray for peace.' If you see films of the Soviets," continued Ugolnik, "remember that among them are many Christians."

The spirit of this New Call national conference seemed to me quite Mennonite — a kind of dogged perseverance. There was also evident joy and laughter, but nothing really notable.

The final session was a song and commissioning service led by Andrew Murray of Juniata College, the music director for the conference. We sang, then assembled in our small groups and were instructed to tell each other what we planned to do at home as an expression of conference concern. Next, half of each group was called upon to kneel while the rest gave a blessing. The process was reversed for the other half. Finally, Dale Brown led in a benediction and the meeting was over. *Daniel Hertzler*

Deadline for alternative service comments postponed

Washington (MCC)—Selective Service has announced that the period to comment on proposed regulations for the Alternative Service Program has been extended until Aug. 6. The previous deadline for response was July 7.

A Mennonite Central Committee US delegation went to Washington June 24-25 to share concerns about the proposed regulations.

The delegation re-emphasized specific concerns expressed by representatives of 10 Mennonite, Brethren in Christ and Amish groups who met June 15 at Akron, Pa., to formally respond to the proposed alternative service regulations.

The inadequate protection of conscience in the job placement process, such as in appeals procedures, along with an erosion of the civilian character of alternative service, were highlighted.

Participants in the delegation were Paul Landis, chairman of MCC US, and Ann Landis of Landisville, Pa.; John E. Toews of Fresno, Calif., representing Mennonite Brethren; Robert Kreider of Newton, Kan., General Conference member of MCC US; Delton Franz, director of MCC Washington Office; and Jim Amstutz, staff member for MCC US Peace Section.

The group contacted 12 congressional offices with legislative and monetary oversight of the Selective Service System, as well as a White House staff member for Policy Development for Domestic Affairs.

All of the congressional staffers contacted were sympathetic and expressed interest in addressing the issues. "There is a legitimate due process question here," noted one congressional staffperson. "While there may be some reluctance on the part of Selective Service, I'd be surprised if modifications are not made on the due process safeguards," he said.

MCC was invited to send a delegation to Selective Service headquarters on July 13.

Accidents probably have more to do with arguments, weddings, financial worries, depression and aggression than with a car "pulling out of nowhere" or an "unexpected" layer of ice on the road. A study by Gerald and Marlene Kaufman of the effect of emotions on driving safety shows many accidents result from stress factors and personality characteristics rather than bad luck.

Amarillo, Texas (NCR)—Eloy Ramos, a nuclear weapons plant worker, quit his job at Pantex, the final assembly point for all US nuclear warheads, as a matter of conscience, saying that nuclear proliferation is contrary to Christ's teachings. His decision came after a year of soul-searching affected by the imprisonment of recent protesters at the Pantex site, regular prayer vigils by peace activists at Pantex gates and the denunciation of nuclear arms escalation by Bishop Leroy Matthiesen of Amarillo. Ramos said former friends already avoid him at church and pass by without speaking.

"The time has come," says a report from the World Council of Churches, "when the churches must unequivocally declare that the production and deployment as well as the use of nuclear weapons are a crime against humanity and that such activities must be condemned on ethical and theological grounds. . . . We recognize that nuclear weapons will not disappear because of such an affirmation by the churches. But it will involve the churches and their members in a fundamental examination of their own implicit or explicit support of policies which . . . are based on the possession and use of these weapons."

Northern District takes bold, assertive steps

Willis Busenitz (right) leads members from the White River Cheyenne Mennonite Church in the hymn "Jesus Hemeo'o," which will be in the Cheyenne hymnal to be published in 1982 by the Cheyenne Mennonite churches in Oklahoma and Montana.

Mankato, Minn.—With all 38 churches and fellowships currently supplied with leadership and a 1981-82 income of $4,500 over expenses, the 182 delegates at the June 17-20, 89th annual session of the Northern District Conference took three bold steps: (1) committed themselves to plant one new church per year over the next 10 years; (2) followed up this commitment with a budget of $11,250 toward starting a church in Billings, Mont., this conference year; (3) installed Ernest W. Neufeld as their full-time conference minister.

The 1982-83 NDC budget of $165,525 — up more than 30 percent — met no opposition.

Home missions has high priority in the NDC. Their newest church, the Mankato Mennonite Fellowship with its 13 members, hosted the conference at (Mankato) Good Counsel Center. Reports were given on fellowships in Fargo, N.D.; Rochester, Minn.; Glendive, Mont.; and Billings, Mont. Support prevails for the Ortman Ministries in northern Minnesota, the growing pains of Maranatha Church at Lincoln, Neb., new programs to meet special needs of the White River Cheyenne Mennonite Church in Busby, Mont. and the growth of Sermon on the Mount in Sioux Falls, S.D. Neville Peterson and Henry Penner will assist the conference minister to develop these fellowships into growing, self-supporting groups. The peace and social concerns committee announced the peace library with films, books and tapes available through the Freeman Junior College library. PSC also reported a project to lodge all NDC churches' archival records in the FJC historical library.

Ernest Neufeld, whose term as conference minister began April 1, responded to his installation by NDC president Willis Busenitz, by holding up a towel and an electronic ear plug. Neufeld pledged himself to be a servant to the NDC and a listener to needs after the example of Christ. His major role is to relate to NDC pastors.

Willis Busenitz opened the annual session with a keynote address on "God's Blueprints for the Church." Picking up on John 17:20-23 and John 13:34-35, Busenitz declared that "disunity in the body of Christ is a scandal of the ages." It is Satan's master strategy and succeeds to confuse people, for example, in a mission setting such as Willis serves in Montana. Busenitz called the NDC to basic unity in the person and salvation of Jesus Christ. Beyond that, he said, "God is more interested in the love among his family than in correct doctrines."

Myron Augsburger, currently a church planter in Washington, gave four addresses on the conference theme "God's Word Speaks." In how Christology relates to interpretation, Augsburger rejected the "flat book" view of the Bible and challenged all Mennonites to let God's Word speak to us from its fulfillment in Jesus Christ. He warned against a presumptuous "I believe the Bible," when in reality we believe in our interpretation of the Bible.

Beginning with Christ, Mennonites commit themselves to a kingdom higher than any human political entity. In contrast to usual fundamentalistic/evangelical theology, which wants to put church and state side by side, Mennonites live in a global village where God loves all people equally.

Augsburger challenged Mennonites to be a new "Christ" community which recognizes that we are redeemed sinners, operates as a community in the Holy Spirit, serves as a community of neighbors, nurtures its members in stature and fullness, and shows compassion for others like us. We do not "own" anything. All we have belongs to the church and to those around us as they have needs. Augsburger confessed that working in Washington has changed him. He declared nuclear armaments as today's greatest moral issue. Injustice to the poor is the world's greatest social issue. And evangelism is today's greatest spiritual issue.

Augsburger suggested three essential steps in evangelism: (1) presence, (2) service and (3) communication. While Mennonites do well on presence and probably do better than any other group in service, we have not learned to be free, open, aggressive communicators of our faith in Jesus Christ. We need to work at communicating our convictions without dogmatism, without manipulation and without condescension.

Looking to the future, the NDC delegates accepted an invitation to Henderson, Neb., for 1983, supported the exploration of a future joint conference session with the Conference of Mennonites in Manitoba, endorsed a special offering — this summer in all NDC churches — for Freeman Junior College, and urged all NDC members to pray for the Holy Spirit's guidance in the Billings, Mont., church planting project.
Bernie Wiebe

In response to the need for American sponsors for Asian refugees, members of Reba Place Fellowship in Evanston, Ill., agreed to sponsor a refugee family. Several individuals in the congregation indicated a willingness to gather household goods and clothes for the family and to help them get settled. On May 14, 1980, the Chom family arrived in Chicago. Two years later more than 80 Khmers have come to worship with the congregation at RPF. Jeanne Howe (at right with Novn Nean), Mary Kottmann and Hilda Carper were most directly involved with the Choms' everyday needs.

Controversy over infant baptism has again emerged in West Germany. Comments in the press and radio over the recent dismissal of Gottfried Kirschner, 38, of Schonstadt, near Marburg, sparked off the debate. Kirschner was rebaptized in a Pentecostal church. He was dismissed by the regional Protestant church because the church still advocated infant baptism. It said his rebaptism separated him from the church and its ministry.

Two Mennonite groups visit China; some see birthplace

Newton, Kan.—Two tour groups recently traveled to China, one led by Robert Ramseyer and the other by Hugh Sprunger, Commission on Overseas Mission missionaries in Japan and Hong Kong, respectively. Although the groups entered China separately, they had met together in Hong Kong on June 1 for an orientation at the Sprunger home.

Both groups hoped to make contacts with Christians in China and several participants wanted to visit the places where they had lived when their parents served as General Conference missionaries in northern China.

"The trip for both groups was beyond expectations," stated Peter Kehler, COM secretary for Asia. "At various places we were able to meet Christians who had been members of the Mennonite church. We were also hosted generously everywhere and gained a new appreciation for the culture of China."

Tour members were able to participate in worship services, some of which were formal while others were more spontaneous. The Chinese sang Western songs from church hymnals and used Bibles they had brought from home. Sermons were evangelistic.

Churches were crowded; most have three services each Sunday to accommodate everyone. Others meet in house churches ranging from 10 to 200 in attendance. In one city a group recently baptized 230 people. Reports estimate from 4 to 12 million Christians in China in a population of 900 million. At the time when missionaries were forced to leave, there were an estimated 2 million Christians there.

Tour members noticed that the Chinese work hard, dress simply and keep the streets clean. "Littering is really frowned upon," said Kehler. They saw brick apartments being built in the towns and a plentiful wheat harvest in the countryside.

Family members of former GC missionaries were able to visit Puyang, the site of earlier Mennonite church work. In Puyang they saw the former mission church, school, hospital and residences which are all in use in other ways. "It was a good chance for us to straighten out our memories," Anita (Pannabecker) Bohn, who spent part of her childhood in China, said.

Tour member LaVonda Claassen, much moved by contacts with Christians, said, "There really seems to be freedom for the church in China now."

Marion Keeney Preheim

MCC nurse supervises medical care for Afghan refugees

Akron, Pa. (MCC)—Despite an enormous drain on resources, the government of Pakistan continues to host some 2.5 million Afghan refugees who since 1978 have been fleeing to Pakistan to escape fighting between Afghan rebels and the Soviet-backed Afghan government. By the hundreds of thousands, families and entire tribes have taken up residence in tents in the harsh, barren lands of Baluchistan and North-West Frontier provinces of Pakistan, adjoining Afghanistan.

It is among these men, women and children living in tents, waiting to return home, that Martha Neufeld, a Mennonite Central Committee worker from London, Ont., has worked since September 1981.

Neufeld works with Inter-Aid Committee, coordinating its North-West Frontier province medical assistance efforts. She is directly responsible for supervision of the three IAC mobile health units staffed by doctors and paramedics who serve among some 100,000 refugees living in Mansehra district.

Working with Neufeld is an assistant, J. S. Javed. Another staff person, the storekeeper, issues medicines daily to the teams, pre-packaged medicines, sterilizes equipment and provides other support services.

At three camps where IAC is assigned to work, the health teams treat camp residents for eye, chest, lung, skin and nutritional disorders and other sicknesses. In another Mansehra refugee camp, IAC personnel are establishing a dispensary.

Afghan refugees in the camps observe strict segregation of males and females, which means adult females are often relegated to life in or near the tent. Frequently male doctors are forbidden contact with female patients. Within this context, Neufeld's presence in the camps represents a unique opportunity to assist the Afghan women. Neufeld is at present recruiting additional female staff so Inter-Aid Committee can have increased access to refugee women, whose medical problems are often not diagnosed or treated.

Neufeld indicates that despite recent changes, tasks still remain. She reports, "A more adequate tuberculosis program needs to be developed that takes into account the present problems of irregular treatment, the high incidence of active tuberculosis, inadequate diagnosis and a lack of follow-up."

Since 1980, MCC has provided $50,000 through IAC for its work among Afghan refugees. In 1982, MCC will contribute another $25,000 through IAC for the purchase and distribution of tents, blankets and other supplies to Afghan refugees.

Police move in (right) to remove the first of more than 1,300 demonstrators arrested during an all-day protest on June 21, at the Lawrence Radiation Laboratory in Livermore, Calif., one of two US facilities where nuclear weapons are designed. The protest was the largest in a series of "assaults" on the lab during the past year. Protest leaders said the assaults will continue and grow even larger. The ages of those arrested last week ranged from eight to 77.

Mennonite Voluntary Service is urgently looking for volunteers for various positions. They need teachers in Arizona, community workers in Ontario, an emergency center director in Denver, a teacher in Chicago, a refugee worker in California, a carpenter in Portland, Ore., a high school math teacher to work with Hispanic students in Chicago, and a variety of others. Anyone interested may contact Lynn Keenan, MVS, Box 347, Newton, KS 67114; 316/283-5100.

MVS associate director approved for Canada

Newton, Kan.—At its semiannual meeting in May, the Mennonite Voluntary Service reference council gave final approval to the placement of a full-time MVS associate director in Canada. This position, the product of several years of discussion and interest, represents the first time MVS will employ a full-time person responsible solely for Canada.

MVS is an organization within the General Conference Mennonite Church which facilitates and encourages the development of voluntary service units by local congregations. At present, 28 units exist with approximately 125 volunteers from the United States and Canada. Two units, both in southern Ontario, operate in Canada, one in Hamilton and the other in St. Catharines. MVS presently employs three associate directors, each with regional responsibility, and a half-time director who oversees the entire program.

While voluntary service has been an important and energetic concern of Canadian congregations, the proximity of units has often been distant, making direct involvement by church members impossible. MVS endeavors to work directly with congregations in developing units which work in ministries with the poor and in community organizing.

Prior to the final decision to place an associate director in Canada, considerable discussion took place with Mennonite Central Committee VS and the Congregational Resources Board of the Conference of Mennonites in Canada to ensure that unnecessary overlap would not characterize this development. The intentions of both the MCC and the MVS voluntary service programs are to enlarge the opportunities for service for people in the church and to increase VS activity in Canada. A Canadian reference group with MCC and CRB representation will work with the associate director to enhance the cooperative nature of VS in Canada.

Applications for the position of MVS associate director (Canada) are now being accepted, with the tentative starting date October 1982. For more information contact MVS director Peter Ediger, 5927 Miller Ave., Arvada, CO 80004, or MVS, Box 347, Newton, KS 67114. *Adelia Neufeld Wiens*

All-Japan Congress on Evangelism emphasizes mission

Kyoto, Japan — More than 2,500 pastors and laymen from all 47 prefectures of Japan, plus a number from other countries, gathered in the ancient capital city of Kyoto June 7-10 for the Second All-Japan Congress on Evangelism. Sponsored by the Japan Evangelical Association, the overall theme was "Japan for Christ," with the more specific subtheme "The End of the Age and World Missions."

In his opening address, 84-year-old Pastor Nakaichi Ando, chairman of the executive committee of the congress, challenged the church in Japan to rise up to its entrusted task of world evangelization.

Morning sessions began with a 90-minute Bible study led by Philip Ten of Hong Kong, especially well-known in Asia and among Chinese Christians around the world. From Philippians, Ten shared his insights related to evangelism and missions. "Paul did his work from the position of servanthood," he said. A recognition of God's past work is a source of encouragement for the present task. According to Ten, the key to carrying out the sacred task of world evangelization is discipleship training.

In speaking about leadership and world mission, Ten stressed the importance of individual and corporate obedience to the Great Commission. The direction of the Holy Spirit is always outward. A church without any form of mission is ingrown and far removed from the center of God's will.

Following the Bible study, a theme lecture was given each day on "The Church and the Bible," "The Church and Evangelism," "The Church and Japan" and "The Church and the World."

On the last day the congress unanimously adopted a Kyoto Declaration. It begins with a confession of the church's shortcomings and lack of faithfulness, and contains articles on the authority for evangelism, the content of salvation, the bearer of the gospel, methods of evangelization, social responsibility of the church, cooperation in evangelism and Christ's return and evangelization.

The declaration states that the church, as a light of the world and the salt of the earth, must fulfill its prophetic role in the preservation of peace, justice and freedom. "As Christians of the only nation on earth that has experienced the horror of nuclear warfare, we oppose all use of force or violence in the settlement of issues and hereby express our renewed determination to work toward peace."

The congress closed with a missions rally. The evangelical church in Japan has approximately 150 missionaries serving in other countries. Ten made an appeal for greater cooperation between Chinese and Japanese Christians in carrying out the task of world missions.

Mennonites participating in the congress represented the General Conference, the Mennonite Brethren and the Brethren in Christ. *Peter Derksen*

Employees of Bill Gothard's Institute in Basic Youth Conflicts have filed two class-action suits against the organization, asking a federal court to appoint a trustee to administer its multimillion-dollar assets. The suits assert that there has been "sexual misconduct" and "extravagant and improper" use of some $40 million in tax-exempt funds. They also charge that officials of the institute condoned or engaged in "threats and coercion to obtain sexual favors resulting in physical and emotional damage to former employees," and that the institute's directors authorized funds to "purchase pornographic movies."

Bethel College, North Newton, Kan., will receive an increase of over $50,000 in the amount of new federal money in the National Direct Student Loan (NDSL) program for distribution to students in 1982-83, according to Dick Koontz, Bethel's director of financial aid. The increase is the result of a new distribution formula which takes an institution's loan default rate into account. Schools with default rates over 10 percent will receive less new NDSL funds. Colleges like Bethel with default rates below 10 percent will benefit from the new system.

Who wrote—or more precisely, how many authors wrote — the Book of Genesis is a question which has troubled biblical scholars for the past 200 years. Scientists at the Technion, Israel's Institute of Technology, have given the problem to a computer, which has answered that Genesis had only one author. A team of researchers fed the over 20,000 words of Genesis into a computer. The team claims total objectivity, citing their previous analysis of the unity of Isaiah, Judges and other biblical books, which, as opposed to the Genesis findings, pointed to multiple authorship.

RECORD

WORKERS

Victor Adrian has been named general secretary of Mennonite Brethren Missions/Services, replacing *Vernon Wiebe,* who leaves the position this September. Adrian will assume duties in August 1983.

Joe Christophel has been named manager of Mennonite Automobile Aid, working in the Mennonite Mutual Aid office in Goshen, Ind.

Henry and *Tina Dirks,* Bethany Church, Virgil, Ont., have been reappointed to missionary service with the Commission on Overseas Mission and Africa Inter-Mennonite Mission in Zaire, beginning in August. They served there previously from 1963-76. Their present assignment is to supervise a literature production program, supported jointly by Mennonites and Presbyterians. The Dirks were commissioned June 6.

William Klassen of Simon Fraser University was elected president of the Canadian Society for Biblical Studies.

Jake Letkemann has been appointed executive director of MCC (Manitoba), effective in August. He has recently served a three-year term with MCC as a teacher in Jamaica.

John Liechty became manager of fraternal activities for Mennonite Mutual Aid, Goshen, Ind., on June 21.

Randall Quiring, Bethesda Church, Henderson, Neb., has begun a two-year term of voluntary service with the Eastern Mennonite Board of Missions, Salunga, Pa. A 1982 graduate of Bethel College, North Newton, Kan., he serves in home repair in Syracuse, N.Y. His parents are David B. and Lavina Quiring of Henderson.

H. Dirks

T. Dirks

Quiring

Sutherland

Timothy Sutherland, Pine Run United Presbyterian Church, Apollo, Pa., has begun a two-year MVS assignment as a church/community worker in Tuba City, Ariz. He is a 1981 graduate of College of Wooster (Ohio) in philosophy and is the son of William and Nancy Sutherland of Apollo.

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"John Drescher unapologetically shares his conviction and the biblical basis for an evangelical pacifism. He presents a clear call for Christians to give priority to the life of Christ as a way of peace. . . . He sets peacemaking in the context of our evangelical mission to win all persons, including our enemies, to become brothers and sisters in Christ."—from the introduction by Myron Augsburger.
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Through the eyes of children

E.T. The Extra Terrestrial, *directed by Steven Spielberg, produced by Steven Spielberg and Kathleen Kennedy, written by Melissa Mathison*

Reviewed by Gordon Houser, editorial assistant for The Mennonite

Summer is here, and with it comes a host of movies hoping to draw the crowds of (mostly) young people that flock to theaters during the months away from school. In the past few years, horror movies have been a major draw, but this year (despite *Poltergeist,* a ghost story) the main attraction is fantasy. Although *Star Trek II* and *Tron* will sell their share, the best of the lot is *E. T.,* which may outsell everything.

E. T. is a delightful film that children will enjoy. It will also evoke the child in (most) adults, who will find themselves laughing, crying and on the edge of their seats.

Although viewers may be confused at points about what is happening, the story line is not complicated. A group of extra terrestrials on a botanical exploration in a forest outside Los Angeles are forced to leave when men appear in trucks, sinister looking, armed with flashlights. One of the extra terrestrials is left behind and eventually comes to the backyard of a family of three children and a mother recently separated from her husband. E. T. meets the younger brother, Elliot, and they become friends. Events follow that are alternately hilarious and sad, as E.T. seeks to contact his own so that he can "go home."

Viewers quickly fall in love with the little creature, which cost over $1 million to make. Thus when he dies we feel Elliot's loss. The boy's poignant line, "You must be dead because I don't know how to feel," is directed at all adults who are unmoved by the joy and wonder of life, whether it's life from another world or a frog in a jar, waiting to be dissected.

Spielberg is a master at working with children and at touching the childlike within us. His films evoke wonder, thrills, fright and laughter, rather than serving complicated plots or deep reflection. But there's something more here.

The appeal of *E. T.* corresponds to the appeal of the greatest story ever, and it has the same elements — death, resurrection, ascension. Spielberg and Mathison, unintentionally I assume, have presented a modern version of the story of Jesus. Without drawing too many parallels, let me say that the longings we feel watching *E. T.* are similarly touched by the gospel story. These longings are most apparent in those who are childlike. We're reminded of Jesus' invitation to the children, that "the kingdom of God belongs to such as these."

In watching *E. T.* I recalled the innocent extra terrestrial who became terrestrial and who promises us, "I will be right here with you."

When helper meets helpee

Give Me Your Hand — MCC Today, *directed and written by John Ruth, photography by Burton Buller, produced by Mennonite Central Committee Information Services*

Reviewed by Maynard Shelly, 624 Westchester Lane, Newton, KS 67114

Behind the story of what happens overseas is a reality both better and yet not so good as this 30-minute motion picture film seems to show it to be.

Burton Buller and John Ruth have been making films for more than a decade. They've always turned out first-rate products. This one, in which they've collaborated as they did in *The Amish—A People of Preservation,* is no exception.

Astride Ruth's definitive script and powered by Buller's magic camera, we vault over mountains and seas and drop down in Bolivia in the midst of some two dozen volunteers. Earnest and inventive, these folks pour out their best efforts to bring a better life and a new day to people trapped by poverty and oppression.

It's clear, at long last, that we've learned the pressing need of paying attention to the life and culture of the people to whom we go to minister. *Give Me Your Hand* documents the deep imprint that this lesson has made on our way of thinking about mission.

"The feeling behind a new culture, another religion," says Ruth, "must be understood, not just disagreed with, if you're coming to lend a hand in the name of Christ."

But we've sinned against our brothers and sisters in Bolivia by seeing them only (or chiefly) through the *victim* lens. We've denied them the opportunity to see themselves as persons with dignity either through their own eyes or through ours. And we have crippled ourselves ever more grievously by allowing ourselves to be cast in the savior role.

Are we victims? Yes. We're victims of affluence as deeply and despairingly as is the *campesino* in Bolivia a victim of poverty.

We are impelled to go to our brothers and sisters in Bolivia not just that we might save them by sharing with them our bread, our technology, even our gospel, important and vital and high on the scale of the Great Commission we know all of that to be. From now on, let it be known that we go to our neighbors in all the Bolivias of the world driven by the obsession that only in finding these our real brothers and sisters can we find any shred of salvation to lift us out of our bondage to materialism and militarism.

a new MCC film
Give me your hand:
MCC today

Both of us, Bolivian and North American, are victims. Yet we're much more than that. Neither of us is savior in the full and final sense. Only God can save. And God saves us not as victims but as persons — persons loved by God who in love reached out through Jesus Christ to save us.

Let's make the pilgrimage from victimhood to personhood. *Give Me Your Hand* sets the stage for this, so let's draw from its drama.

Pacifism and salvation

I watch only enough television to reconfirm my feelings that there are more profitable ways of using my time. I've never watched a full segment of M*A*S*H or Pat Robertson. But it seems to me the primary question is not which of the two gives a more effective witness to the "outsider," but what is the theme of our witness.

The focus of the New Testament message is upon redemption. An emphasis upon pacifism cannot be allowed to replace the centrality of redemption. Neither is one's view about pacifism alone an adequate measuring stick of faithfulness to the message of the New Testament. Neither can we insist on obedience to the pacifistic element of the Sermon on the Mount at the expense of the sermon's other elements.

Jesus calls us as his disciples to a righteousness higher than that required by the Mosiac Law; in Matthew 5 he gives us five examples of how this principle applies. He commands us to love our enemies. He commands us to not allow our eyes to view scenes which arouse thoughts of sexual impurity. He commands an integrity of speech, etc.

M*A*S*H apparently was a very interesting TV series. I know it was a favorite program of young people studying at two of our Mennonite schools. But a secular critic writes that when the movie first came out in 1970, promoters doubted its value for a TV series because it was "simply too irreverent, too sexy and too zany to be allowed on network television."

To measure a program by what it says about war, and not by what it says about redemption, or about the sanctity of sex, or about the purity of language or about any of the other aspects of lifestyle which are a part of Kingdom ethics, is to misuse the gospel of Christ.

I don't feel that such matters lend themselves to "either/or" categories. Which is preferable? A pacifism which says nothing about being saved from our sins? Or a salvation which does not insist that we love our enemies? Neither is adequate. The focus of the New Testament is upon redemption, to be believed and experienced. The possibility and obligation to live the full range of Christian ethics, including loving our enemies, springs from that one source. *Levi Keidel, 1104 W. Wildwood, Fort Wayne, IN 46807*

June 14

Holy Spirit moves in new ways

The Mennonite (May 25 issue) acknowledges the legitimacy of charismatic renewal within Mennonite churches. There have been Spirit-filled Mennonites in the past but many were forced to keep their experiences to themselves or face ridicule. Gerald Derstine's *Following the Fire* should be required reading for all present Mennonites who seek further knowledge of the Holy Spirit's work among Mennonites. Now Roy Koch's article testifies to many open and changed lives in our churches. To me the most exciting aspect is that Mennonites are becoming a part of a great revival which knows no denominational lines. We are seeing the fulfillment of prophecy as thousands are receiving new power through the gifts of the Holy Spirit.

It is ironic that Barth Hague in the same issue takes another potshot at Pat Robertson and the 700 Club, a ministry that has brought salvation and healing to thousands. Because the charismatic movement is interdenominational, many varied backgrounds are brought before the throne of God. All share a new sense of the Lordship of Christ. Theological differences can be shared in an entirely new light. I thank God for the ministry of the 700 Club as it enables me to appreciate more fully my Mennonite beliefs. *Tony Hurst, 13199 Twin Oaks, Middlebury, IN 46540*

June 14

Reviews have responsibility

I respond to Richard Watts' letter (May 11 issue) concerning movies. There is important truth in what he says about understanding the thoughts of unbelievers in order to be able to lead them beyond their conclusions and to Christ.

The question is, however, Are movies the best way for us to gain an objective view of alternate lifestyles and beliefs? They enable us to vicariously experience not only the thought but, even more emphatically, the emotions of those who are living misdirected, incomplete lives. If our goal is to identify mentally and emotionally with them, would it not be even better to actually live as they do for a time, thus allowing the emotions further sway over the intellect and spirit?

I think not. If we are seriously interested in a thorough comprehension of various beliefs lived out by those who don't know Christ, we will learn more in a shorter time by studying books and papers on the subject than by seeing films. The point is not to see how close we can come to being swept away by the emotional appeal of certain ideas. The object is to be able to identify the weaknesses in the ideas which will lead their proponents to grief and dissatisfaction, so that they can be given a thirst for the completeness which is in Christ.

The exalting of any substitute for God can lead either to him, or to greater distance from him. The vast potential for good or evil in human love is adequately illustrated in Dante's picture, on one hand, of Beatrice, and on the other of Tristan and Isolde. C. S. Lewis discusses this in *The Four Loves* in the chapter on Eros.

A study from an analytical point of view, rather than a primarily emotional one, is not only likely to yield more information about a worldview; it is also less likely to lead astray impressionable teenagers and other moviegoers who do not go to films in order to sort out the truth from the flow of experience presented to their senses. The movie reviews in *The Mennonite* are responsible for guiding these viewers also. *Mary Gerber, Route 1, Box 156, Versailles, MO 65084*

June 14

Must we depend on M*A*S*H?

If we as a peace church need to depend on TV programs like M*A*S*H to promote peace (May 25 issue), I say "God have mercy on us."

Does Hague also believe that marriage bonds will be strengthened by emulating the Doctor and Hot Lips? God forbid. *Henrietta Nussbaum, Route 1, Box 206, Berne, IN 46711*

June 14

Puzzled by news report

I was puzzled with the report on page 256 (May 25 issue). World Vision is reported as having spent $30,000 through the Salvation Army for Afghan refugees in West Pakistan. What is it that makes this kind of an item worthy of reporting in our Mennonite press? It seems to me that one of the things it does is encourage that segment of our constituency which is prone to support the

LETTERS

"parachurch" efforts when we through our own conferences and MCC have the capacity and indeed have responded much beyond what World Vision is doing through an agency like the Salvation Army. What was it that made this newsworthy? *A. C. Lobe, MCC secretary for Asia, 21 S. 12th St., Akron, PA 17501*

June 14

Editor's note: Because we were challenged on this item by several persons, I'm responding publicly to your note. Anyone reading The Mennonite *regularly knows our commitment to MCC. That is deliberate because we are convinced from all kinds of sources that "nobody does it better" than MCC. But we live in a world of realities. World Vision, with its vast resources for promotion, pulls in many Mennonite dollars. To be in dialogue about such issues, we have to first freely acknowledge their existence and legitimacy. Our using this article is generating some good dialogue on it. We hope this will prove creative for MCC and for WV.*

Please pray for us

Would you please remember in prayer Ken Pauls (Mennonite Voluntary Service) and Tom Zerger (Brethren Voluntary Service) as we along with others of a newly formed peace groups in Hutchinson, Kan., are working on what can be done to bring peace into our world filled with so much hate. *Tom Zerger, 808 N. Walnut, Hutchinson, KS 67501*

June 14

Looks good from Japan

I don't know Monty Ledford from Adam, but what he said in the April 27 issue sounded good from this side of the world. After a busy day of teaching at the university and bracing for the coming rainy season, it gives me a warm General Conference Mennonite feeling to hear a brother in Christ tell it like it is. Right on, Brother!

The feature article by Maynard Shelly evokes feelings of awareness and insight into a pertinent topic for our time. Until the church can break through the barrier of nuclear family thinking and selfishness, we will never be able to build the new kingdom (which by its very nature smashes through the dainty conventions of insipid middle-class society) that transports people high above the false standard of modern society into a true humanity before others and God. Keep up the good work of being *Vox Populi, Vox Dei* to us. *Carl Liechty, 2122 Mimuro, Urawa City, Saitama Ken 336 Japan*

June 21

Appreciates Brunks

My first memory of Rocky Mountain Mennonite Camp was when I was 5 years old and accompanied my parents to a Bethel College faculty retreat. As a teenager I did a summer of voluntary service work there. My husband and I spent our honeymoon at the camp and have returned almost every summer since.

During these visits I have watched Frank and Bea Brunk work tirelessly and lovingly to build the camp into the beautiful place it is today. I feel they deserve much more acknowledgement and appreciation than the passing reference to "20 years of active association" in the June 22 issue. I would like to thank them for many pleasant memories. *Cornelia Krahn, 10336 Crestover Ln., Dallas, TX 75229*

June 22

Thanks for homosexual news

Thank you for printing the whole AMBS news release (May 11 issue) about the "Homosexuality and the Church" study series. We appreciate your courage to tell church people what is taking place in the church, and it shows the lesbian/gay 10 percent of the church membership that the church is studying this emotionally controversial issue responsibly. We wish more Brethren and Mennonite periodicals and groups would do the same.

We encourage you to provide more such news within the churches as well as articles on all sides of the homosexuality issue to inform church people so that eventually a rational rather than an emotional decision is made.

While writing we want to remind church people that the Brethren/Mennonite Council can be used as a resource on homosexuality and gay people within the church — through our newsletter DIALOGUE, printed materials and our staff. *Martin R. Rock, Box 24060, Washington, DC 20024*

June 22

Pastor needed

Cedar Hills Mennonite Church requires a pastor, starting late summer.

Please send inquiries to:
Isaac Bergen, congregational chairman
12738 96A Ave.
Surrey, BC V3V 2B4.

North Danvers homecoming

The North Danvers Mennonite Church will host a homecoming weekend July 31-Aug. 1. The schedule is as follows:

Saturday, July 31
2:00 p.m. — visiting and recreation
5:30 p.m. — wiener and bean supper
Sunday, Aug. 1
8:30 a.m. — early gathering with coffee
9:30 a.m. — worship
noon — dinner
1:30 — homecoming program.

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Camp — a lab to teach servanthood

Roger Bueckert

You are in the supermarket waiting in a long line of anxious customers who are also buying their weekly supply of groceries. The cashier next to you opens up her lane and a dozen grocery carts turn and dash to be the first through the gate.

The family is seated at the dining table. Table grace is rushed through, the "Amen" is pronounced and 14 hungry hands grab for the potatoes.

It's time to wash and dry the dishes after the meal. Suddenly everyone is gone on some forgotten errand, leaving the kitchen area forebodingly quiet.

We live in a "me" society. We know well how to look after the one who means most to us and we will go to almost any extent to satisfy our own needs and greeds.

The first-century world of Christ was one in which people were also concerned with their own interests first. From the Caesars to the tax collectors, everyone was concerned that they got ahead of everyone else and that they receive the recognition for the important deeds they had done.

Christ's new principle. When Christ began teaching, he introduced a new principle that was foreign to the people of his day. It was a principle that put other people first, one which didn't grab the spotlight and demand recognition for deeds well done. Jesus brought this principle to the fore in Mark 10:35-45. James and John came and asked a special favor. They wanted to have the seats of honor right next to Jesus in his glory. Jesus recognized their selfish ambition and revealed to them what true greatness is, "For the Son of man also came not to be served but to serve . . ." (v. 45). Greatness in his kingdom is not measured by how many people you had in your service but rather in how you made yourself available to be used in the service of others.

As members of Christ's kingdom we too are called to be servants. We need to put others before ourselves and to seek out the best for them instead of the best for us. We become servants through conscious decision and effort on our own part. Instruction in the servant role must be taught through the church. To do this well, those in leadership must practice the servant role.

Even in paddling a canoe, campers must learn to give up selfishness and join a partnership.

Summer camp. Summer camp is a part of the church in which many Christian principles can be effectively taught because of the nature of the program. Campers join together and form a small community under the continual guidance of Christian leaders. Because of an extended period of time together, learning can take place *by doing* — something hard to achieve through our other church programs. It is through *doing* that real, lasting learning occurs. Although a temporary system, lasting on the average six days, camp has the advantage of having campers *completely* for that time. There is no television to watch, no McDonald's to go to. The teaching-learning process can be concentrated.

Camping and servanthood. Camp, next to the home, is likely the most effective place to teach the life of servanthood. Several reasons make it so.

John was a counselor at summer camp. He believed strongly that being a servant was an important part of his own life. How, he asked, could he pass on these convictions to his campers?

That morning it was his cabin's responsibility to clean up the washrooms. When his boys realized this, they began to complain and grumble, but John immediately rounded them up and he began to enthusiastically scrub the sinks. It wasn't long before his campers became involved too by picking up papers and washing the floor. Working together meant they got the job done quickly and effectively and they could stand back and admire the work they had done.

John demonstrated the life of service. He modeled to his campers that others had high priority in his sight. Instead of ordering the boys to get the job done, a tactic that too many leaders in society use, he willingly humbled himself to do the job and soon his boys were helping. They saw that even cleaning a washroom could be enjoyable because it was doing something that was helping others.

Modeling plays an important part in the camp program. Counselors spend nearly 24 hours a day with their campers. During that time together campers pick up the attitudes of their counselors. If the counselor strongly believes in a life of service *and lives it,* the campers pick that up and will model it for others.

Dorothy was responsible for a group of six girls. Throughout the week they did many things together. They went on hikes, were together for Bible exploration, went swimming together and decided as a group what activities they would do each day.

Sherry, one of the campers in Dorothy's group, had broken her foot prior to coming to camp and was on crutches. At the beginning of the week this had created some tension within the

As roles are modeled, as community is experienced and as true-to-life situations are realized, the life of the Christian servant begins to develop at camp.

group. The other girls were active and wanted to run ahead to get to their activity. On hikes they felt they were being slowed down too much by Sherry.

However, there was one area in which Sherry excelled — in crafts. She was skilled with her hands and would take much time to help the other girls in their projects. As the week progressed, the girls became a close group and they soon were willingly making sacrifices for Sherry.

The second last night of camp was traditionally time for the group to go on an overnight campout. All the girls, except Sherry, were eagerly looking forward to this event. She felt she would slow the group down too much and so wanted to stay back at camp. Dorothy got the group together to discuss this problem. The girls didn't want to go without Sherry because they had grown to love and appreciate her. So they picked a place close to camp and shared in carrying Sherry's share of the gear. They had a very enjoyable time.

These girls learned a life of service because of the close community they had formed. They gladly gave up their own interests to be able to stay together as a group.

Families today are much smaller than only a few years ago. Because of that it is often hard within the family unit to teach unselfishness and caring. At camp, with a number of campers living together, they must bend and grow together to have a meaningful group. The close community of the camp setting lends itself effectively to teaching a life of service.

It was Dave's responsibility to cook breakfast for the morning cookout. He had never fried bacon and eggs before and so was at a total loss. Pete, who was on his way down to the stream to play with the other fellows until breakfast was ready, noticed Dave's hesitation and stopped and helped prepare the meal. When everything was ready, they called up the other fellows.

Camp is a true-to-life situation where everyone has to work together for the good of all. Pete would not have had to help Dave and could have been having fun playing, but he saw a need and he went to help. Pete was exemplifying a life of service through his unselfishness. Such true-to-life settings, under the continual guidance of counselors, also prove an effective training ground for the life of service.

When Christ was on earth he personified the life of service. He modeled it to his followers. The close community they formed required a life of service to each other. Their life experiences together showed them that a life of service was of great importance.

A life of service takes years to develop. The disciples, even though they had such a great example to follow, did not fully understand what their roles were to be.

In our camping programs, maturity in the campers does not come overnight either. But as the modeling is carried out, as community is experienced and as the true-to-life situations are realized, the life of the servant begins to develop. Our churches will be stronger for it.

A peaceful setting — away from television and McDonald's — provides an excellent opportunity for concentrated Christian education.

One person and world hunger

Paola Scommegna

As an MCC volunteer with Bread for the World (BFW), investigating the US response to the Somali refugee crisis was one of my first assignments.

Scanning a food aid shipment report prepared by the US Senate's Foreign Relations Committee, I found MCC (spelled Mennonnite) listed alongside large aid-giving organizations such as the Red Cross and the United Nations and countries such as Australia and Norway.

The data was impressive. Not only did MCC deliver exactly what had been promised on the appointed dates, MCC's donations were larger than those of some whole countries.

Like MCC, BFW is an example of what a small group of concerned Christians can do for hungry brothers and sisters.

But unlike MCC, BFW does no direct relief work. BFW is a Christian citizens movement in the United States with 40,000 members who seek to influence public policy on behalf of hungry people.

Says Arthur Simon, BFW's executive director, "Bread for the World is unique because our approach to ending hunger does not compete with work being done by churches, but complements it."

Due to letters, phone calls and visits to members of Congress by BFW members, a 4-million-ton emergency wheat reserve was established by the United States for famine relief abroad.

Last year Congress considered a BFW-drafted bill which linked solving hunger problems with issues of global security. Key provisions of the bill are now law. These include reforms in US food assistance programs and the lending practices of multilateral development banks, and a provision limiting US food embargoes that would cause malnutrition in developing countries.

Simon first saw the connection between hunger and public policy when he was pastor of a church on New York City's Lower East Side. Decisions made in Washington had a clear impact on the poverty in his neighborhood. A deeper look convinced him that US policy affects hunger in other parts of the world as well.

Left to right: Paul Baker, North Dakota state coordinator, Robert Wierenga, Grand Rapids, Mich.; Arthur Simon, Rep. Byron Dorgan D-N.D.; Ann K. Sparkes, Tuscaloosa, Ala.; Bob Hulteen, Moorhead, Minn.; and Anita Dodd Connelly, Covington, Ky.

Arthur Simon and his brother Paul — now a Democratic congressman from Illinois — wrote *The Politics of Hunger* in 1974. That same year, a group of New York City Christians joined Arthur in exploring ways to influence public policy on behalf of hungry people. Many others across the country joined them and BFW became a national movement.

Today BFW members represent all major Christian denominations. About 400 are Mennonites. Myron Augsburger, former president of Eastern Mennonite College, has served on the BFW board of directors.

Bread for the World has offices in New York City and Washington. Its 35 staff members — who receive modest salaries based on need rather than position — analyze issues, publish a regular newsletter and work with the organization's nationwide network of members.

All BFW members are informed with a monthly newsletter. In many congressional districts BFW groups meet monthly to study hunger issues, to prepare presentations for church groups, and to write letters to members of Congress. Volunteer coordinators inform members of legislative developments, arrange meetings with senators and representatives, and keep in touch with the national office.

BFW invites whole congregations to make a "covenant" with the organization. Community Mennonite Church in Markham, Ill., is one of over 300 BFW covenant churches. BFW supplies advice, hunger education materials and a quarterly publication that includes a variety of worship materials. For its part, Community Mennonite Church has agreed to emphasize the role of citizen advocacy in combating hunger, to participate in BFW letter-writing campaigns and to play an active role in BFW's network.

The Hunger and Global Security bill was not BFW's only recent success. Two BFW-drafted proposals added funds in areas of critical need. One amendment cut $100 million from government spending on office furniture and added $42 million for emergency relief. Another proposal added $10 million for African refugees.

BFW's members also work to combat hunger in the United States. This year they are working to make sure that cuts in government-sponsored food programs do not leave the poorest US citizens hungry, particularly young children.

A BFW-drafted bill now before Congress would target more US development assistance to improve productivity of the world's poorest people, particularly in Africa.

Of all the world's major regions, Africa south of the Sahara desert had the lowest life expectancy and highest infant mortality rate. In some rural areas half the children die before they are five. In most other poor regions of the world, food production per person is rising, but in sub-Saharan Africa it is falling. This is due to complicated factors like overuse of the soil, droughts, dislocation of people because of war, and the spread of the Sahara desert.

Despite the current crisis, the region is rich in human and natural resources, and great progress has already been made. Life expectancy for people in the region was raised by 19 percent between 1960 and 1977, and adult literacy increased by 12 percent between 1960 and 1976.

But what can *one* person do? That question is often used as an excuse for inactivity. Because connections between hunger and public policy are so great, Congressman Paul Simon says that someone who sits down to write a letter about hunger to a lawmaker is almost literally saving a life.

MEDITATION

Following God in a strange land

I arrived in Canada Aug. 15, 1981, as a visitor exchange trainee for one year. I had my host family's address and the telephone numbers for home and office. Everything was all right, but I was a little frightened and looking again and again at my host family's address.

The problem was that from them I had a note that they were coming to receive me at the Canadian border. I belong to a traditional Indian family, and as a girl I was not used to going alone anywhere at all.

I was wondering, If they don't come, what should I do? How can I find my way? I believe in prayers and I kept praying. Finally I arrived at the place where they were supposed to come to meet me. But they were not there. It made me nervous, but I kept praying. They came a little later.

When we were on the way to my host family's residence, they told me I should address them by their first names. In the beginning this was hard for me.

These are just cultural differences; all over the world human beings are the same. We all are busy in our daily work trying to make our lives more pleasant. We work hard from early in the morning till it gets dark. Some of us feel so tired when we go to bed that we are not able to count how many hours we were busy.

If we really observe, we will note that we use most of our time for ourselves. Did we have just a little time for God from a whole day's time? Could we take a few minutes for him who has given us long days and nights?

Sometimes we women spend the whole day making different kinds of foodstuff. We forget we need to give some time to God too. We also forget what God says in Isaiah 55:1-3.

Some of us are also busy trying to get knowledge. Often we just want to sit with wise people and read or study many different books. These are valuable and good, but according to Job 28:28 wisdom comes from spending time with the Lord.

Did you spend a few minutes with the Lord at the end of yesterday? What did you do today? Could you tell God about the good and bad things that happened to you?

Everything is difficult because we are all human and very weak by our nature. But there is nothing hard and difficult in trying to go God's way. Again and again.

Neeta Paul

Neeta Paul, exchange trainee from Saraipali in India, has been spending a year with the Harry Wiens family at Altona, Man. She is heading back home at the end of this month. Neeta enjoys writing dramas and other things.

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EdiTORIAL

Lessons from an auto accident

Gordon Houser

A warm Friday evening, March 19. My wife, Jeanne, and I were returning from a talk by South African conscientious objector Richard Steele. As we turned left into our driveway, having waited for two motorcycles to pass from the opposite direction, our car was hit suddenly, and the next awareness I had was sitting in the car against the curb opposite our driveway. My first thought was, Something has gone wrong. I turned to Jeanne and asked if she were okay. Each of us said we were fine, then asked, What happened?

A quiet calm was soon dispelled by a young man outside the car on my side. He was berating me, his voice straining to remain calm. "What do you think you're doing, Man? You pulled a U-turn in the middle of the street," he complained, likely in shock.

I could hear him, but my vision was becoming hazy. I said, "I'm sorry, I was just turning into my driveway."

Then one of the motorcyclists came and confronted the man. "You were doing 45!"

They moved away continuing their conversation. I got out of the car and realized my head was bleeding. By now many neighbors had gathered around. A friend from my church took me to the emergency room while Jeanne stayed awhile to talk to police.

The pain was increasing (as shock wore off, I suppose) but a steady calm remained with me. Kind nurses washed my wound, cutting away some hair, and emptied my shirt and shoes of pieces of broken glass. A doctor sewed up the laceration while several friends and Jeanne looked on, offering encouragement.

Lying on the table, I thought of the many people around the world that day who had received worse injuries, yet had no one around to make sure they were cared for, to hold their hands, to take care of the many details that can accrue from such events. How fortunate I was.

The next day many friends called or stopped by. Jeanne and I told our story to each one, and with each telling the incident became a little more real and a little more healed. Jeanne, a social worker, had told me of the need for people who have suffered trauma to tell others about it over and over. I understand that better now. Repeating my story was like pouring a soothing medicine on an aching sore.

For several nights, when I tried to go to sleep, visions of the accident hovered around me like ghosts. I couldn't erase the images from my mind. I longed for a video replay of the event from all angles. All I could remember from the time just prior to impact was seeing two headlights in my rearview mirror. People inside their houses two blocks away heard the crash, but I had heard nothing. The crash was hidden from me, and I yearned to have it revealed.

For two nights I was frightened of the dark. Jeanne and I each felt terribly vulnerable. I drove a car two days later, and I expected every car I met to run into me.

Much to my surprise, and uncharacteristically, I've not felt animosity toward the man who hit us. Hoping for some kind of reconciliation but not sure how to achieve it, we wrote him and offered to talk with him further if he wished. Thus far, there has been no reply.

Perhaps the most important impact (no pun intended) the accident has had on me is to show me how little control I have over my life. I was simply turning into my driveway, something I had done many times, and things changed irrevocably. Our car was totaled. I still experience neck pain. I could have been killed, had we been hit one second later.

Humbling as such knowledge is, it is also freeing. How I struggle at times to be in control of my life. How futile such a struggle is. I wish I could live daily with the peace I felt that night while my head was bleeding and the man who had caused my injury stood before me, castigating me. I wish I could always forgive as freely as I forgave that man that night. I wish I could be as thankful for life as I was then.

I spoke later with Richard Steele, who had served a year in prison for his beliefs but was able to forgive the guards who mistreated him. He understood what I was experiencing — the freedom to forgive. He understood the connection between that freedom and the loss of control over one's life. Yet, I confess, I'm still trying to understand.

THE MENNONITE

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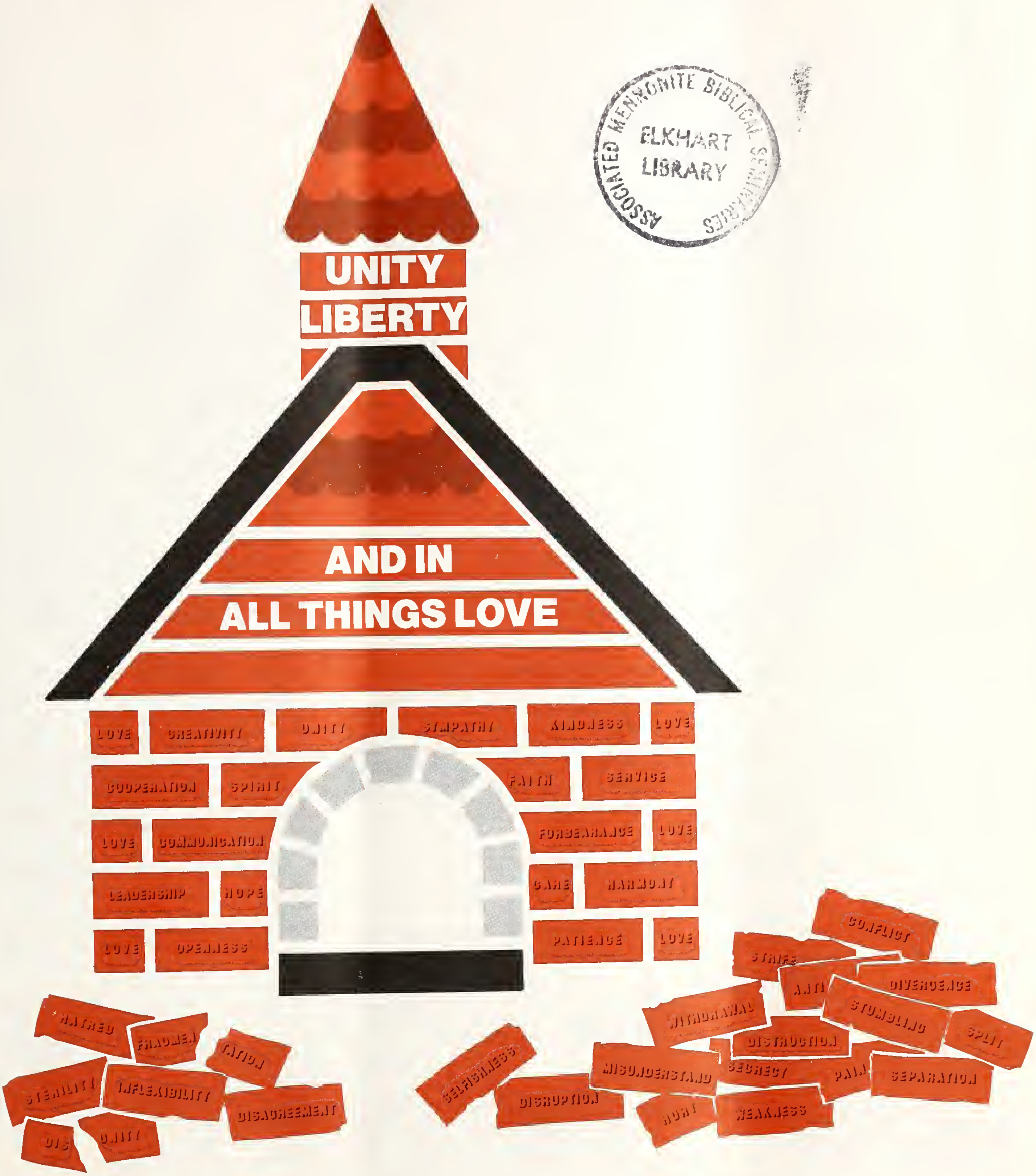

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Fragmentation in cor

Vern Preheim

Fragmentation has been a problem from the beginning of the church to the present. Occasionally it is important to address the issue with the intention of decreasing fragmentation and increasing unity. If we more faithfully follow Peter's admonition to the early church, "Finally all of you have unity of spirit, sympathy, love of the brethren, a tender heart, and a humble mind" (2 Peter 3:8), our problems will be greatly reduced.

Our congregations and conferences are pluralistic. We have a wide divergence of beliefs, traditions or practices. Sometimes we polarize into two camps, but more often we fragment into many groupings.

Fragmentation is the process where unity or harmony among believers — in congregations or conferences — is disrupted to the point of functioning less effectively than we ought in serving our group's needs and in reaching out to others. In its final stages, it results in church splits. By this process, new groups, congregations, conferences and denominations are formed.

Paul's writings to the early church often deal with unity problems in the church. Seeing contemporary fragmentation within the total sweep of church history does not make it less painful or less disruptive, but perhaps it helps us to realize we are not unique.

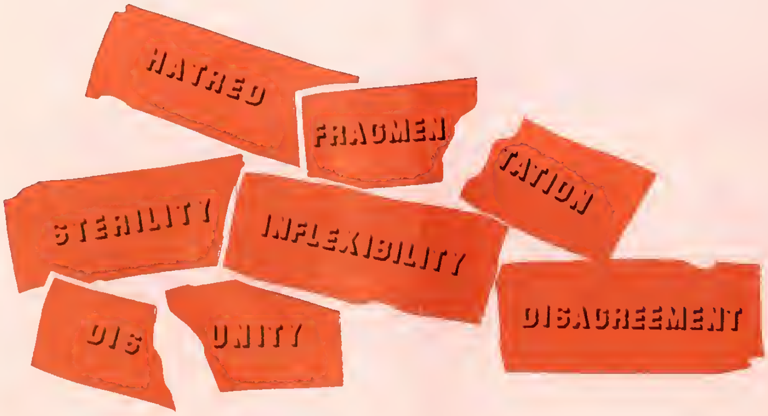
On the one hand, we lament fragmentation. But on the other hand, the General Conference Mennonite Church owes its existence to a series of splits. If the church had historically been successful in resolving differences by dealing with internal problems, we might all today simply be called Christians rather than Mennonite or any other labels.

Out of the mix of diversity can come creativity. Uniformity is usually sterile. Differences — if handled properly — can be creative, but — if mishandled — are usually destructive.

What causes fragmentation? A special conference on "Christian Unity in Faith and in Witness" was held in Donnellson, Iowa, in 1960. William Keeney's paper "Unity and Disunity Among the Mennonites" identified five causes of disunity: (1) "Disunity arises when unity is based on too low a common denominator. Christian unity should arise in pursuit of the highest common denominator." (2) "Disunity comes when statements of doctrine and ethical standards are given too absolute authority or the organization becomes too inflexible so that the Holy Spirit is unable to operate freely." The Bible admonishes individuals to be perfect and the church to be pure. For example, "He has chosen us in him . . . , that we should be holy and blameless before him" (Ephesians 1:4). "It is my prayer that your love may abound more and more with knowledge and discernment so that you may . . . be pure and blameless for the day of Christ" (Philippians 1:10). Disunity often occurs when we try to deal or fail to deal with sin or impurity within the body of believers. (3) "Disunity is caused when certain characteristics produced by the incidental, cultural, political, economic or historical manifestation of the church are identified with its essential spiritual nature." (4) "Disunity may be a consequence of sin and pride in the leaders who bear dual responsibility for themselves and their followers." Personality clashes among church and conference leaders do occur and can result in fragmentation. (5) "Disunity may be the result of our human limitations, inability and training, and thus more a matter of weakness and stumbling rather than direct disobedience to the will of God."

Edmund G. Kaufman, at the same conference, identified cultural, linguistic and geographic differences as threats to conference unity. He also noted differences in church practice, in biblical interpretation and in attitudes to other Christian groups, especially those belonging to the National Council of Churches or World Council of Churches. His point on biblical interpretation is probably the most significant one affecting us today.

I would add these factors to the ones already cited from Keeney and Kaufman above: (1) We differ in our view of when and how to apply church discipline. (2) Divergent concepts of the role or function of leadership — especially pastoral leadership — can cause fragmentation within the congregation. (3) Pastoral leadership from a wide



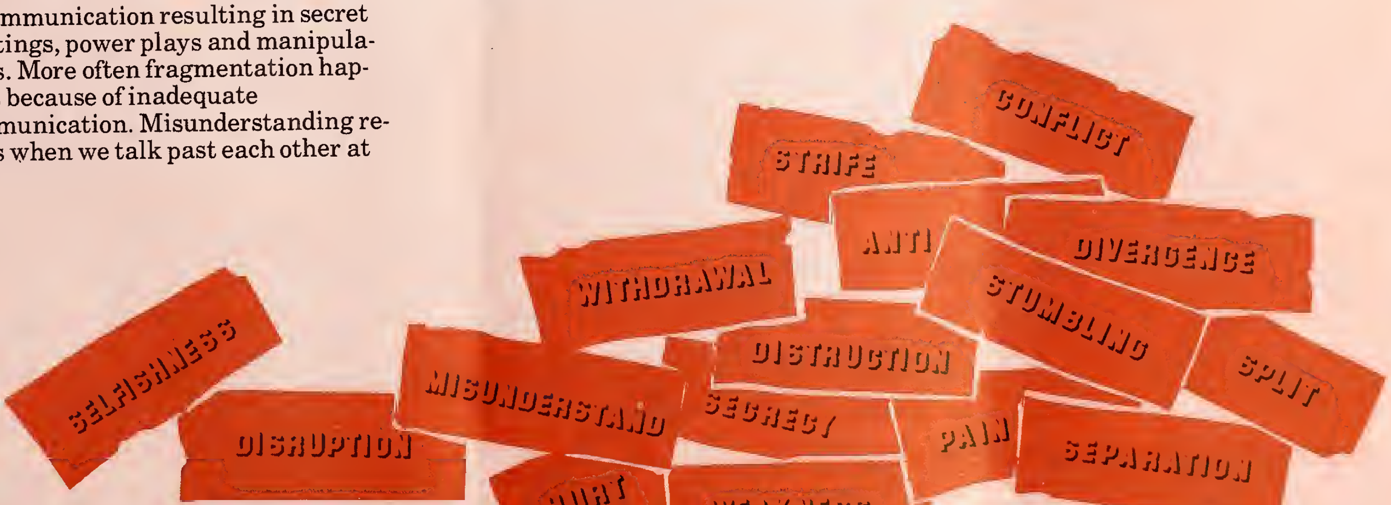
gregations and conferences

range of denominational backgrounds and training in schools representing the full spectrum of theological viewpoints contributes new perspectives to the conference but sometimes creates fragmentation. Approximately 16 percent of General Conference pastors came to us from traditions other than Mennonite. Many have gone to Mennonite seminaries; however, General Conference pastors have also been students at 15 different seminaries. (4) Probably nothing divides us today like the question of how to witness to contemporary issues in our society, such as the peace witness in a nuclear age. Do you demonstrate with others who may not believe like you do but who are also opposed to nuclear weapons? Do you engage in civil disobedience in order to make a witness? (5) Our varying rate of acculturation causes unity problems. We are to a greater extent than we realize or admit affected by the society in which we live and by the events of our times. (6) Generation gaps can cause disunity. (7) Communication gaps cause fragmentation. Sometimes — fortunately not often — there is an intentional breakdown in communication resulting in secret meetings, power plays and manipulations. More often fragmentation happens because of inadequate communication. Misunderstanding results when we talk past each other at conferences. Sometimes we jump to conclusions or take things for granted because of what was left unsaid. When differences are apparent, it is important to talk to the parties involved to determine whether the differences are imagined or real and, if real, whether minor or major. So doing could prevent fragmentation. (8) Our congregational polity in a sense encourages fragmentation in the conferences, but our polity also allows us to tolerate a great deal of disagreement short of withdrawal. A congregation *can* become uninvolved to the point where they might as well have withdrawn.

Membership loss due to fragmentation. David Haury in his history of the Western District, *Prairie People*, has an excellent chapter on conflict and cooperation in which he makes three interesting points. Small, declining congregations are more susceptible to internal dissention. Their struggle for survival tends to undermine unity. Second, the split between "liberal and conservatives" was in many respects subordinated to personal quarrels and the influence of anti-conference leadership. Haury says recent interviews list leadership as the primary contributor to disunity. And third, Haury notes that usually those congregations that have withdrawn from the conference were plagued by tensions and divisions internally for many years before their actual withdrawal. Withdrawal usually followed a steady decline in membership. Alienation and isolation from the conference developed along with this process.

The Western District Conference has lost 38 congregations in its history; six withdrew because of dissatisfaction (these six also withdrew from the General Conference). During the past 120 years, 125 congregations have either closed or merged or withdrawn from the General Conference. Approximately 20 of these congregations have withdrawn because of dissatisfaction with the conference beliefs and/or practice.

I think that more often congregations are dissatisfied with the practices of the

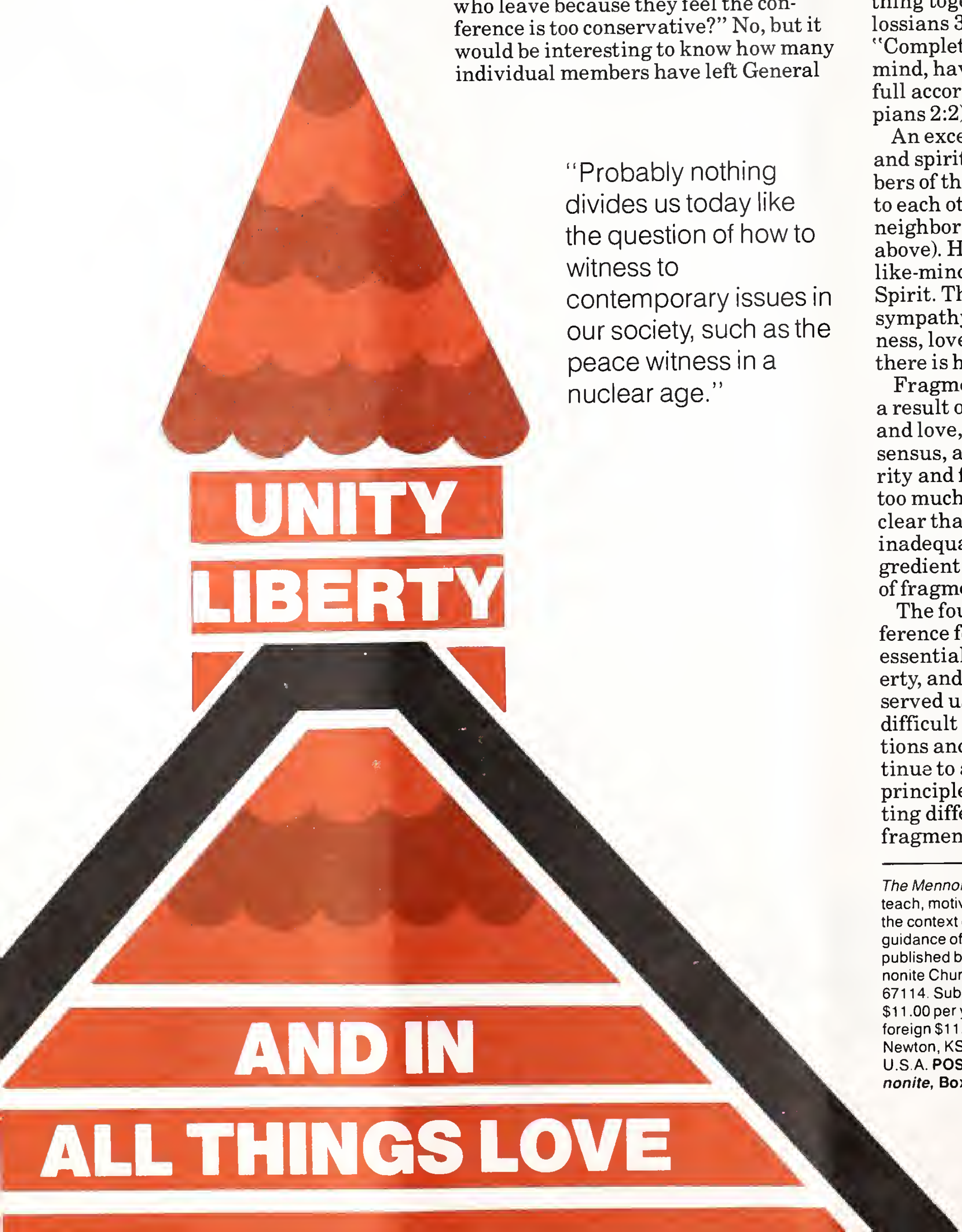


conference rather than its beliefs. For example, people complain that they feel the conference isn't biblical or doesn't have a high enough regard for the Scriptures. "The 1962 statement on the authority of the Scriptures is a good statement, but the conference doesn't really follow that statement," they say. They may be partially right. The ideal and the real, the professed and the practiced do not always match.

Critics say that General Conference Sunday school material isn't biblical. What they really mean is that it doesn't use the Bible the same way other conservative evangelical Sunday school curricula do.

Or conference critics say that when the conference meets to discuss issues such as abortion, people who are unhappy about parts of a given statement come to it with specific biblical questions or arguments but then are answered from the other side with sociological or psychological arguments. Therefore, they conclude that the conference really isn't interested in taking a biblical approach to social issues.

The loss in numbers to the conference due to discontent on the conservative side is substantial. The congregations who withdraw usually are more conservative than the conference is as a whole. Persons sometimes ask a rhetorical question, "Are there ever congregations who leave because they feel the conference is too conservative?" No, but it would be interesting to know how many individual members have left General Conference for more liberal congregations of other denominations. That number might be quite surprising.



"Probably nothing divides us today like the question of how to witness to contemporary issues in our society, such as the peace witness in a nuclear age."

A biblical prescription. Is there a formula to prevent fragmentation, or is there a prescription for a cure once it has occurred? The coupling of faith and love in Paul's writing to the churches is striking and instructive. Most significant of all is the importance of love in the maintaining of unity. To the Ephesians Paul writes, "I beg you to lead a life worthy of the calling to which you have been called with all lowliness and meekness, with patience forbearing one another in love, eager to maintain the unity of the Spirit and the bond of peace" (Ephesians 4:2-3).

To the Colossians he writes, "And above all put on love, which binds everything together in perfect harmony" (Colossians 3:14). And to the Philippians, "Complete my joy by being of the same mind, having the same love, being in full accord and of one mind" (Philippians 2:2).

An excellent summary of the ethical and spiritual qualities required of members of the church in their relationship to each other and to non-Christian neighbors is found in 1 Peter 3:8 (cited above). His outlook has the quality of like-mindedness and the unity of the Spirit. There is feeling in the form of sympathy; action motivated by kindness, love and tenderheartedness; and there is humility and forgiveness.

Fragmentation — at least in part — is a result of an imbalance between faith and love, between conviction and consensus, and between excellence or purity and forgiveness. One cannot have too much faith or too much love, but it is clear that problems occur when there is inadequate love. Love is an essential ingredient in unity and in the prevention of fragmentation.

The founders of the General Conference formulated this expression: "In essentials unity, in non-essentials liberty, and in all things love." It has served us well through some intensely difficult times. If we in our congregations and in our conferences can continue to apply that fundamental principle, we may be successful in letting differences be creative rather than fragmentive or destructive. •

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Computer printouts and marriage growth

Dan Nissley, Jr.

A computer age. Standing in the checkout lane of a local grocery store, I was made to think about how computer oriented our society has become. The checkout system was completely computerized; all the clerk needed to do was pass the product code symbol on each item over a scanner and it would instantly give me an itemized list of everything I was purchasing. I was tempted to dig out my little pocket calculator to double check the accuracy of the computer, but I decided not to risk embarrassment by displaying my lack of confidence in automation.

For many of us, living with the computer has almost become a way of life. This can be somewhat frightening when we realize that this sophisticated equipment lacks so many of the elements that most people possess. It has no personality, it feels no pain and it has no emotions. It deals only with facts and makes no allowance for the frailties we find in our own makeup, and yet we rely on it daily.

Marriage computer printouts. In reflecting on my grocery store experience and almost daily encounters with automation and depersonalization, I had to think about the way I deal with real life situations. Is there too much computer-like processing going on in my relationships with people around me? And, more directly, with my wife? Do I take enough time to "tune up" my marriage? Do I push some buttons on the "this is my life computer" and receive too many impersonal answers such as:

Fact: "You are in the upper-middle-class income bracket, so you are financially comfortable."

Fact: "Your children make acceptable grades in school and have lots of friends, so they are happy and well-adjusted."

Fact: "You are both active in church-related activities, so you must be Christians."

Fact: "You and your wife have never been unfaithful to each other, so you must love one another."

I can almost hear the computer, in a monotone voice, give us this factual conclusion: *"Your family is obviously quite successful. You are financially secure, you have decent well-adjusted children and you love each other."* We would, of course, want to have the computer print-

Some people today act as if marriage is like two people sitting down at their own computers, somehow able to arrive at printouts which will spell "success."

In marriage each one needs to become personally involved in give-and-take adjustments — fine-tuning — which don't take the other person for granted but seek the guidance of God's Holy Spirit.

out framed as evidence that all is well.

The problem I have discovered with this approach to life is that we only deal with the obvious, superficial areas of conflict and ignore the root causes of the problem.

Some time ago my wife and I decided to put forth an effort to evaluate some of the computer-like "readouts" in our lives. We participated in a seminar dealing with communication and marriage relationships. Like most couples, we felt we had a good marriage and that communication was no real problem. But when each couple was asked to do an in-depth marital assessment, I sat up straight and took notice, because it appeared we were going to be getting very personal with each other. This sounded rather intimidating because we had never done anything like this before and did not know what to expect.

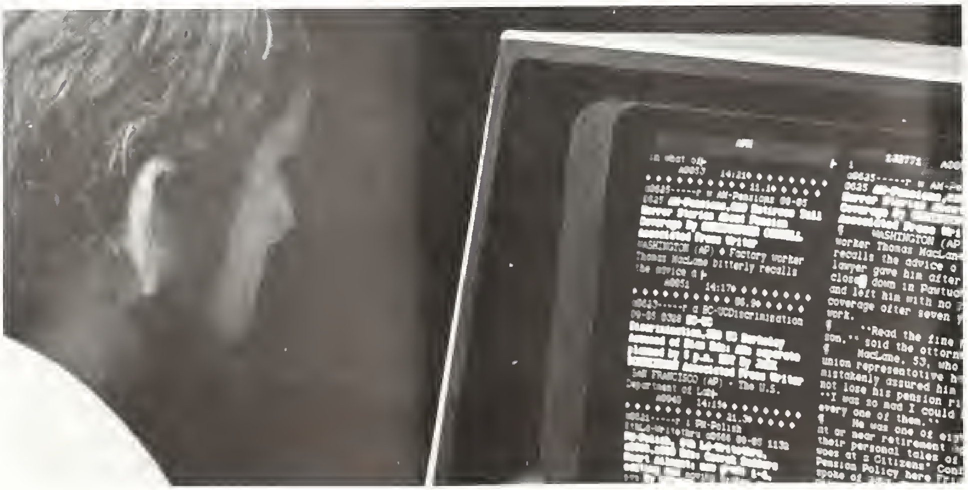
In small group settings we were to reminisce and verbally share with each other and the group our feelings about the things that had transpired since we were married. This was not an easy task, but it was most rewarding for both of us.

As the support group listened, we disclosed to each other the joys, disappointments, frustrations and feelings of triumph that we had experienced, reliving many of the high and low points in our relationship.

Marriage growth. Digging around in the fertile soil of life's experiences can be a little scary. Maybe we are afraid of what we might reveal about ourselves when we evaluate what makes up the foundation of our relationship. We found that when we are free to share with each other both our successes and our failures, a blending process can take place that produces a vital ingredient in developing a base on which to build a strong marriage. This ingredient is called trust. Proverbs 24:3, 4 says, "Homes are built on the foundation of wisdom and understanding. Where there is knowledge, the rooms are furnished with valuable and beautiful things" (*Good News Bible*). This not only holds true when a carpenter builds a house, but also when a husband and wife create a home in which wisdom, knowledge and understanding are the cornerstone of their relationship. The valuable and beautiful things which this verse speaks of can represent the victories and defeats that we have had.

Have you ever asked yourself, "Is this all there is to being married?" When we ask ourselves this question it can be an indication to us that we need to take a look at the state of our relationship. Romans 12:9-10 says, "Love must be completely sincere. . . . Love one another warmly as Christian brothers and be eager to show respect for one another" (*Good News Bible*). These verses have special meaning to the husband-and-wife relationship as well as to the church as a whole.

Often in hindsight we see that the troubled feelings accompanying our frustrations and disappointments are brought on by a breakdown in communications. Recognizing that we seem to be operating on different wavelengths can be a healthy process in itself. It presents the opportunity to take corrective action and get back on the same frequency.



Communication has always been a challenge to any interpersonal relationship. All of us have a need to make sense out of what we see and hear. If we infer a wrong meaning to a behavior or statement made by our partner, it can result in communication breakdown. This makes it important to seek clarification from our spouse if there is a question about what might have been said or done.

The process of taking stock and evaluation helped me become aware that I at times found it difficult to be candid with my wife on an intimate level. Perhaps we are fearful of what we will discover when we break through those protective force fields around us. One of these force fields might be our *jobs*. Do we devote so much time to our careers that we fail to keep the lines of communication open with our spouse? It could be our *church-related activities*. How many evenings do we have free from some committee meeting or Bible study that we need to attend? It might even be *our children*. If we direct too much of our energies to other activities or to our children, we often fail to take the time to recharge the batteries that keep the spirit of kinship alive between husband and wife.

Warranties. We recently purchased an appliance for our kitchen and the salesperson was quite insistent that we should also buy a maintenance agreement that would cover the cost of any repairs that might be needed in the coming year. So often we are concerned about getting the maximum mileage out of our cars or the longest life out of our appliances and yet we pay little attention to maintaining our marriage relationship, which ranks second only to our relationship with God.

Proverbs 17:1 says, "Better to eat a dry crust of bread with peace of mind than to have a banquet in a house full of trouble" (*Good News Bible*). Too often we compensate our failure to reconcile differences or work through problem areas by doing something expensive and glamorous instead of sharing a piece of dry bread with our spouse in an atmosphere of love.

Love. To love someone we need to have strong feelings of affection and devotion for another person. This love needs to grow and mature along with a strong sense of commitment to one another. When we recognize that our love must be "completely sincere," we will have the kind of trust relationship that allows us to explore and discover new horizons as we take inventory of life's experiences and — by the very process — strengthen our love and devotion to each other. •

Called to forgiveness

Waldo W. Kaufman

We know the chorus "Every promise in the book is mine." Many of these promises are conditional; they are dependent upon our actions. God never forces his blessings upon us.

Whether or not we are blessed depends greatly upon how we view forgiveness of sins. There are many opinions about forgiveness. Some claim their sins are all "under the blood" and therefore see little need for any more forgiveness. Others feel that prayers to God for pardon must be a daily exercise. No one clearly and completely understands divine forgiveness and how it relates to our personal lives.

Everyone is faced with both earned and unearned sins. To be absolutely honest with ourselves and God is nigh impossible.

No one can escape his or her responsibility for the earned sins.

Perhaps false pietism causes some people to accept blame for sins committed by generations past, but prayers for pardon for their own sins are rarely made.

We readily discuss the sin problem. But it's easy to speak all *around* the subject and miss the point completely. We're prone to blame someone or something else for our sinful behavior. Right now President Reagan is a scapegoat. Could it be that we should point our fingers to Kaufmanomics, Schmidtnomics or Hofernomics?

The doctrine of forgiveness was initiated by God for a fallen human race. It is not automatic; it is contingent on us. The provisional aspects are not focused on God; they are fixed on us.

The Lord's Prayer and Jesus' prayer in John 17 must continue to be models for us. Our Lord teaches us to pray, "And forgive us our debts *as* we forgive our debtors . . . for *if* ye forgive men their trespasses, your heavenly Father will also forgive you."

Do we not often salve our conscience by asking for blanket forgiveness and thus save the embarrassment of naming our actual sins? If we have lied, gossiped, cheated, etc., why not acknowledge the specific sin and come to enjoy peace of mind?

Somewhere we have concluded that sin is a disease, a weakness, a moral deterioration. Instead of treating our sins as facts, wrongs, rebellions or acts of disobedience that deserve a penalty unless forgiven, we rationalize them away and tend to overlook them. Could it be that we try to conceal our sinfulness by crusading for great causes?

There is nothing so dangerous as merely crusading for a cause. We need to crusade for Jesus Christ. If we get the person of Jesus Christ right in our thinking, the causes will fall into place. Many who only crusade for particular causes (some of them are worthy) fail to take the teachings and life of Jesus as the norm for their actions.

Truly, we all stand guilty before God. John the apostle reminds us that "*if* we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Early in life we teach our children to pray for forgiveness. Do we mean it only for children? Or are we adults truly prepared to seek and to know forgiveness?

Our General Conference is involved in many stimulating programs. Most areas of our lives are being touched and affected by workshops, study conferences, committee and board actions, articles, pronouncements, etc., and these are essential. But is it possible we have become so issue oriented that we have lost sight of Jesus Christ and our real mission? What would happen if the next General Conference delegate body were to pass a resolution to deal seriously with the problems of unforgiven sins during the next triennium? If we were once liberated from these gnawing sins, how much lighter would be our burdens and how much freer to serve we would be. Then perhaps all our studies, etc., would bear fruit — not fivefold but even a hundredfold.

Jesus said, ". . . for I came not to call the righteous, but sinners to repentance" (Matthew 9:13b). ". . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12b). There is also an Old Testament passage that is appropriate: "*If my people*, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *then* will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

Notice that the real problem seems to be with God's people. To humble ourselves and pray and seek his face is not the conclusion of the matter. God's people must also turn from their wicked ways. No more excuses and covering up of our sinful acts. One man has said that "an excuse is a skin of a reason stuffed with a lie." Are we willing to discover for ourselves the acts we need to turn away from, or do we need another appointed committee to do this?

Then God will forgive our sin and will heal our land. He doesn't suggest marches, strikes, suits, court action, etc. for the answer to our common ills. He is telling Christians to get right with God and each other. Then changes will be forthcoming.

We do not need special studies and committees to remind us of our need for forgiveness. If we will get off our "ego trip" and permit the Holy Spirit to convict us, *then* renewal will become a reality.

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Nuclear holocaust and a faithful people

The insoluble or nearly insoluble problems of this world are legion. Television brings into our living rooms the dread stories of hunger, crime, drugs, violence, oppression, lawlessness, terrorism. We block out of our thoughts the most baffling of these evils. People of goodwill find ways of responding to a few selected needs.

Hovering over this earth is another evil, so monstrous, so pervasive, so technologically complex, so all-powerful, so clothed in self-righteous religion that good people are numbed of will, bewildered of mind, depressed of spirit. Voices of concern are stilled. It is the nuclear weapons system which threatens the annihilation of God's children on this earth. All world problems and aspirations — food, jobs, hunger, inflation, human rights, justice — suffer from the deadly fallout of this obsessive nuclear weapons system.

One may read Dale Aukerman's *Darkening Valley: A Biblical Perspective on Nuclear War*, Don Kraybill and John P. Ranck's *Nuclear War and Lancaster County*, Sojourner's *A Matter of Faith: A Study Guide for Churches on the Nuclear Arms Race* and one senses that the hour is late. The nuclear arms race has the ominous rumblings of an end-of-time crisis. This January the editors of the *Bulletin of Atomic Scientists* observe that the hands on the clock stand at four minutes to midnight — that is, four minutes until nuclear holocaust.

We invite our people to ponder soberly and prayerfully this meditation and then in each congregation to discuss how Jesus is calling us to be faithful in the shadow of imminent nuclear mass murder.

Nuclear warheads are not simply more ingenious weapons, as crossbows were more lethal than slingshots. Now a finger on the key can destroy whole nations and will most certainly provoke immediate nuclear retaliation of equal fury. We take to ourselves the power of God to destroy all human life.

"The serpent said, 'Of course you will not die. God knows that as soon as you eat of it, your eyes will be opened and you will be like gods knowing both good and evil' " (Genesis 3:4-5. NEB used unless otherwise designated).

The United States has land, sea and air vehicles poised to deliver more than 10,000 nuclear warheads at targets in the Soviet Union. The Soviet Union has land- and sea-based vehicles poised to deliver some 7,000 nuclear warheads at targets in the United States. Both nations could destroy with a fraction of their nuclear arsenal the other's military and industrial capacity. The Soviets could destroy all US cities greater than 25,000. The United States could retaliate in kind. Each would still have thousands of warheads left over to destroy the little towns and villages of the enemy. Among US and USSR leaders are those who actually think their nation could fight and win a nuclear war.

"Put up your sword. All who take the sword die by the sword" (Matthew 26:52).

"Some boast of chariots and some of horses, but our boast is the name of the Lord our God" (Psalm 20:7).

Professing Christians accept, pay for, justify, ignore, do not protest massive preparations for universal nuclear slaughter. No nuclear weapon is aimed at the enemy without pointing toward Jesus himself.

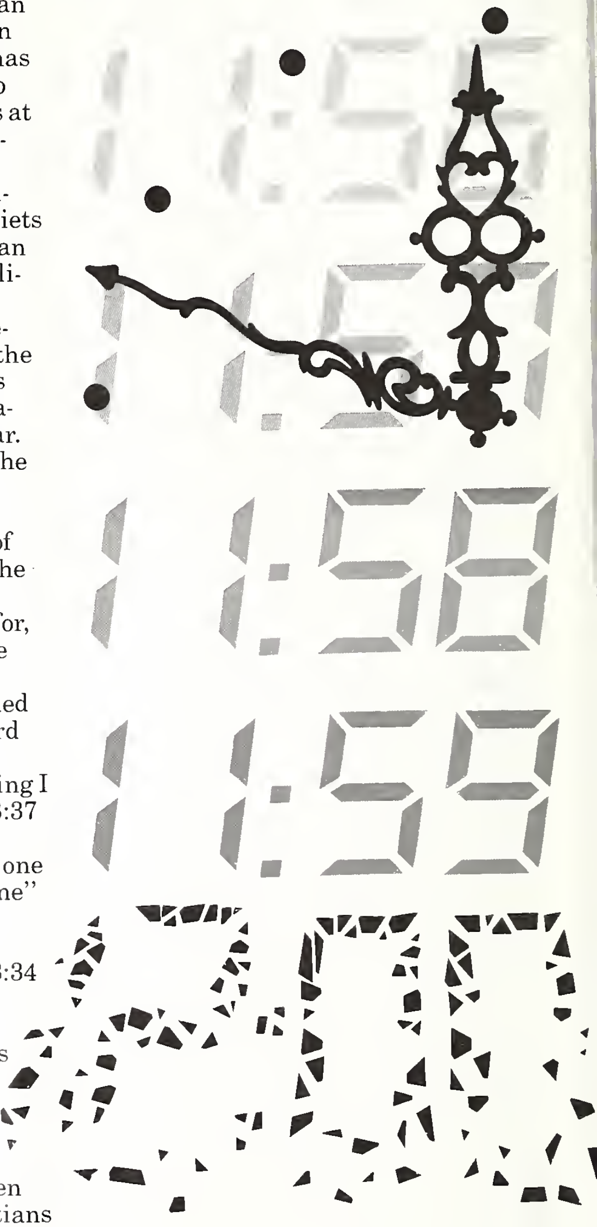
"You want to kill me because nothing I say has penetrated into you" (John 8:37 JB).

"Truly I say to you: as you did it to one of the least of these . . . you did it to me" (Matthew 25:40 RSV)

"Father, forgive them; they do not know what they are doing" (Luke 23:34 JB)

Many Christians idolize their particular nation-state: its righteous past, its unique goodness and destiny, its undeviating devotion to its high ideals, its peaceful and benevolent intentions, its obsession with national security, even its pride and acquisitiveness. Christians often accept the worst said about the enemy. The idolizing of the national interest, which leads to killing, is the deepest sin of militarism.

"What causes conflicts and quarrels among you? Do they not spring from the aggressiveness of your bodily desires? You want something which you cannot have, and so you are bent on murder; you are envious, and cannot attain your ambition, and so you quarrel and fight" (James 4:1-2).



Last January the editors of the Bulletin of Atomic Scientists portrayed the clock of our planet at four minutes to midnight — four minutes to nuclear annihilation.

Does our traditional clock lose time, or do we set it back to ease our consciences?

"God didn't wait for us to make a treaty, because that would never have worked. God did something unilaterally in Christ."

"Monstrous, horrible things are happening in the land: the prophets prophesy falsely, the priests teach whatever they please. And my people love it! But when the end comes, what will you do?" (Jeremiah 5:30-31 JB).

"Love your enemies and pray for your persecutors; only so can you be children of your heavenly Father. . . . If you love only those who love you, what reward can you expect" (Matthew 5:44, 46)?

The American way, the Canadian way and the Soviet way now include a nuclear weapons system which is incredibly complex, expansionist and all-encompassing and over which parliaments, senates and civilian leaders have ebbing control. The peril increases that World War III will come not through deliberate decision in an Oval Office or the Kremlin but through a malfunctioning mechanism, an accident, a blunder, a touch of madness, an act of terrorism, a threat of blackmail, a gambler's roll of dice. Leaders are trapped in this network of annihilation.

"Would that even today you knew the things that make for peace. But now they are hid from your eyes" (Luke 19:42-44 RSV).

"And then many will fall and betray one another, and hate one another. And many false prophets will arise and lead many astray. And because wickedness is multiplied, most men's love will grow cold" (Matthew 24:10-12 RSV).

Today one person could suddenly make death's dominion complete. The sin of one spreads electronically to become the sin of others, and death spreads over all. Nuclear weapons dominate the military, and the military dominates the state, and the state dominates the hearts and minds of the people.

"It was through one man that sin entered the world, and through sin death, and thus death pervaded the whole human race" (Romans 5:12).

Against this monstrous evil stands one man's obedience: Jesus Christ, the Suffering Servant.

"For as through the disobedience of the one man the many were made sinners, so through the obedience of the one man the many will be made righteous" (Romans 5:19).

"For even the Son of man did not come to be served but to serve, and to give up his life as a ransom for many" (Mark 10:45).

A third to a half of the people in the United States and the Soviet Union would probably die within a day or two of a massive nuclear attack and counterattack. Instantly clouds of radioactive fallout would rise and be borne downward, settling over those who survived the blasts. Masses of people would die slow deaths from radiation exposure.

"I saw the earth, and it was without form and void; the heavens, and their light was gone. I saw the mountains, and they reeled; all hills rocked to and fro. I saw, and there was no man, and the very birds had taken flight. I saw, and the farmland was wilderness, and the towns all razed to the ground. . ." (Jeremiah 4:23-26).

Christians who fail to resist preparations for mass murder are faithless. To say, "There is nothing we can do about it" is to be without faith. To say that "I have no power" is to deny the presence and power of the Holy Spirit. To fear the Soviet peril is not to trust in God. To insist that the Soviets must first show evidence of their good intentions is the way Satan negotiates, not the way God works. As one has written, "God didn't wait for us to make a treaty, because that would never have worked. God did something unilaterally in Christ."

"God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life" (John 3:16).

"Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self" (Mark 8:35-36)?

Those who place their trust in nuclear weapons are people without hope, the blind leading the blind. Those who follow the non-resistant Jesus, the Hope of the World, are the children of hope. They invite all those who live in fear of an impending holocaust, who are uneasy with the worldly wisdom of generals and politicians, to come and accept Jesus as Savior and Lord and to be his servants of reconciliation, members of the faithful remnant in end times.

"Unless you repent, you will all likewise perish" (Luke 13:3 RSV).

"Come to me, all whose work is hard, whose load is heavy; and I will give you relief" (Matthew 11:28).

"I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith . . . because here is revealed God's way of righting wrong, a way that starts from faith and ends in faith" (Romans 1:16-17).

"I have told you all this so that in me you may find peace. In the world you will have trouble. But courage! The victory is mine; I have conquered the world" (John 16:33).

"Overwhelming victory is ours through him who loved us. For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths — nothing in all creation that can separate us from the love of God in Christ Jesus our Lord" (Romans 8:37-39).

We commend this meditation to be read and studied in our congregations. *Prepared by Robert Kreider with assistance of MCC Peace Section staff for a meditation at the MCC annual meeting, Henderson, Neb., Jan. 30, 1982*

The tobacco industry has launched a $7 million advertising campaign to divert attention from the health hazards of smoking. The industry's Tobacco Institute has also hired a full-time staff of "tobacco ambassadors" who go around the country speaking to civic groups and getting themselves interviewed by local media.

What is the meaning of conscientious objection to war in Canada today, and how does this relate to the support of Canadian military industries and armed forces activities? That is the focus of a Task Force on Tax Support of Canadian Military Activities. A short document spelling out proposed goals and research tasks of this group was mailed to conferences earlier this year asking for more guidance or support, perhaps after discussion at their annual meetings. The initial work of this task force is being coordinated by the peace and social concerns office of MCC (Canada).

NEWS

Approve budget of nearly $1.6 million

Canadians deal with leadership, tight money

St. Catharines, Ont. — Proclaiming Christ as their model for leadership, the nearly 500 delegates to this year's Conference of Mennonites in Canada sessions, held July 3-7 at Brock University, went the rounds on some old issues and broke new ground with other actions.

Unlike conferences where declared themes are forgotten after a session or two, or where discussions quickly move to other areas of concern, the leadership motif remained strong from opening gavel to closing communion service.

Yet conferees soon identified stewardship as a subtheme for the meetings, noting that CMC's projected operational deficit to the end of 1982 will approach $100,000, and approving the creation of a stewardship program to be administered under the conference's finance committee.

Despite the grim budget figures, the mood of the five days of sessions was decidedly upbeat, as delegates affirmed existing programs and called for some corporate belt-tightening on the part of CMC church members across the country. Divisive discussion was nearly nonexistent, while worship and educational opportunities were plentiful.

The most tangible result of the conference's concern about leadership was approval of the creation of a new committee on ministerial leadership, replacing the old committee on the ministry. The new body will have an expanded mandate, including "coordination and service as a reference body for conference ministers and provincial and national concerns." The committee will also "facilitate professional development . . . events for ministerial leadership," and "serve as a resource in situations of conflict between pastors and congregations when CMC becomes involved." Members of the new committee are Gary Gerber, Hamilton, Ont.; Abe Neufeld, Steinbach, Man.; and Peter Retzlaff, Aldergrove, B.C.

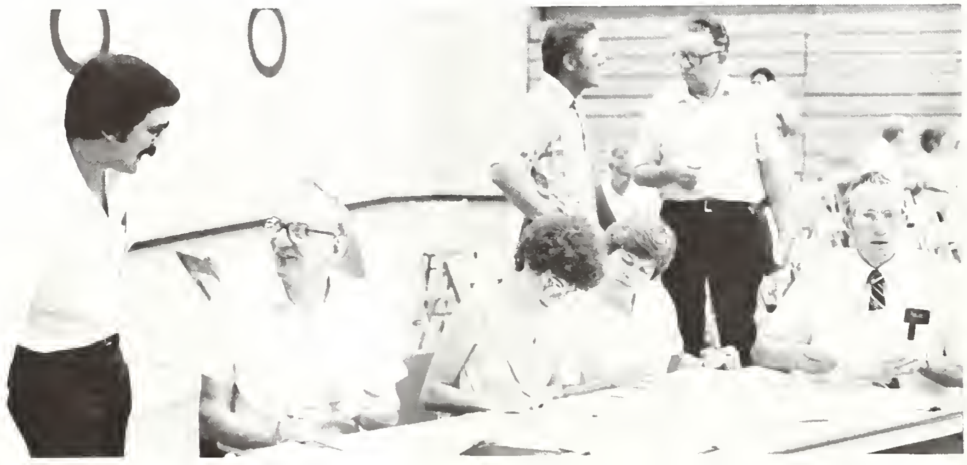
Although budget worries dominated the CMC's council of boards meeting last January, delegates to St. Catharines appeared far less concerned. When confronted with figures revealing a mounting deficit as a result of budget shortfalls over the past few years, they quickly assented to a proposal to amortize the $91,418 over the next four years. The result was an approved budget for 1983 of $1,591,813, or roughly 15 percent over 1982.

Walter Franz, pastor of the Bergthaler Church, Altona, Man., spoke for many when he issued a call for greater faithfulness in lifestyle, use of resources and establishing personal and church priorities.

Covenant Mennonite Church, Winkler, Man., became CMC's newest member congregation after a short presentation and ceremony on Monday morning. Walter Wiebe represented the new church, which currently has a membership of 27.

On the decades-old question of conference communications, the task force established two years ago presented a recommendation to continue negotiations, together with Mennonite Church

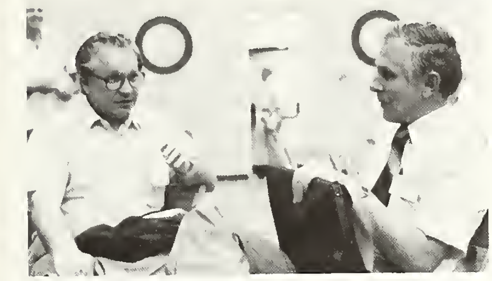
(Left to right) Henry Paetkau, pastor at Harrow, Ont., talks with resolutions committee members J. K. Klassen, Loretta Martens, Susan Froese and Henry D. Goerzen. In the background, incoming CMBC chairperson William Toews chats with college president George K. Epp.



Seven political detainees — local church and civil rights workers — arrested Jan. 16 continue to be held in prison in Davao del Norte, reports Earl Martin, Mennonite Central Committee worker living in the Philippines. Late in the night, on Jan. 16, military personnel entered the home of Rolieto Trinidad in Tagum, Davao del Norte district, Mindanao, and arrested seven people there. The seven were placed in a local prison and accused of pro-communist tendencies because they were doing humanitarian work among the poor in depressed areas.

Mennonite Radio and Television (MRTC) has agreed to prepare a resource package for congregations which will equip them to influence programing on local radio and TV stations. MRTC (an inter-Mennonite communications group) decided on this new thrust at its annual meeting held in Kitchener, Ont., May 8. It is also hoped that a resource person may be made available for several regional workshops which would prepare interested people to give leadership to impacting local media.

The MCC (Canada) executive committee approved a letter at their March meeting which was sent to the Prime Minister of Canada, expressing serious concern about the testing of the cruise missile in Canada. Trudeau responded in a letter, which said, in part, "If the Soviet authorities perceive that NATO no longer intends to modernize its nuclear deterrent, they will have no incentive whatsoever to negotiate reductions. . . ."



Frank H. Epp (left) and Vern Preheim discuss the most recent recommendations of the task force on communications.

Region I, with *Mennonite Reporter* for greater partnership in that paper's publication. While delegates approved the continuation of dialogue with the *Reporter*, the current Every Home Plan, the publication of inserts and the devotion of more staff time to the conference's news service, they discouraged a parallel resolution to publish the CMC *Bulletin* on a quarterly basis, at least until the results of talks with the *Reporter* are clear.

In discussion of the Congregational Resources Board report, conference participants approved a resolution on national security and disarmament, calling on member churches to support the statement of the Canadian tax task force and the minority report on security and disarmament. Palmer Becker, pastor of Peace Mennonite Church, Richmond, B.C., urged delegates to speak to the issue of global security and disarmament with utmost seriousness. "Canada is uniquely situated, and Mennonites are uniquely qualified to boldly state the concern for peace," he said.

In other CRB reporting, it was announced that the Great Trek II would take place in August 1984 at a yet undetermined location, and Paul Boschman was commissioned as the conference's new director of evangelism ministry.

Canadian Mennonite Bible College, Winnipeg, reported that because of the budget pinch, further expansion has been put on hold, despite the fact that enrollment is at an all-time high. George K. Epp, currently completing his fourth year as college president, has accepted a second five-year term.

Native Ministries, now in its 25th year, bade farewell to Malcolm Wenger, who is leaving the post of executive secretary to take on the leadership of the Selkirk (Man.) Christian Fellowship. John Funk of Kelowna, B.C., formerly chairman of the Native Ministries board, will succeed Wenger. Incoming NM chairman Abe Buhler of Burns Lake, B.C., pleaded with delegates to encourage persons to enter service with NM. "We often pray for missionaries overseas, but NM workers are also our messengers. We should tap young people on the shoulder for work in NM."

Besides accepting an invitation from Winnipeg area churches for the 1983 conference, delegates approved a number of bylaw changes, including lengthening the terms of General Board officers and granting CMC executive officers non-voting, ex officio status on all boards. *Larry Cornies*

Ens calls for 'full partnership' of women in ministry

St. Catharines, Ont. — One of the most important plenary addresses at this year's Canadian Conference sessions came during the Canadian Women in Mission inspirational program on July 3, when Anna Epp Ens of Winnipeg spoke to delegates on the topic of women in ministry.

In soft tones and a carefully measured pace, Ens firmly set aside many of the arguments which have often been used to exclude women from being "full partners in the total ministry of congregations," while at the same time rejecting the tendency of some women to force the issue through insistence on immediate equality.

Noting that "some (biblical) texts have held women in bondage for centuries," she called on her listeners to "call persons to those leadership positions for which they are qualified," regardless of their sex. "This is the new reality, the future direction of the church," she said.

When confronted with the possibility of admitting women to the pastoral ministry, most congregations, according to Ens, respond in one of four ways: (1) evading the issue, (2) acknowledging the problem but expressing fear about deviating from tradition, (3) gradual and increasing compromise or (4) rejecting women as candidates for the pastorate.

Not all of her criticism, however, was leveled at the male-dominated *Bruderschaft*. "Women have sometimes been the greatest resisters of change because of false modesty or feelings of inferiority. . . . On the other hand, we have also had women that were abrasive, domineering and insensitive. There is no place in the Jesus model of leadership to become militant, demanding or insistent on ordination," she said.

Instead, women will eventually come to be real partners in the ministry of the church through the proper discernment of gifts and capabilities, along with the responsible acceptance and exercise of leadership functions.

Ens concluded with some thoughts that surprised some of the program's sponsors. Regarding the Women in Mission organization, she wondered aloud whether WM actually perpetuated the notion that women are to be subservient to structures and institutions created by church leadership, rather than being full partners in church programs. "Must WM be dissolved to allow for greater mutuality?" she asked. *Larry Cornies*

A new strain of malaria is killing growing numbers of young children and pregnant women. It's causing death in as little as 24 hours and is almost totally resistant to present drugs. Many scientists believe that this new strain of malaria emerged as a result of the extensive use of DDT and other pest-controlling chemicals in the Third World. Officials at the World Health Organization, however, are inclined to believe it has some other cause.

Margaret Thiessen (left), formerly of Fitzmaurice, Sask., closed the door of her classroom at Hopi Mission School, Kyakotsmovi, Ariz., for the last time on May 21. A 1958 graduate of Canadian Mennonite Bible College, Winnipeg, Thiessen came to work with the Hopi in September 1961 and, except for furloughs, has been teaching at HMS for the past 21 years. Her plans for the future are still uncertain, although she plans to move to Foam Lake, Sask., to be nearer to her parents. "Leaving Hopiland will not be easy," said Thiessen, "but I've always believed that when God closes one door, he opens another."

MCC begins aid program in embattled Lebanon

Akron, Pa. (MCC) — Mennonite Central Committee has begun implementation of a program to send one or two workers to Lebanon for the next four to six months, as well as material aid and $100,000 in cash aid. The short-term personnel will work under the direction of Ralph Miller of Chouteau, Okla., MCC representative in Lebanon, who has been in Sidon since 1977.

The request for the aid came from Miller and David Osborne of Hesston, Kan., MCC representative in Egypt. Osborne, at the request of MCC, traveled from Cairo to Sidon and spent five days, July 3-8, with the Miller family. He found the entire family well and very busy, after a few tense and difficult days during the beginning of the recent violence.

Miller also phoned MCC July 15 to discuss current program planning. Israeli authorities have granted Miller a permit to move about unrestricted. He has traveled to the south, including the villages where MCC has worked the past few years, and reports limited damage in those areas. But there is extensive damage in many parts of the country.

In the program recommended by Miller and Osborne, MCC will dispatch 10,000 blankets, 1,000 cartons (21 tons) of canned beef, 15 tons of beans, sheets, layettes and laundry soap to Lebanon. Blankets, canned beef and soap from the Ephrata (Pa.) MCC warehouse were shipped from Baltimore July 21. More canned beef from the MCC warehouse in Kansas left New Orleans July 29. MCC will also ship blankets and layettes from the Kitchener (Ont.) warehouse.

The shipment is designated for Miller's assistance efforts in the south with a portion of the aid being distributed by the Middle East Council of Churches (MECC), an organization with which Miller has worked closely during his four plus years in Lebanon.

MCC will use the $100,000 in cash, North American donations to MCC, for food procurement and distribution and other emergency assistance efforts.

Seminar participants prepare for overseas assignments

North Newton, Kan. — What do 50 teachers with 170 years overseas experience in developing countries and 77 former and prospective overseas workers talk about for two weeks?

Sponsored by Mennonite Central Committee and Bethel, Eastern Mennonite and Goshen colleges, the fourth MCC Transcultural Seminar met on the Bethel College campus here June 28-July 9. Forty-four of the participants will be going overseas on MCC assignments this summer, five Commission on Overseas Mission persons attended, as did one Eastern Mennonite Board appointee. Others were college students or will be going abroad under other agencies.

Participants met together each morning to hear two lectures and discuss the issues related to what development is and how to bridge the gap to those who live and have values and customs different from their own.

In the afternoon, students divided into five tracks: agriculture, education, general development, global health issues and nutrition. Evenings included panel discussions, films and lectures.

Each participant was expected to keep a journal, not only notes of material presented but also of personal reactions and conversations with others, to be taken along to the field and compared later with the real-life situations encountered.

The opening lectures "Critical Issues" and "A Christian Response to Disaster" were given by Paul Myers, MCC secretary for the Middle East and disaster response coordinator. Jobs, population growth, spending for arms, religious opposition, energy and others must receive attention.

In at least 11 places mostly undeclared wars continue to create refugees by thousands and millions.

"Can We Serve Where Governments Are Radically Evil?" was a topic considered by one panel. Paul McKay, 10-year veteran in Central America and soon to head Bethel College's international development program, said, "Yes, we can serve, but no, we can't do development." The Guatemalan government and army, for example, sees any organization of peasants, even a co-op, as a threat. It is not right to put people in places of responsibility which endanger their lives, concluded panelists.

Susanne Brown, a doctor with four years experience in Haiti, told participants how they might recognize in themselves the infectious diseases common in tropical countries. Cornelia Flora, anthropologist, discussed the role of women in other cultures, where men have for the most part neglected the role of women.

Other lectures related to development, nationalism, foreign agriculture, education and ecology.

Participants appreciated the seminar. One said, "I can't imagine going overseas without this orientation. I really appreciated the interaction with people who had been there."

Next year's Transcultural Seminar will take place at Eastern Mennonite College, Harrisonburg, Va., June 27-July 8. *Willard Unruh*

Enten Eller (at right) of LaVerne, Calif., talks to reporters in Washington on July 13 before being indicted by a US grand jury later that day in Roanoke, Va., on charges of "knowingly and willfully" failing to register for the military draft. Eller told the gathering that "I am a non-registrant in order to be faithful to my God, my conscience and my church." A member of the Church of the Brethren, he said he felt a sense of mission to witness his belief that Christ's way "cannot be reconciled to involvement with the military, which uses killing and destruction, or the threat of such, to achieve its ends."

With Wandering Steps and Slow (InterVarsity) by Joy Hoffman has been named one of two winners of *Campus Life's* editor's choice award. Hoffman wrote the book as part of a Mennonite Voluntary Service assignment in Washington.

Two German Mennonite conferences form joint committee

Neuweid, West Germany — At a historic joint meeting of the leading organs of the North and South German Mennonite conferences (*Vereinigung* and *Verband*) June 4-6 here both sides surprised each other by agreeing unanimously to form a joint executive committee. That committee is to be empowered to oversee and carry out those tasks which the two conferences wish to do in common. It was a major step toward unity and included a declaration of intent to unite more fully in the near future in a step-by-step process.

Each union will name five members to the joint executive, and this new body will be assigned the task to plan a peace seminar for February 1983 and a *Mennoniten Tag* for June 1983, the latter to be a Bible conference. This new joint body will assume responsibility for the German Mennonite Peace Committee (DMFK) and the German Mennonite Mission Committee (DMMK), both of which are active but lack solid anchoring in the congregations or conferences.

There was such enthusiasm in favor of this decision to be united as much as possible, that the group avoided lengthy discussion about precise structure and name, leaving to the recording secretary the task of choosing the appropriate title from the many that were suggested. An English title that can serve for now might be "Association of German Mennonites."

North German theologian Heinold Fast had been asked to present a background paper on relations between *Vereinigung* and *Verband* during the past 50 years. Fifty years ago a concerted effort had been undertaken to unite the two bodies, but unity talks collapsed because one side tried to outmaneuver the other by suggesting naming a leading South German as chairman of the North German conference. A further attempt the following year became complicated with the Nazi effort to create one German national church. Still a more fundamental failure in 1935 was the inability to accept a common confession of faith — one side suspected the other of doubting the historicity of Jesus, while the other side found the language of confession of faith too pietistic. Actually there is at least a 150-year history of failure to unite 10,000 North Germans with a little over 1,000 South Germans.

This time the smaller *Verband* was the suitor while, for a few moments, the *Vereinigung* almost played the reluctant bride. This time too, it was a younger generation which spoke most often and consisted less of theologians than of practicing churchmen. The churchmen had met each other at so many meetings that long ago they had fully recognized each other as brothers in Christ and had come to see how irrelevant the stereotypes were. There were enough prickly personalities and loving persons on both sides.

Key spokesman for unity was Bernd Dyck, elder in Stuttgart (*Verband*) who presented a major address spelling out long-term goals for unity under the Lord Jesus Christ. Dyck challenged the participants to clarity, courage and obedience. Not only did Dyck demonstrate these qualities himself in the manner in which he dealt with sensitive issues, there were repeated reminders during the discussion period to avoid being overcautious. *Walter Sawatzky*

Non-registrants under investigation get support

Newton, Kan. (GCMC) — Three General Conference non-registrants who are being monitored by the FBI because of their openness to Selective Service in not registering for a possible draft have received letters of support from the peace and justice office of the General Conference. The letter announces the "readiness" of the church to stand by those who have chosen this way of witnessing for peace as committed peacemakers.

The letter, drafted by the peace and justice office — a part of the Commission on Home Ministries — outlines several avenues of support. A legal defense fund has been established at the initiation of the Jubilee Mennonite Church, North Newton, Kan., to help cover the costs of the legal proceedings.

CHM will also help in facilitating character witnesses, providing testimony of the inclusiveness of non-cooperation in the historic and current practice of the General Conference, help in exploring alternative sentencing by the courts and in facilitating information regarding migration with the Mennonite Central Committee's offices in Ottawa and Washington.

The letter closes by stating, ". . . besides those outside our church who will find the non-registrant position unacceptable, you are probably well aware that there will be those within our church who find your position either unnecessary as a peacemaker or even irresponsible. It is our desire to help us all as Christians deal with these differences in loving ways."

The peace and justice office estimates that these non-registrants represent a fairly small portion of General Conference registration-age men. Most of those turning 18 are choosing to register with the hope that, if drafted, they would receive a conscientious objector classification and then perform alternative service, if an acceptable service program is provided.

President Reagan wants to cut another $2 million out of the federal childhood-immunization program. That would come on top of the $3 million he cut last year. Meanwhile, the Defense Department is spending $1.4 million a year to provide shots and veterinary services for the pets of military personnel.

The $3,546 proceeds from the premier showing of Otto Klassen's film *Pioniere im Chaco* were presented to Mennonite Central Committee (Canada) at a news conference held at the Manitoba Conference office May 20. Faith and Life Communications premiered the German film March 19 at the Playhouse Theatre in Winnipeg and all the profits from the showing to an audience of 1,200 will go to the Leprosy Hospital, Kilometer 81, Paraguay, as requested by the producer.

A shortage of agriculturists is forcing Mennonite Central Committee to leave many service positions unfilled. MCC has so far found people to fill only 20 of 51 requests for new agriculture or nutrition workers during 1982. "Ideally at this point we should have the majority of positions filled," says Rod King, assistant secretary for personnel services. MCC is also struggling to fill openings in economic and technical assignments. Through May it had placed only 16 of the 40 people asked for in 1982.

Committee pieces together plans for Strasbourg '84

MWC planners at the May meeting in Strasbourg

Strasbourg, France (MWC) — "God's People Serve in Hope" has been confirmed by the Mennonite World Conference executive committee as the final wording of the theme for the XI Assembly in 1984. Suggestions for the theme were first discussed by the MWC general council at their meeting in Nairobi last summer. Then the program committee developed the final wording of the theme, after carefully considering its translation and how the daily subthemes would be affected.

The annual executive committee meeting, May 11-13, was held at the recently opened MWC office in Strasbourg. Meals were served in the adjoining room belonging to the Kraybill family, and committee members were lodged in private homes in the area.

Already in this session, the meaning of hope was vividly impressed on the members. Several spoke of the conditions sister Mennonite churches are facing. Reports of closed churches, attacks, hostility and other stories of suffering were shared.

The three-day meeting provided much direction for the planning of the XI Assembly. The meeting included a review of MWC's past year of activities, much work toward the planning of the XI Assembly, and a look beyond 1984. MWC policy issues and financial concerns were also discussed.

The largest and perhaps most interesting meeting took place on Wednesday afternoon in the Mennonite Student Center in Strasbourg. This meeting included the MWC executive, members of the European General Council and representatives from both the program and organizing committees.

Because the XI Assembly is to be totally supported by registration fees, it is especially vital to have an accurate estimate of the number of people expecting to attend. Many people from all over the world are already planning to attend. The anticipated number of participants is presently estimated at 5,000. Probably 70 percent of these will come from North America. About 750 young people between 15 and 18 years old are expected to be present.

Tentative decisions on the facilities to be used in 1984 were also made. The Hall Rhénus, which can seat about 7,000 people, will be used for the morning assemblies and evening meetings. And for the smaller sharing and working groups, the Palais des Congrès will be available. This is especially significant because there are many rooms in the Palais with simultaneous translation equipment. Therefore, the cross-cultural and multilingual interaction should be better facilitated at the XI Assembly than at any previous World Conference.

It is not surprising that the program for the Strasbourg conference is oriented toward much communication and interaction. Each day of the conference will begin with an opening input session, which is to provide a focus for the day's activities. After this opening plenary session, smaller discussion groups will be formed to share about what was said. Then, after lunch, which also promises to be a good time for fellowship, working groups and special interest groups will meet. Also at this time, special youth activities may be planned. The days will end with everybody together once again, celebrating together in an inspirational and musical setting.

The program committee is presently soliciting input speakers and is planning each of the daily subthemes. MWC has already been approached by various groups expressing their desire to plan a working group for the afternoons.

The three-day meeting provided much direction for the planning of the XI Assembly. The meeting was a special source of encouragement for MWC executive secretary Paul Kraybill, who appreciated both the support and vision it provided.

On the Sunday following the meeting, some of the executive members spoke at various Mennonite churches in France and Germany. *Bruno Dyck*

Senator Mark Hatfield (R-Ore.) believes churches should be taxed, he said in a recent interview with *Conservative Digest.* Hatfield was responding to a question about the recent controversy regarding tax exemptions for private schools — some of them religiously affiliated — which discriminate racially. "I'm not for tax exemptions for churches or church schools," he said. The Oregon senator suggested that religious institutions should be taxed to pay for public services, such as police and fire protection, from which they benefit.

Thirteen pastors in eastern Pennsylvania began a 20-week supervised pastoral education program July 6 — six in the Lancaster area and seven in the Franconia area. Two more groups of seven each begin in January 1983. Supervisor for the 11-month term is Paul M. Miller from the faculty of Associated Mennonite Biblical Seminaries, Elkhart, Ind. Miller, professor of pastoral theology, holds accreditation from the American Association of Clinical Pastoral Education.

At its annual Consultation on Charismatic Renewal in the Mennonite Church, held at Dayton, Ohio, May 18-20, Mennonite Renewal Services adopted a statement on "Helping Renewed Persons Find Adequate Spiritual Expression in Worship, Fellowship and Witness." The statement is the result of many inquiries MRS has received from people who have experienced the renewing work of the Holy Spirit but find it difficult to grow in that experience in their home setting.

Mennonite studies 'not so good at reflection'

Toronto (Meetinghouse) — A good base of research has been established, but efforts have been more inner than outer directed.

This assessment of Canadian Mennonite studies was widely voiced as mostly Mennonite scholars from nine or 10 different academic disciplines met for a "state of the art" conference here June 10-13.

The overview was expressed most clearly by John A. Lapp of Goshen (Ind.) College at a banquet near the end of the conference. He defined Mennonite studies as "a field of scholarship that explores, reconstructs and articulates Mennonite reality that has been, is and ought to be."

"Our studies have been good at description and analysis," he claimed, "but not so good at reflection. . . . We have been more concerned with boundary maintenance than with re-casting our tradition." Most studies, he said, have been marked by "self-satisfaction" rather than by a "self-critical" spirit.

In the future, he continued, the traditional concern for education needs to address the crisis in public schools; the convictions around pacifism need to be applied to current issues.

Conference organizers Ted Regehr of Saskatoon and Frank H. Epp of Waterloo called the event a "first ever" gathering. Although billed as a look at "North American" Mennonite studies, the program featured mainly Canadian Mennonite scholars, most of whom restricted their attention to the Canadian scene. *Ron Rempel*

BETHEL COLLEGE
North Newton, Kan.
Computer science instructor

Description: This is a new faculty teaching position in computer science. The faculty member will:
1. provide leadership in expansion and development of the computer science program;
2. teach both upper-level and lower-level computer science courses, including some service courses, especially for business students;
3. provide consultation and support services for both academic and administrative computer use on campus;
4. be responsible to coordinate acquisition and supervise maintenance of computer hardware and software.

Qualifications: An interest in college teaching is required. The applicant should have at least a master's degree in computer science or equivalent experience and should hold values consistent with a Christian liberal arts college with emphases on scholarship and service.
Rank: dependent upon experience and qualifications.
Salary: competitive with private colleges in Kansas.
Department: At Bethel College, computer science and mathematics are part of an established cooperative program with two other colleges near Newton. Cooperation is very close and allows for some specialization, exchange of faculty and students, and a greater variety of course offerings.
Procedures: Address all inquiries and have credentials sent to:
Robert Hinshaw, Academic Dean
Bethel College
North Newton, KS 67117
Telephone 316/283-2500.

Adult Education

Task for an informed believers' church

Watch for resources in progress:
- An overview of the Bible
- A book on caring for brothers and sisters with special needs
- A dozen slide sets on Mennonite history
- Films on Mennonite history
- Interdenominational research project on "Faith Development in the Adult Life Cycle"

Prepared by

coe

**Commission on Education
General Conference
Mennonite Church
Box 347, Newton, KS 67114**

316/283-5100

Fire destroyed a 68-year-old stone barn owned by the Bacavi (Ariz.) Mennonite Church on June 25. Evangeline Hiebert, North Newton, Kan., who was visiting in the area at the time, reports that Harry Kewanimptewa and Conrad Tewa were burning brush near the building and, thinking they had extinguished their fire, went to eat lunch. The fire was later discovered, too late to save the building. The barn was built in 1914 by Cornelius J. Frey, a carpenter-missionary for the General Conference.

Firemen cannot save historic Bacavi barn.

LaVerne Rutschman, missionary with the Commission on Overseas Mission and professor of Old Testament at the Latin American Biblical Seminary in San Jose, Costa Rica, is the author of a new study book in Spanish titled *Radical Anabaptism and Latin American Theology of Liberation.* The book, designed as a programmed textbook for non-resident students, presents the radical Anabaptism of the 16th century and liberation theology of this century as two religious movements that have contributed to social change and to religious understandings.

Comment: native participation in northern development

Winnipeg (MCC) — Industrial development in Northern Canada is taking a new shift. Northern native peoples who have been protesting the industrial invasion for the last several decades are now pressured with a new kind of option. That new alternative is to join the development corporations.

Development areas in the Northwest Territories and those regions south of the 60th parallel, designated by the recent Legislation Canada Oil and Gas Lands Act (COGLA) as Canada Lands, may well become more accessible to the southern corporations.

In an address given at the Canadian Club in Edmonton on June 17, Indian Affairs Minister John Munroe challenged the business elite of Alberta with new strategy for the development of oil and gas within the Canada Lands Regions.

While Munroe assured Canadians that the development of the north must be for the benefit of all Canadians and in the national interest, it must also serve for a regional interest. Secondly, Munroe committed his department to intensive environmental studies of the fragile Arctic in preparation for guarantees that environmental care will be a non-negotiable component in any northern development. Then came the final point of Munroe's address, namely that development shall be in partnership with northern residents who are willing to take risks and become active participants.

Specific native participation in northern development has been projected for the Committee for Original Peoples Entitlement (COPE), where this Eastern Inuit group is propositioned to become involved with the Beaufort Sea shipping operations. The Dene and the Metis of the Mackenzie Valley area have been discussing the possibility of entering into agreements with Esso regarding the Norman Wells Pipeline. In the high Central Arctic, the Inuit Development Corporation headed by Tagak Curley, is apparently considering merging with the proposed Arctic Pilots Project. The same kind of participation is under consideration for the Council of Yukon Indians who favor such involvement on the condition that native people will be equal partners.

While such business partnership is the desired new direction of the federal government, and while actual projects are currently being considered, there is not an unqualified confirmation of such partnership from the native peoples themselves. That for three reasons. The first such partnership could well jeopardize their earlier strong position that land claims must first be settled before major development takes place. Secondly, the native peoples will, in every case, become small and subsidiary partners to the larger corporations, placing them in an unfair relationship. Thirdly, the Mega Projects have recently faced some unusual hazards as has been witnessed by Dome Petroleum. While the federal government is now committed to bailing out Dome in the Beaufort Sea operation, the native organizations will have no assurances of such guarantees. There is a further implication having to do with the proposed political realignment of the Northwest Territories.

While the Territorial Council has passed a resolution favoring the formation of Inuit and Denendeh jurisdiction, the resulting political self-determination may well be jeopardized by the economic alliance of separate native groups with their respective corporation partners.

Project North, as a result of these new trends, is planning a 10-day fact-finding mission to the Northwest Territories scheduled for early September. Mennonite Central Committee (Canada) is invited to send a representative on that fact-finding mission. *Menno Wiebe*

Peace conference

Ron Sider and Jim Skillen will speak on "Christian Peacemaking in a Nuclear Age" Oct. 1-2 at Hope Church, 5825 W. 151st St., Oak Forest, IL 60452. Cost is $10 per person, $15 per couple. Write or call 312/597-0672 or 312/597-8315.

Teacher needed

Carman Christian Academy has an opening for a teacher for grades 1-4. It is a two-teacher school.

To apply, write or call:
Lindell Page
Box 413
Carman, MB R0G 0J0
204/745-3715.

Positions available

Camp Friedenswald, Cassopolis, Mich., invites application for the positions of **maintenance director** and **maintenance/housekeeping assistant.** Duties include light maintenance, day-to-day housekeeping, and minimal kitchen duties.

Also, a **secretary/registration manager.** Duties include typing, some bookkeeping, answering the telephone and scheduling usage of camp.

All three positions are voluntary service assignments for two years. Both individuals and married couples are encouraged to apply.

Please direct all inquiries and applications to:
Robert Bertsche, director
15406 Watercress Dr.
Cassopolis, MI 49031.

The Mennonite Committee for Evangelistic and Social Action in Paraguay (COMAESP), directed by executive secretary Gerhard Goerzen and president John T. Funk, does mission work among the Indians in various settlements as well as among Spanish-speaking Paraguayans in several towns. The missionary outreach consists of evangelism and church planting, educational efforts, medical clinics and agricultural training. The Commission on Overseas Mission participates with COMAESP by providing 20 percent of the mission budget of over $212,000. Paraguayan Mennonites provide the workers and the additional funds.

Peter Penner teaches Indian leaders at a Bible school at Yalve Sanga.

The Communist government of East Germany has succeeded in providing the kind of secure living standard that many of its citizens would not want to abandon, asserts Knight-Ridder News Service. Reasons given include an absence of unemployment, low prices and the ability to acquire "plenty of consumer goods" for those who work hard. But the news service also reports that for the 187th time in the past 20 years East Germans had killed someone seeking to flee the country.

RECORD

CALENDAR

Oct. 15-17—Women in Ministry Conference, Kitchener, Ont.

Oct. 21-23—Council of Moderators and Secretaries, Chicago

Central

Aug. 7—Ohio Mennonite relief sale, Kidron

Sept. 10-12—Mennonite Marriage Encounter, Bellefontaine, Ohio

Sept 17-19—Women's retreat, Camp Friedenswald

Oct. 17-19—Great Lakes Bible Conference, Goshen, Ind.

Western

Oct. 22-24—Western District/South Central Conference, Bethel College, North Newton, Kan., and Hesston (Kan.) College

MINISTERS

Weldon Martens has been appointed campus minister at Bethel College, North Newton, Kan., replacing *Jerry Weaver*, who had served in that capacity for seven years. Martens, who has served as a staff member for Western District Conference since 1980, will continue in that position half time. He is a graduate of Bethel College, with additional training at Mennonite Biblical Seminary, Elkhart, Ind., and in clinical pastoral education in Wichita, Kan.

Ann Yoder Showalter was licensed to the ministry June 6 at First Church, Oak Park, Ill. A recent graduate of Bethany Theological Seminary with a master of divinity degree, she begins a residency in clinical pastoral education at a hospital in Chicago this fall.

WORKERS

Fred Amstutz has been named director of admissions at Bluffton (Ohio) College, effective Sept. 1. He replaces *Glenn Snyder*, admissions director since 1977, who will teach full time at the college.

Harry T. and *Mary Ann Froese,* North Star Church, Drake, Sask., have been appointed to a two- to three-year term with COM in Taiwan. Harry will teach at Hwalien Christian School; Mary Ann will serve as a teacher's aide. They were commissioned July 18.

H. Froese

M. Froese

Ralph Lebold has accepted another three-year appointment as president of Conrad Grebel College, Waterloo, Ont. The new term will run from July 1, 1983, to June 30, 1986.

H. David and *Sara Letkemann* with their three children returned July 1 to Grande Prairie, Alta., after serving in Bolivia as missionaries with COM since 1975. The Letkemanns worked in evangelism and church planting in the Santa Cruz area.

Letkemanns

Robert and *Alice Ruth Ramseyer,* COM missionaries in Hiroshima, Japan, returned to the United States in July. Robert will teach at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Dan and *Rose Waltner-Graber,* Eicher Emmanuel Church, Wayland, Iowa, and Hively Avenue Church, Elkhart, Ind., respectively, have been appointed as the first COM missionaries to Recife, Brazil, for long-term service. Dan, who has experience in administration and development in Papua New Guinea, will do development work. Rose, who recently graduated from Associated Mennonite Biblical Seminaries, Elkhart, and was ordained July 18 at Hively Avenue Church, will work in Bible study and church planting. Both will serve in partnership with Mennonite Central Committee and Brazilian Mennonite Social Services. They were commissioned July 18 at Hively Avenue Church and leave for language study in Recife Sept. 1.

D. Waltner-Graber

R. Waltner-Graber

books

The unquiet in the land

The Path of Most Resistance, *by Melissa Miller and Phil M. Shenk (Herald Press, 1982, 239 pages)*

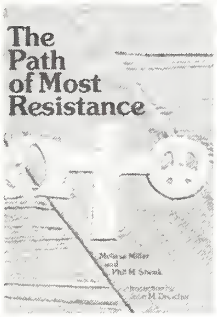
Reviewed by Kendal Warkentine, Box 17, North Newton, KS 67117, who is a nonregistrant

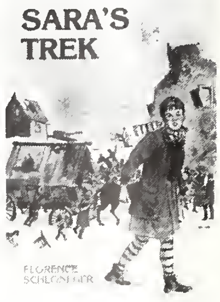
"Mennonites are well-known as the quiet folks in the land. There is something good and true about that. But when the land is filled with evil, then it is not necessarily good and faithful to remain quiet." David Resenberger made this remark about his draft resistance and it is also the essence of this book, an account of 10 Mennonite young men and the stand they took against the draft during the Vietnam War. It is a story of courage and fear, strength and weakness, joy and sorrow. Above all, it is a story of faith, faith in the legitimacy of their position and the right to do what their conscience demanded.

In narrative form Miller and Shenk relate the stories of only 10 of the more than three dozen Mennonite draft resisters of the Vietnam War. The stories are based on interviews, letters and — in at least one case — court records. With great effectiveness the authors are able to move the reader to experience some of the emotions of these young men.

In a religious tradition that is known for its non-conformity to the world, these young men chose not to respond in the traditional way. They grew up in a time when youth expressed themselves through non-conformity and radical lifestyles. For many of them the trappings of the counterculture seemed to overshadow their beliefs. No matter how radical they became, they always had some contact with Mennonites. They wanted to work within the church rather than against it. Following their draft resistance, most of them found their way back into the church.

This book may serve, in the years to come, as an inspiration to those young men facing registration for the draft and the growing militancy of our nation. Hopefully, it will also serve as a guide for congregations as current nonregistrants come before them to make their positions known, understood and accepted. I know it will be a story to inspire those of us that have already decided to take the path of most resistance.





Struggle for survival

Sara's Trek, *by Florence Schloneger (Faith and Life Press, 1981, 105 pages)*

Reviewed by Eleanor Loewen, 6-480 Kenaston Blvd., Winnipeg, MB R3N 1Z1, education consultant for the Conference of Mennonites in Canada

"Coming, coming, the war is coming to Wulka." The Friesen family had barely enough time to pack a few belongings, some potatoes, load the wagon and join the caravan of people, wagons and horses fleeing for safety in Germany.

For 11-year-old Sara Friesen the turning point came shortly after the family left Wulka, Poland (January 1945). One day German army jeeps forced the caravan off the road while they passed. Sara and her friend Liese decided they could best keep warm by walking. The others would catch up. But the girls returned only to find everyone gone.

What follows is a masterful, sensitive, moving story of Sara's struggle for survival — physical, spiritual and emotional. It is the story of a young girl seemingly living a lifetime in a few years, with more valleys than mountains. There are the valleys of severe hunger, extreme loneliness, being labeled a refugee, but there are also the mountains of significant friendship, being united with her family, and finally getting permission to go to Canada.

Sara's Trek is also the story of a people's faith in God's leading through prayer, Mennonite Central Committee and group solidarity.

Although *Sara's Trek* is a novel written for children, it is highly recommended for anyone interested in the Mennonite story. The book is particularly significant for those of us who know Nettie Bergmann, whose story is the framework for Sara's experiences.

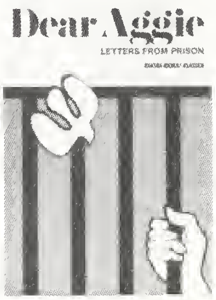
Aggie's guys and gals

Dear Aggie: Letters from Prison, *by Agatha Hiebert Klassen (Mennonite Press, 1981, 152 pages)*

Reviewed by LaVonne Platt, Route 2, Box 209, Newton, KS 67114

Dear Aggie is a collection of letters written to Agatha Klassen from men and women she learned to know during eight years of prison visitation at the Kansas State Industrial Reformatory (KSIR) in Hutchinson and at the Sedgwick County Jail in Wichita, Kan. Many of the letters also come from the Kansas State Prison in Lansing and the Toronto (Kan.) Honor Camp, as well as other penal institutions where her "guys and gals," as she calls them, were transferred.

Through these letters Klassen hopes to "awaken awareness . . . that prisoners are people with feelings, hopes, ambitions, problems; and they hurt, they laugh, they hate, they are angry, just like the rest of us."



The letters fulfill that function, but they do more. They give the reader a glimpse into a penal system that at some levels promotes rehabilitation and at other levels is degrading to human personality.

In the foreword, Edgar W. Epp, MCC (Canada) consultant for Victim-Offender Ministries, writes, ". . .Aggie sees in the letters she receives the voice of God speaking through what our society might call 'the least of these.' " One can further suggest that Jesus' words in Matthew 25:36 were directed to Aggie: "I was in prison and you came to me."

Dear Aggie is an important book, especially for those who know little about the prison system and have never known anyone whose life was affected by it directly. The reader who learns to know Captain, Jim, Steve and Danny Lee in this book will no longer feel separated from the important questions raised about prison life in the United States.

LETTERS

Attitude needs to change

We are fairly recent subscribers to *The Mennonite*. We read it and find some interesting articles in it. But we also disagree with a lot of other articles. There is a lot of talk about peacemaking, and at the same time it spreads a lot of hatred against the US government, which we as Christians should not do.

The government is set in by God, according to the Bible, and if they find it necessary to build nuclear weapons, it is not up to us Mennonites to stop them. They are there to protect the country and we as Christians should not stand in their way. We can pray about it, and God will protect us as he sees fit.

One thought that concerns us more than nuclear power is that of abortion. There is too much of that going on in this country. If there could be more articles written against this horrible deed in *The Mennonite*, we would appreciate it more.

So unless the attitude of *The Mennonite* changes, we are not subscribing to it anymore. We as Christians and as Mennonites should be peacemakers in the hearts of people and not troublemakers in the land where we live. *John and Alice Tiessen, Route 5, Leamington, ON N8H 3V8*

June 25

Editor's note: The "attitude" of The Mennonite *is that God asks us to be stewards of all life — unborn, born, nature, etc. Our articles try to emphasize biblical concern for all of God's creation. But I believe you are referring more to the news section of* The Mennonite. *We do not control what our churches do; we report it. These attitudes come from the churches, and you, along with the rest of us, have a mandate from God to witness among all people.*

Care to really be literal?

Harold Burkholder's letter (June 22 issue) seems to twist statements. His conclusions about Howard Charles' remarks on Pauline ethical standards clearly go beyond a "literal" reading of the May 11 article.

Burkholder's approach to Scripture rejects the plenary, verbal inspiration of the Bible when it supplies the word "literally" where the Bible is content with "God-breathed" (2 Timothy 3:16) and with portraying writers of Scripture as "carried along by the Holy Spirit" (2 Peter 1:21). Nowhere is it written that "no interpretation (is) necessary." Were no interpretation necessary we would have to assume that human beings are both electromagnetic radiation and sodium chloride ("salt" and "light" are Jesus' words). Does Burkholder accept transubstantiation? Jesus said, "This *is* . . ." not "this signifies my body." Surely God, "who knows all things," would actually say in HIS Word what HE meant (capitalization lest I be thought to worship "Dear Heavenly Person").

Although technology makes cross breeding of animals and cotton/polyester cloth available, God's Word leaves no room for this (Leviticus 19:19). And while *modern* interpretation says the prohibition against usury applies only to *exorbitant* interest rates, God's Word makes no such distinction as Jesus' words (Luke 6:35) make clear: "Expect *nothing* in return."

The point is that we all interpret Scripture. The "plenary, verbal" folks just aren't honest enough to admit it.

Further, the Walter Regier letter mentions the Brethren and Mennonite Council for Gay Concerns. The note clarifies its lack of conference status. How sad. One cannot expect conference leadership to stand up for gay and lesbian Christians — the political and economic price is too high. Would that BMCGC had someone to speak for it before conservative establishments the way the Gentiles had Paul to speak for them to the Jerusalem church. *John Linscheid, 924 Louisiana, Apt. 2, Lawrence, KS 66044*

June 28

More on the Scriptures

One letter (June 22 issue) says it is not a question of what Paul knew but what God knows and says in his Word. The problem is that it is not always easy to tell what God actually said and what people thought he said, especially in the Old Testament.

I decided that this time as I read the Bible I will read both testaments at the same time, two chapters a day in the OT and one in the NT. The different atmosphere in each of these books is amazing. It is frightening to read all the commandments to kill, not only the people whose lands the Israelites were supposed to occupy, but also in order to keep Israel pure.

Then there are the regulations and varieties of sacrifices. There must be the proper contents, the proper place and done by the proper person. Otherwise death in many cases. (During the time of the judges, they certainly did not abide by those regulations, but there was no one to "cut them off.")

Did God say that they should perform all these sacrifices or didn't he? Jesus said, "It was said unto those of old — but I say unto you," yet Jesus insisted that he and the Father were one. It would not be likely he would contradict God.

Paul says in one place that he has no word from the Lord, but gives his own opinion. When the Anabaptists found something in the OT that seemed to contradict the NT, they went by the NT.

Maybe Howard Charles has a point when he says, "If Paul had known. . . ."

The writer says that it is only a matter of a homosexual wanting to change. I have never knowingly met a homosexual, but from what I have read there are those who wanted to change in the worst way and were not healed.

I would like to ask just one question. If one person's desires are aroused by one of his own sex, can he help that anymore than the heterosexual who is aroused by one of the other sex? If the person yields, that is another question. To what extent are we responsible for our feelings? *Marie J. Janzen, Box 205, North Newton, KS 67117*

July 5

Dim headlights

I would like to make a simple statement in response to the letter entitled "Evolution or Christianity" (July 6 issue). To Calvin I can only say that your black and white views on evolution and Christianity are superseded only by the dim headlights on your black and white spats. *K. J. Schroeder, 602 W. Yale Dr., Tempe, AZ 85283*

July 12

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

It's not enough to be anti-nuclear

Robert L. Ramseyer

As a Christian living in Hiroshima, where the horror of the atomic bomb is still very much a part of people's lives, I would like to offer a mild protest concerning the apparent (from reading our church publications) focus of some of our peace agencies only on nuclear armaments.

Several years ago MCC was distributing a poster which said, "It's a sin to build a nuclear weapon." What bothered me about that poster and what bothers me about a narrow focus primarily on *nuclear* weapons is that people who take the gospel of love seriously and believe that war is wrong don't need that message, and to others without that background understanding of the gospel that MCC poster almost certainly said, "It's not really a sin to make a non-nuclear weapon." Do we really want to say that World War II before Hiroshima and Nagasaki, and all of the wars before and since, don't really look all that bad in light of the horrors of nuclear war?

The impetus which moved me to write comes from the report of the MCC Peace Section assembly in *The Mennonite* (Dec. 22, 1981, issue). As reported, the assembly would almost certainly have moved cynics outside North America to believe that we are so concerned about *nuclear* weapons because nuclear weapons will kill us, whereas few of us are likely to die of poverty, famine or in a non-nuclear war. These things will kill others, but not us. For example, consider the quotation "We'll survive another 100 years of hunger and poverty, but not another 25 years of the nuclear arms race." This probably made sense in its original context, but as reported it seems to be saying that since nuclear arms *will almost certainly* kill us all in the future, the campaign against nuclear weapons should have priority over the campaign against hunger and poverty which is *actually killing people right now* (but not us).

We seem to be told that nuclear war is qualitatively different from all other wars because it will almost certainly mean the end of the human race. That is likely true. But the gospel of Jesus Christ tells me that it is actual, specific human beings who are the objects of God's love and concern, not abstractions like the future of the human race. We talk about concern for future generations, but children who die of malnutrition now have no future generations, with or without nuclear war.

The love of God moves us to oppose anything which kills and harms human beings, be that nuclear war, non-nuclear war, famine, poverty or unjust economic relationships. The love of God moves us to share aggressively those things which are necessary for a fully human life. I hope that we will not weaken that testimony by acting as if we are primarily concerned about nuclear war (which will certainly kill us all) and have forgotten about smaller wars and unjust relationships which will kill a lot of other people, but not many North Americans.

It's a sin to make any kind of weapon for killing people.

Peace rally participants staged a die-in at Hiroshima, Japan, during a March 21 demonstration. More than 90,000 persons took part in the event near the dome memorial, seen in the rear, where the world's first atomic bomb was used in 1945.

DISARM
STOP NUCLEAR

Three Mile Island activists release doves from a broken mock-up of an intercontinental ballistic missile in a symbolic gesture for peace on the last day of the UN Special Session on Disarmament.

"The love of God moves us to oppose anything which kills and harms human beings, be that nuclear war, non-nuclear war, famine, poverty or unjust economic relationships."

Mennonite peace secretaries respond . . .

When a house is on fire and people are trapped on the upper floor, one shouts and waves arms and does almost anything to get attention and help. Panic sometimes is not the most effective response, and cooler heads are needed.

The preparations being made by the Reagan administration right now to begin and win a nuclear war are just such a fire. Everyone on this planet is trapped on the upper floor. The Europeans know they are trapped, and they are responding. Christians in the United States are just now awakening to how near and dangerous this fire is.

Robert Ramseyer's voice, from his vantage point in Japan, is a calming influence to remind us to work effectively, not being so blinded by the smoke of the nuclear fire that we fail to respond to the victims who already need medical attention and are cold and hungry.

Let it be acknowledged that MCC US Peace Section is also responding to them. The MCC US Washington office is sending out *Hot Lines* on El Salvador and the effects of budget cuts on the poor in the United States, begging Mennonites to write their elected representatives. MCC US is pleading for more Mennonites to be involved in responding to food and hunger concerns, both domestically and internationally. MCC has struggled to get school kits to Kampuchea past a US government which considers the education of children in certain lands to be "aiding and abetting the enemy."

The arrival of one volunteer fire company at the scene of a fire is often not sufficient. But when the whole Mennonite community and Christians from every denomination respond to the fire, one senses a surge of hope.

God does not will that there be a nuclear holocaust. God does not will that people starve or die of preventable disease or wither for lack of education and equal opportunity. God wills that people who want to know him truly hasten to join the volunteer fire companies now forming. *Robert Hull, GC secretary for peace and justice*

Thanks, Bob, for stating my personal position and I believe the view of Peace Section so clearly. The nuclear warning is not the whole message; it is the alarm! *The Bulletin of Atomic Scientists* has set the clock at four minutes to midnight and yet most, yes most, churches give prime time to business meetings and mother-daughter banquets. I'd like to see a poster pick up the biblical message as expressed by the General Conference Mennonite Church, 1971, in *The Way of Peace*—"All War is Sin." *Urbane Peachey, executive secretary, MCC Peace Section*

First, the sentence "We'll survive another 100 years of hunger and poverty but not another 25 years of nuclear arms race" in context meant "the human race" will survive, not "Mennonites" or "the world's rich" will survive. It was certainly not a statement motivated by self-interest. Second, those who can most effectively begin the dialogue on Christian pacifism by presenting the whole message at once and at first should do it. But there is a place also for presenting as much truth as the hearer can hear in his frame of reference, as a prelude to more truth later in the direction which the original truth pointed. "It's a sin to build a nuclear weapon" is this kind of communication. *John K. Stoner, executive secretary, MCC US Peace Section*

I agree with Robert Ramseyer's concern about focusing peace efforts too narrowly on nuclear weapons.

At the same time we in Canada need to recognize that, contrary to popular belief, we are also one of the partners in the global nuclear sickness. One possible response would be to support the campaign (initiated by Project Ploughshares, Conrad Grebel College, Waterloo, Ont.) to free Canada of any nuclear weapon involvement.

Anything which takes life from people, especially from children, is wrong. Nuclear and other modern weapons can take life from us all horribly quickly. The present industry and agribusiness patterns—which help us and ensnare us with pollution and loss of soil and resources—also rob many present and future children of life. *Ray Hamm, MCC (Canada) director of peace and social concerns*

Time Out Ministries

Irene Ewert Wiebe

"His Name Is Wonderful." That is the theme of Time Out Ministries (TOM) in Saskatoon. It began in fall 1971 with a group of women from Mayfair Mennonite Church who met weekly in their various homes for prayer and sharing.

Through the revival that accompanied the meetings of the Sutera Twins that fall, growing numbers of women began looking for this type of sharing. The time seemed right for them to launch out on a larger scale.

Ladies Time Out (LTO) began in March 1972 under the initiative of Mary Bartel and Genevieve Ens. Held once a month in a local restaurant, some 250 women meet around tables, sharing over coffee and rolls. Co-hosted by Mary and Genevieve, the format is relaxed and informal, with special music, singing, "nuggets of truth" from God's Word and someone sharing how Christ has become real in her life.

A large ministry has grown out of a few smaller dreams.

The objectives of this project were to be encouraging in everyday situations, providing something for the apparent emptiness in people's lives and alleviating their burdens. High priority was given to making opportunities available for God to change people's lives, and to challenge them to "make good use of every opportunity you have because these are evil days" (Ephesians 5:16).

Word spread through posters, radio announcements, newspapers and word of mouth. Now 10 years later these same women and more (some from 75 miles away) still meet in this manner. Some have started similar meetings in their home communities.

Not only has this ministry spread to other locations, but it has developed into four further programs: Your Time Out (YTO), Ladies in Action (LIA), Time Out for Sunday Music and Alcoholics Victorious (AV). Ladies who felt they had found a good thing thought that men and all age groups should have this same opportunity.

Your Time Out began in 1974 for such a group. Since that time it has been held four times a year on Sunday evenings in the Centennial Auditorium. This evening of fellowship around tables, with refreshments, draws people from many points in Saskatchewan.

Genevieve Ens (left) and Mary Bartel work at the controls for "Time Out for Sunday Music."

HIS NAME IS WONDERFUL
WELCOME TO
Your Time Out

The Derksen Band provides special music for a YTO session.

The program features special music groups and speakers ranging from professional football players to business people or others who have found new life in Christ.

TOM is geared to an interdenominational audience. Most of those attending come from surrounding churches, and many bring friends and neighbors from the community. Mary speaks of them all as "people in the process of becoming what God wants us to be."

A recent Your Time Out drew about 1,000 people. What are the dynamics that attract these great crowds? Mary believes that people have a need to participate in human and spiritual relationships in an informal atmosphere. Those who have been "turned off" by institutional church organizations are led, through this informal setting, to seek a church of their choice. "The church must be prepared to receive these people who often have special problems," she urges. TOM is a service agency to the church as well as a complement to the Christian business women's/men's organizations.

Asked what brings them back time after time, some participants reply, "I know I'm going to hear about Jesus and what he has done in the lives of others." "It's fun." "It's different." "The speakers are good." "There's love, friendship and fellowship." Genevieve points out that much of what happens at TOM is in the realm of feelings that cannot be expressed in words.

TOM is one form of friendship evangelism. Many friendships are formed across the tables and after each gathering an invitation is extended to those who wish to stay after the meeting. Some participants remark, "It keeps me going through the week. To miss leaves me feeling empty." I always look forward to the next meeting." "Sometimes I feel encouraged, other times I feel like a failure after the 'high' wears off." Mary and Genevieve speak of the joy and excitement that carries over from the meetings to their many visits in the homes of those who make contact or simply in response to the moving of the Spirit. They rejoice with people who come through struggles victoriously.

Ladies in Action is another lively group of women who meet in Mayfair Church each spring and fall for eight weekly sessions. It gives women the opportunity to enjoy fitness, fun, fellowship, crafts or discussion after a lecture. It aims to serve the whole person emotionally, intellectually, spiritually and physically.

Kid's Time Out is a free babysitting service during LTO and LIA. These dedicated sitters believe "the mission field begins in the nursery."

Over the years many people have given numerous hours in the form of hosting, preparing decorations and refreshments and other "behind the scene" jobs. They are encouraged with, "It's the Lord's work."

A committee from Mayfair Church forms the nucleus of a support group which helps in the decision making.

Time Out for Sunday Music went on the air in February 1978 with Mary and Genevieve hosting. More recently Genevieve and Carl Ens have hosted the program. It is an hour and 40 minutes of inspirational music interspersed with Scripture and other readings (9:05-11:00 p.m. on CJWW). "What a wonderful opportunity to share God's love and forgiveness through the powerful combination of music and God's Word," reads a brochure on TOM.

LTO meets at Mayfair Mennonite Church.

Alcoholics Victorious began in June 1981 under the TOM umbrella. It is a chapter of AV started by William Seath in Chicago. In Saskatoon, Isaac and Betty Martens and Peter and Lucille Knihniski give leadership. It began with one meeting a week held in a backroom-garage. This soon increased to three weekly meetings involving 20-30 persons. With the theme "When a person is in Christ he is a new creation" (2 Corinthians 5:17), AV claims not only to explain alcoholism but to do something about it in a Christian approach.

TOM says, "I want you to know God did these things in my life. Won't you believe that he can do the same for you?"

What lies ahead for TOM? Genevieve and Mary agree that it is in God's leading. "The joy of the Lord inspires us to move ahead. The only adversary is the devil." And they quickly add, "A renewal center is needed."

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EDITORIAL

The Human Race, Ltd.

Searching for the Holy Grail, the Holy City, the Summum Bonum, the Fountain of Youth, Nirvana, Perfect Happiness or the Pure and Spotless Church occupies and exhausts the energies of many people. They constantly peck away at evidences of evil, injustices and other blemishes. Surely universal goodness and mercy must appeal to the masses, and we cannot divert our energies as long as an iota or dot is out of place.

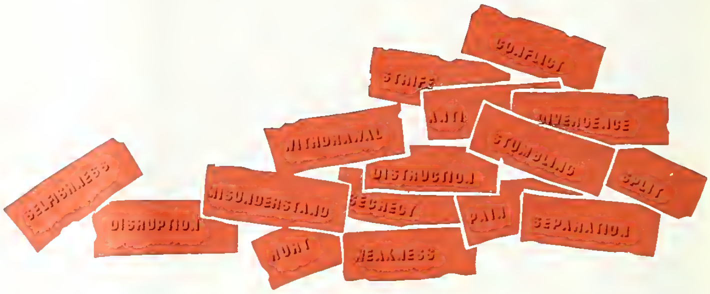
There is something about super-race, God's church, *the* chosen ones that pulses in the human breast. We have tried to "purify" nations, build a super-race, categorize people into "average" and "below" and "above."

Christians can hardly be distinguished from unbelievers in this pursuit. John C. Wenger, professor at the Associated Mennonite Biblical Seminaries and one of the best-versed scholars in Mennonite history, took a group of editors on a tour through the Elkhart-Goshen (Ind.) area. Story upon story came about the beginnings of so many variations among Mennonite believers. Some resulted in family members never again speaking to each other, even though they belonged to different branches of Christ's body. Much mistrust and conflict mars the history of Mennonites wherever we have settled as groups.

Toward the end of our tour, Wenger sadly confessed that to the best of his research *not one* of the many splits and contentions could truly be justified on the basis of Scripture. To be sure, leaders of offshoots and division invariably invoked some passage from the Bible. The most common was, ". . . that the church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Ephesians 5:27).

Significantly, that Ephesians text is found within a portion where Paul encourages and expounds the magnificent and permanent quality of the marriage bond. Because of the beautiful example and the eternal benefit of Christ's sacrificial, self-giving life, lifelong human marriages are possible. And they can be growing relationships.

Paul declares this to be "a great mystery," and he takes it to refer also to "Christ and the church" (v. 32). It is obvious as we look about us in today's world that this teaching remains a mystery. Marriages are exploding left and right — in church and out. Divisions and internal strife continue to plague our "peace" church as much as, or more, than other bodies of believers.



Somehow, even as Christians, we maintain a "king of the hill" kind of mentality. We will finally show this world a "pure and spotless" church; so we rail away at our own, join another or start one more.

With over 30 flavors of Mennonites, besides our country cousins and the total of over 300 denominational options, some wrinkle or blemish remains in each one. None is perfect (outside of the perfection that comes to each believer by casting our sins upon Calvary and trusting, as best we can by faith, in Christ's covering all our sins).

Paul's use of the marriage covenant serves as reminder to us all. We dare not believe that the answers to difficult marriages lie in simple divorces and remarriage. The beginning toward solution for any difficult relationship is confession of our own need for a greater fullness of Jesus Christ in us.

We are a limited people. Yes, God created us in his image. And that creates a drive within us to be like God. Mistakenly, we often believe that likeness is in becoming "number one," the "purest of the pure," the Christian "non-pareil." But the one pure Christian is Jesus Christ. We must surely aim to be like him but recognize that we won't succeed this side of glory.

If we can act more upon this truth — The Human Race, Ltd. — that all of us have much room to learn and grow, we'll be surprised how God's strength will be revealed through our weakness. Our attempts at strength are usually self-defeating. Opening ourselves to God's grace usually leads to unexpected fresh outbursts of God's Spirit among us — wherever we are.
Bernie Wiebe

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:17 AUGUST 17, 1982

AUG 28 '82

Back to school

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
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THIS SIDE UP

The campus is a splendid recruiting ground for people who would like to sign you up.

Making your way among co

mitments

After Jonestown, Watergate, My Lai and other horrors of terror, manipulation and psychological pressures, it is important for students to find something to affirm and commit themselves to in other people.

Martin E. Marty

Whatever kind of wallflower you may have been in high school, in college or university many groups will find you ripe for plucking. That is flattering. Especially if you live away from home as a transplant, your roots may be a bit bruised or remote, and that means you may not be able to stand up easily against every wind of doctrine or change of temperature produced by fads and fancies. And if you were an especially talented, popular and outgoing achiever in the past, you will be even more attractive to recruiters today.

Recruiters for what? The list is endless. *Animal House* would like you for its orgies. After all, you are in grim pursuit of a career, and you have to let off steam, even if in ways that you may not be so proud of the morning after or when you look back some day on alma mater. The fraternity or sorority may also want you. Professors in undercrowded departments will offer the lures of their disciplines. The bookstore wants you — or your pocketbook. All that is natural. How about that which is spiritual?

The campus is a splendid recruiting ground for people who would like to sign you up. Experts in the field of commitment, especially in religion, will tell you that the years you hit college are precisely the years when you are most likely to give your loyalty. Some have spoken of "rites of passage," ceremonies that help us make sense of basic turns in life such as being born, coming of age, marrying or dying. Collegians are people coming of age, and many of them welcome a deep experience of conversion, a sense that they are accepted into an intense new company and have found a fresh outlook on life.

For the rite of passage appropriate to your current stage of life, collegians are fairest game. For one thing, the whole world seems open in the years when you are picking fields of study, vocations and sometimes spouses. For another, you are congregating in ways that make grapevines very efficient. News about sensations travels faster on campus than among non-collegiate young people who are hard to track down. If you live away from home, you are easily reachable by a roommate, a cell of doorbell pushers, a covey of poster-painters — anyone who wants you.

Who is in spiritual pursuit? Some Christian groups are quite aggressive, and they will show interest as long as you are a potential convert. Turn them down and they will turn you off. Next, your friendly neighborhood religion chaplain — the Catholic priest, the Episcopal, Lutheran, Baptist or Mennonite pastor — would like to engage your ongoing interest, in line with your inherited tradition. But he or she is likely to be so respectful of your privacy and freedom of opinion that there will be no hard sell and you may not always realize how serious is the beckoning and concern.

Intense religious groups. You may, depending upon fate and the location of your campus, feel most pressure from the hardest-sell cells around. Nowadays people like to talk about them as "cults," but no one wants to be in a cult after the press made so much of Jonestown members making up a dangerous cult. In fairness, we should not call people what they do not want to be called, so let us think of them as intense religious groups, and abbreviate them as IRGs. In some settings, especially if your campus climate smells of affluence and azaleas and is thus attractive to a shifting population around it, so many members of IRGs will get you into focus that you will be tempted to ask for a moratorium, Jimmy Durante style: "Why doesn't everybody leave everybody else alone?"

These recruiters have spotted in many collegians a desire not to be left alone and an impulse to find their traditional faiths to be distant or boring. Whether the spiritual climate will long remain as it is — in some decades these groups would hardly make a dime on the campus — we are in an age in which many people are off-balance. They don't know how long the world will last, how to make sense of what is misfit in it or what to do about it. They feel that they are entitled to find meaning and to belong to something. They want it all and want it "hot." The IRG people are poised to give it to them.

Sometimes you will recognize what is happening, because the recruiter disguises nothing. More often, if reports from their families or dropouts are reliable, collegians are drawn into the groups without knowing quite what is ahead. They are reached at a low point — after a broken romance, a failed course, a bad scene or bad trip — and need a quick pickup. A smiling cluster of inviters brings the subjects to a weekend retreat or camp, or surrounds them with festivity at a weekly meal. Not until the process has worked its way so far that the victim cannot retreat does it all become clear. The student is hooked.

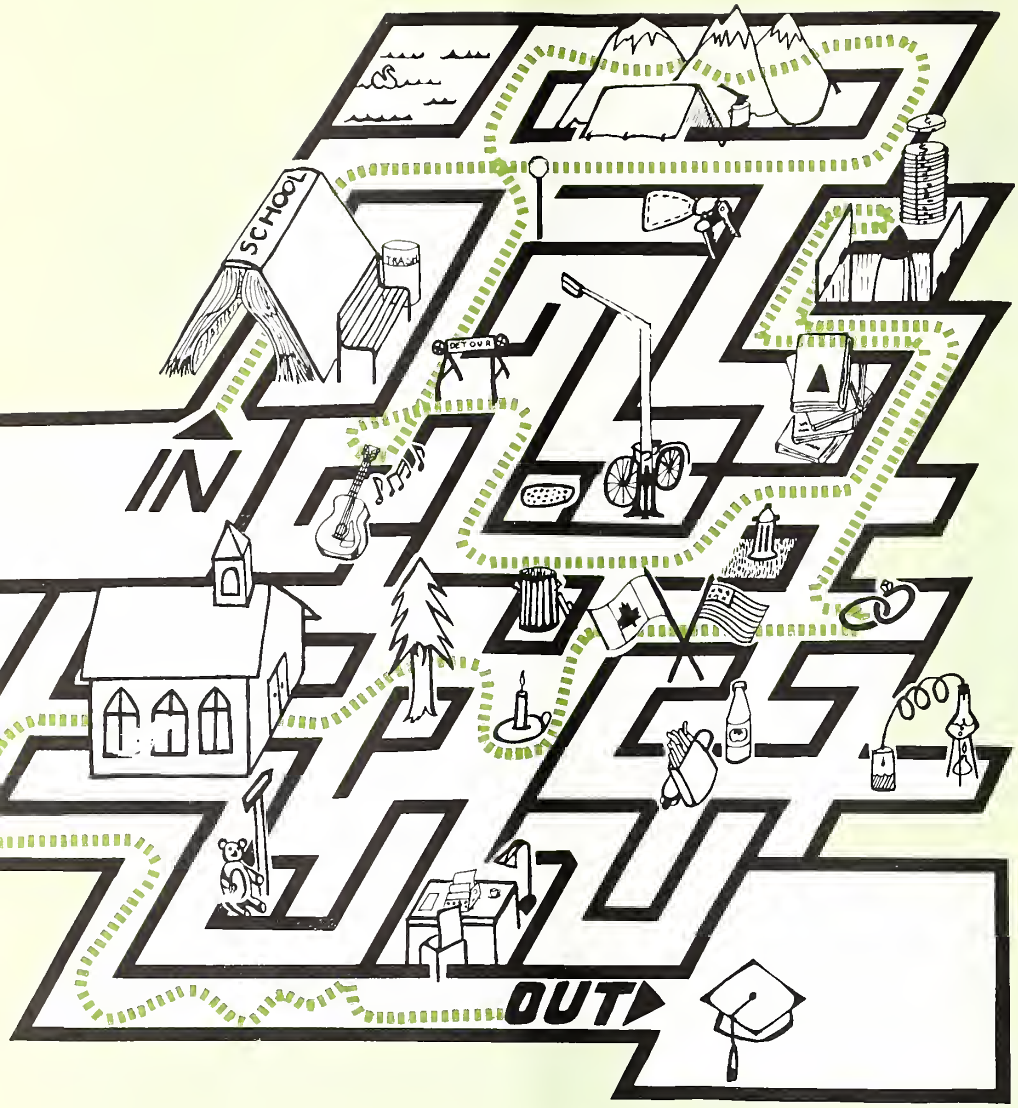
Good and bad commitments. How do we judge between good commitments and bad, humanizing groups and dehumanizing ones? Admittedly, that has always been difficult, and it would be dishonest not to admit that habit and taste play their part. People of biblical heritage, Jews and Christians, are likely to tilt toward biblical promises of meaning and means of belonging. No one pretends that they are being completely objective in matters like this. But I believe there are some signs that the prospect can watch out for as a partial guide.

1. Are the recruiters eager to have you all to themselves? Like the used car salesman who does not want you to get away for comparison shopping, some would-be converters surround you and hope you will not check them out. Deep faith allows for the risk of scrutiny and criticism. It does not seem wise to make a move without "testing the spirits." Your heart is too important to give away to the quick or hard sell.

2. When you are in the group, is everyone smiling? The historic and well-tested faiths certainly hope to bring happiness. But they live in the presence of insoluble mysteries. The prophet Habakkuk asked, "Why?" Why do the righteous suffer and the wicked prosper? And he did not get a smiling answer. Jesus shouted, "My God, my God, why hast thou forsaken me?" and no big Cheshire cat grin from the heavens turned him from the cross. The

The choices at school may at times seem like a maze or series of mazes. What will be the outcomes?

One surety you can depend on is that your school and community and family and church are willing to help.



African doctor Albert Schweitzer could have a benign expression and knew a radiance of soul, but he said that no one could bounce out of bed every morning compulsively smiling in the face of disease and misery. The smiles you see may not be pasted on, but they are part of a way of life that does not admit of mystery.

3. Are you getting Big Answers? Even some Christian groups are a bit too ready to condense their faith onto bumper stickers, until you are tired of being honked at or receiving the one-finger sign of Jesus as the "one way." Many of the intense religious groups go them one better. They sense a lack of fit in your universe, and they have a myth that explains it and restores the fit. What is your problem? Reverend So-and-So anticipated that, and wrote a Scripture with an answer. No further questions? Good

I wonder. The sages of Judaism and Christianity, Hinduism and Buddhism did not have a message that transmitted itself as a cure-all in the crossroads of an airport or a campus commons. They asked you to reflect for a lifetime on the gap between how things were to be and how they were, on the mystery of divine remoteness and the nearness of human despair. They provide their answers, and these can even come with the force of a blinding light or a sudden conversion — why not? — but even these leave questions in their wake.

4. Is the leader alive? This sounds like a strange question because once upon a time the founder of every religious group — and remember, they were all born as intense religious groups — walked the earth. Do such older churches or sects gain an advantage because their leaders are not now on the scene to be checked out? In a way, yes.

But when in doubt, it helps to check out a tradition that has had a chance to be tested in many thousands of ways, while today there is no danger that you may be spellbound by a charismatic but possibly deluding leader from these traditional groups.

I know this comparison sounds fair when we take the most plausible example of Jesus. Admittedly he has the advantage now of having been followed by millions, having been stylized in stained glass and great music, until he is domestic, safe and a scandal to few, if any. When he walked in Israel, men and women did have to face the scandal of his claim ("He who hath seen me hath seen the Father!") and to test his authority. They had to discern whether the signs of the divine kingdom were in him, and they had to observe his love in action just as they had to wince before his call for justice.

Whether or not the leader is alive is not the final settler of truth claims, but it is a factor to make you alert to the processes that are going on around you.

5. Does the recruiter let you "go back home"? The most intense groups will be asking you to drop out of class, to leave the campus, to join them. Soon you will find that they don't want you to see your brother and sister, the greatest menaces, because they will be least patient with you for the disruption you are causing, or to see your parents, who despite all reason not to do so, will start showing gobs of guilt for what they must have done wrong to lead you to repudiate them. The group naturally does not want you to be in range of their reach or their intentions of love any more than they want you to check out the new signals with old friends and former counselors.

These tactics should alert you to the fact that they have an approach that cannot stand testing. As an adult, you will need a faith that can stand some jostling in a world of variety and plural-

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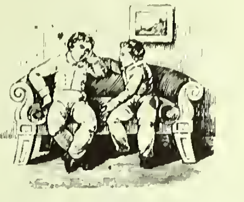


Are the recruiters eager to have you all to themselves?

When you are in the group is everyone always smiling?

Will you be asked to do mindless work?

Will you be allowed to use your head at all?

ism. If they are trying to keep you from jostling, they must be nervous about their product once you are away from their spell.

6. Do they ask you to turn your back on your tradition? It is hard to write lines like these without smugly suggesting that your "tradition" is all that intact and saving. It may not be. But when the fashions of this decade have long passed, it is likely that something of the long heritage of a faith tested in many climates by many kinds of people will still be talking and acting with power. I do not know which of the current IRGs will prosper, or how long they will be around as a social force. It may be that society will find other means to address the needs to which they minister. But the mortality rate among them is already high. Some have come, promised to dominate the world, and almost disappeared. In some cases the founder was an obvious phony and the one-time adherents caught on. In other cases various factions fought for the spoils and then split. The ancient faiths, constantly self-renewing under criticism, look pale by comparison to them, but they wear well in the eyes of the thoughtful.

7. Will you be asked to do mindless work? Religious faith calls people to discipline and sacrifice, and that often includes drudge work. I have spent numbing hours at mimeograph machines in support of moderate causes. But many of the new IRGs find it easier to mold a group by asking you to suppress your talents and hit the pavement with flowers or buttons or candy to sell — and that's it. Day after day, until you are truly broken.

8. Will you be allowed to use your head at all? Using your head does not mean merely repeating slogans, memorizing the leader's oracles or stuffing more and more doctrines into the recesses of your mind. It means being free for what they call secular pursuits, for the enjoyment of science and love of the arts. It means appraising the claims of faith. The historic faiths, including Christianity, do not bank entirely on reason nor have they always made their peace with it. Many of their current representatives would just as soon you parked your mind at the sanctuary door. But through the centuries, just as adherents find that "the heart has its reasons that reason does not know," so they know that reason has its reason.

9. Does the new group allow for discriminations? They are likely to tell you that they cannot be all bad because, after all, if what they are doing is a brainwash, so is all religious commitment. Here, as so often, the IRGs are a judgement on mainline religion gone corrupt. It is true that you can be asked to undergo an emptying of the brain and dislocation of the senses en route to a born-again conversion or in the discipline of becoming a nun. But there are differences. It makes a difference whether you are free to disrupt the discipline at any point. For example, many Jews will try to talk you out of converting, so eager are they for authenticity. Many Catholics will question your vocation to become a nun or a priest at many stages of development. Many Protestants will urge you to cool your passion before you make long-term commitments. Almost all of them will hope that what you are doing is in continuity with the feelings and hopes of people to whom you have been close. They ought to count for something.

10. Will they let you be civil? I well know that the civil and polite denominations are often so good at being nice to each other that they are apathetic about claims of truth or claims on membership. But in our world of terror and weaponry, of manipulation of persons and psychological pressures, and most of all of crowding population,it is increasingly important for deeply committed people to find something that they can affirm in other kinds of people, other groups of people. Today it is fashionable to admire people who have really found meaning and belonging — and have come to understand why others also found other means.

None of these are clear-cut guides, and they may tilt toward those boring-looking traditions that could use a bit of jostling. But on a campus you will find more people speaking up for the noisy and aggressive groups. It is just possible that they may be doing you a disservice, that if you are reflective you should pursue a more patient and critical tack. There are people around who will be supportive of your search, even if they do not use a megaphone or billboard to violate your privacy and integrity. They do care. •

The Mennonite *made the Martin Marty article available in advance to a number of people and invited them to share a brief response, critique or personal statement. Following are the responses that came to us.*

Readers respond to Martin Marty

This article refers to an idea I strongly believe in. An individual has to test oneself out *alone* and identify what is most important in one's own life before falling into any kind of club or group who will do the priority-listing for you. We have to respond to and question our own "traditional faith" before setting it aside for something that looks like a quicker way to find (temporary?) security. Whether the "pickup" group is an IRG or a one-time crowd at a basketball game, the temptations come to settle for less than our own ideals.

Marty also refers to those "insoluble mysteries" in certain faiths — the cycle of questions that remains even within an established faith like Christianity. We have questions that are answered with *time* and *maturity*, and those others that are left up to faith itself — unanswered. Such a faith that "can stand some jostling in a world of variety and pluralism" has to be built with patience and a belief in God's promise that he *will* always keep us secure. *Terry Stutzman, Normal, Ill.*

Marty speaks candidly to an issue of concern for many of us. He is accurate in his assessment of the "commitment dilemmas" new students are likely to encounter. I appreciate his 10 poignant and searching questions. As a parent and an educator, I was challenged in my tasks of living and teaching my faith to the children I encounter. Faith observed in others and facts of faith learned from others will be the measuring stick as new IRGs demand consideration and response. *Louise P. Friesen, Saskatoon*

Small group fellowship is a basic need of the human personality and a basic component of the church. Every child, youth and adult should know where he or she can get the warmth of Christian love and care. I expect people who are hungry for the love they could receive in such a small group are the ones most often sucked into an IRG. *Ardys Becker, 11571 Daniels Rd., Richmond, BC V6X 1N9*

From my experience and a lot of reading about cults or IRGs, I feel the author has presented valuable insights. Many young people are idealistic and often at a loss about how to implement that idealism. When someone meets/recruits them at a vulnerable time they are "caught." The IRG (cult) recruiters are subtle and the whole group is manipulative. I would like to see church leadership aggressively involved in spreading cult awareness. *Elma Goertz, Peabody, Kan.*

Perhaps one of the easiest things to do and maybe one of the most helpful is to find time to talk with a trusted friend about what you are feeling and thinking and listen to their feedback. People are often eager to give you honest, helpful, caring feedback if you invite it. *Fred Unruh, 20 Ramlee Rd., St. Catharines, ON L2M 2K5*

In college there are many things, e.g. studying, that prevent us from making commitments. I believe it is important not to say that we are too busy, but to try and commit ourselves to whatever commitments we make. We don't have to begin with big commitments, but we can start with little things around us. *Naomi Yanada, Bethel College student from Miyazaki, Japan*

In dealing with IRGs it is important to think and not just act or react on the basis of emotions. Marty's 10 signs should help a person do that. I would underscore "Will you be allowed to use your head at all?" and "Does the new group allow for discriminations?" *David Bartow, Box 36, Zionsville, PA 18092*

Lines from a Robert Frost poem came to mind as I read Marty's counsel to students. "But with one step backward taken / I saved myself from going." I also recalled an experience of a young acquaintance. Out of curiosity he went to a picnic of cult members on a West Coast beach. They "surrounded him with love," not intending to let him go. But he was in better physical condition than they, outran them and escaped.

To students I would say, "Listen to your own feelings about what is right and wrong. Make decisions you feel comfortable with. Don't worry about not fitting in. Be genuinely interested in others. And find at least one group in which you feel accepted and valued just as you are, mental warts and all." *Elaine Sommers Rich, Bluffton, Ohio*

The IRGs are attractive to many collegians because of the loneliness and isolation they experience while studying at an impersonal university campus. The connectedness on a deeper level, the acceptance and community which is seemingly available to anyone who joins the group, promises to fill the void. *Abe Bergen, 202-1483 Pembina Hwy., Winnipeg, MB R3T 2C9*

All that Marty says is true, but there is a dog-in-the-manger quality to warning people not to be lured away from our low-key ministries by more demanding and promising community experiences elsewhere. As Marty says, Jesus' circle was more like an IRG than like us. Couldn't the warning begin more repentantly? Couldn't we invite commitment? *John Howard Yoder, 3003 Benham Ave., Elkhart, IN 46517*

The "college age" is a time of leaving the warm security of family, home, community and congregation, and of learning to be an independent member of society and its institutions. It's a time of making commitments which will largely determine the course of our lives — an important and risky process. Many of the things inviting commitment are not what they appear to be, and need to be assessed critically. Marty's guidelines are good ones. Much of the responsibility for assessment and action falls on the individual. Even the involvement of the church in the assessment and commitment process can come only as response to the voluntary initiative of the individual, for by its very nature the Christian church does not solicit commitment through pressure tactics; nor can it intrude where it is not welcome. But it does stand ready to respond when called upon. *Fred Enns, Edmonton*

Whenever a religious group — intense or traditional — claims to know the will of God for others, those claims should be challenged. A certain George Francis Train, speaking in antebellum New York, asserted that slavery was a divine institution. "So is hell," exclaimed an old man in the crowd. *Wynn Goering, Box 41, Goessel, KS 67053* •

Habakkuk gives me some handles

Benita Kornhaus

My sheltered childhood provided me with a crystallized chunk of truth I could set on my piano and appreciate. Sometimes my crystal lost some of its luster, but a good dusting brought back its glow. I was allowed to question . . . within limits. I couldn't handle not having reasonable answers.

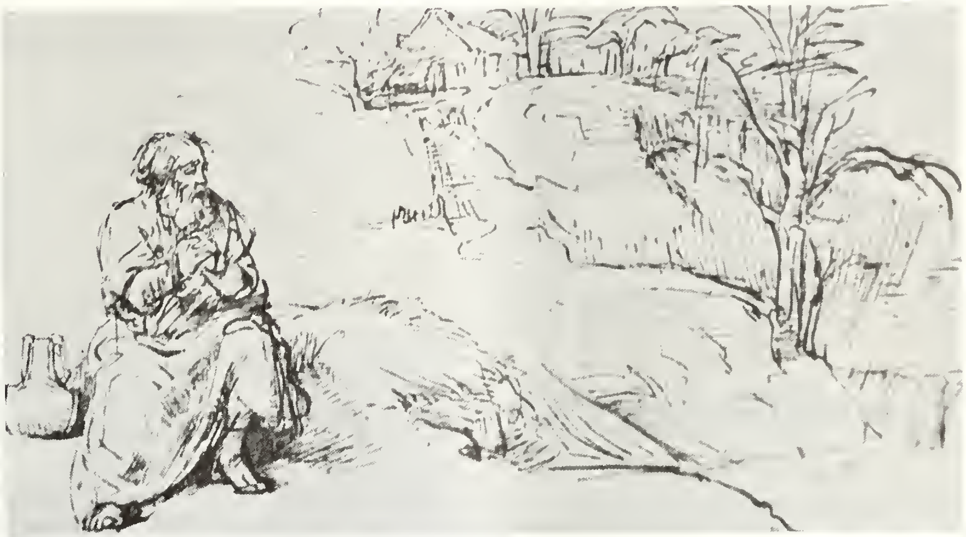
After entering college, I encountered quite a number of different ideas and beliefs. Reordering and stabilizing my world after grappling with contradictory ideas was at times a traumatic experience. Questions still arise, yet some Christians equate questioning with doubting. The Old Testament book of Habakkuk speaks to me on this topic of questioning.

During the time of the minor prophet Habakkuk, Judah was a dying kingdom. As a captive nation, Judah had paid heavy tribute to Assyria for many years. Now, in 600 B.C., the Chaldeans were posing an additional threat to Judah's freedom. Habakkuk responds to this turmoil by turning to God twice.

Habakkuk laments over the injustice and suffering he sees around him. Why do the wicked seem to prosper?

O Lord, how long shall I cry for help,
and thou wilt not hear?
Or cry to thee "Violence!"
and thou wilt not save?
Why dost thou make me see wrongs
and look upon trouble?
Destruction and violence are before me;
strife and contention arise.
So the law is slacked
and justice never goes forth.
For the wicked surround the righteous,
so justice goes forth perverted.
(Habakkuk 1:2-4 RSV)

This passage implies that questioning and faith are by no means mutually exclusive. Habakkuk questions God on the faith premise that God is just and good. Starting from that premise, he laments Israel's wickedness. God answers that he will bring the foreign nation of Chaldea to punish Israel (Habakkuk 1:6). Later Habakkuk wonders how God can let the Chaldeans destroy Israel for her wickedness when they are far more wicked. Yet even here Habakkuk shows a fundamental trust in God's character.



Rembrandt's "A Prophet"

Art thou not from everlasting,
O Lord my God, my Holy One?
We shall not die.
O Lord, thou hast ordained them as a judgment;
and thou, O Rock, hast established them for chastisement.
(Habakkuk 1:12)

Habakkuk notes the Lord is from everlasting. He uses the titles "Holy One" and "Rock" to point out the changeless holiness of God. The Rock does not shift in the storms of time. God honors Habakkuk's faith by answering him after Habakkuk has waited and watched for him.

I will take my stand to watch,
and station myself on the tower,
and look forth to see what he will say to me,
and what I will answer concerning my complaint.
And the Lord answered me:
"Write the vision;
make it plain upon tablets,
so he may run who reads it.
For still the vision awaits its time;
it hastens to the end — it will not lie.
If it seem slow, wait for it;
it will surely come, it will not delay.
Behold, he whose soul is not upright in him shall fail,
but the righteous shall live by his faith.
(Habakkuk 2:1-4)

God tells Habakkuk that he must wait for his timing. "The righteous (the one who has a right relationship with God) shall live by faith (faithfulness)." Here God gives the responsibility back to Habakkuk. He doesn't give a pat answer. As Raymond Calkins wrote, "The summons is from speculation to action, from questioning to conduct, from brooding to duty." Yet God also includes a promise. "It will surely come, it will not delay." God reaffirms that the final demonstration of conquered evil is yet to come. Unless Habakkuk acts on his faith in this final victory, he cannot be part of God's victory. God's duty is to conquer evil. Habakkuk's duty is to remain faithful to God. Faithfulness includes living and acting through faith in God's character even when faith doesn't make sense.

My former hesitancy to grapple with questions showed a *lack* of faith. If I truly understood everything, I wouldn't need God. He'd be too small for me.

Habakkuk presents quite a challenge. He challenges us to go apart from the world to God without questions and fears. He challenges us to watch and wait for an answer in faith. He challenges us to come back to the world and live in faithfulness to God's purpose with renewed courage, strength and faith. The name "Habakkuk" may spring from a verb meaning to caress or to embrace. Habakkuk challenges us to embrace God's promises.

"People will gladly grow trees if they have seed and information on how to grow them," says Mennonite Central Committee Kenya worker Wayne Teel of Seattle. Since January, Teel, in cooperation with the International Council for Research in Agroforestry, has been working on starting nurseries in four locations to increase the number of trees in Kenya. He is also laying the groundwork for a "seed bank," which will collect, test and distribute seeds to various parts of eastern Africa.

Geneva (EPS) — With the World Council of Churches' next assembly less than 12 months away, its executive committee concentrated on developing theme and issues as the 26-person committee, chaired by Canadian archbishop Edward Scott, held its semiannual meeting here in mid-February. The committee set out the assembly theme "Jesus Christ — the Life of the World" in four subthemes: (1) "Life, a Gift of God," (2) "Life Confronting and Overcoming Death," (3) "Life in its Fullness" and (4) "Life in Unity." The assembly is scheduled to be held July 24-Aug. 10, 1983, in Vancouver.

NEWS

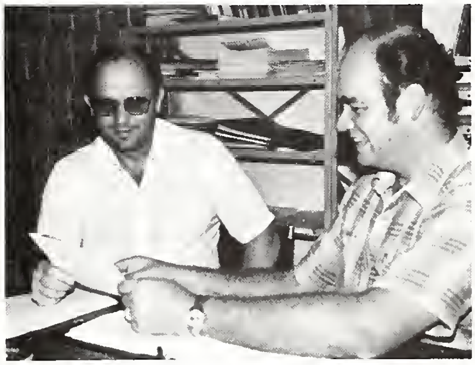
Brazilian church adopts document on leadership

Goiania, Brazil — What does it mean to be a pastor in a Brazilian Mennonite church? Have our patterns of leadership been influenced by what the Bible says, or has the culture determined our roles? How do church leaders view themselves in relation to other church members?

These and other questions were studied and discussed at a leadership conference sponsored by the Association of Evangelical Mennonite Churches in Brazil (AEM) held at Goiania July 15-16. In four sessions, Commission on Overseas Mission missionary Erwin Rempel presented material which was studied and discussed by six small groups.

After the third session, group leaders drew up a rough draft of a document outlining the biblical teaching on church leadership as understood by the Brazilian Mennonite Church. With some modifications, the document was accepted the following day by the entire group. Inspiring messages from 2 Timothy on the subject of leadership were presented by Victor Arndt, pastor of the Boqueirao Mennonite Church of Curitiba.

Each pastor received a 100-page, mimeographed, spiral-bound collection of Mennonite history and faith. It included translation of *What Mennonites Believe* and *How Mennonites Came to Be* by J. C. Wenger, the Dortrecht Confession of Faith, the Goshen Biblical Seminary Statement of Faith and a biography of Menno Simons by H. S. Bender. It was the first time these materials have been available in Portuguese.



Erwin Rempel (right) formally passes on the responsibilities of Brazilian executive secretary to Teodoro Penner during National Assembly business meetings held July 17-18.

The Rempels will relocate to Newton, Kan., in mid-September.

The week began on July 12 at a Baptist campground in central Brazil with a two-day retreat for the COM and Mennonite Board of Missions missionaries. Ron Daku, newest COM missionary, challenged the others to think about why they are motivated for mission work. July 14 was the day for the national directory to meet, followed by the two-day leadership conference attended by about 90 people — pastors, wives, missionaries, seminary students, church leaders, a young person from each church, and several children. Each of the five regions of the AEM had good representation.

To conclude the week, the annual business meeting of the National Assembly was held on July 17-18. A revised constitution was approved and a rough draft of new bylaws was presented. The 1982-83 budget was approved and the church in Taguatinga, Federal District, joined the association. With the acceptance of the new constitution, Teodoro Penner became the first Brazilian executive secretary, now a four-year appointed term rather than a two-year elected term.

Conference participants expressed their appreciation for the opportunity to attend, and the budget was altered to include funds for another leadership retreat in connection with the National Assembly in 1983.

Since this was the last time for Erwin Rempel to participate in an AEM conference, farewells were said in humorous ways at a Saturday night social and in a more serious way before the celebration of the Lord's Supper on Sunday morning.

As Rempel leaves Brazil in September to assume responsibilities as executive secretary of COM in Newton, Kan., the church in Brazil is growing and maturing. The 11-member national directory now has only one foreign missionary, and each region has a representative. Brazilian young men are talking about non-resistance and peace. For the first time in more than 25 years of mission work, there is a congregation which pays its full-time pastor and recently constructed its own church building without mission subsidies. Foundations have been laid for a new thrust in leadership training, and each region is being encouraged to think carefully about expansion and church planting. *Angela Rempel*

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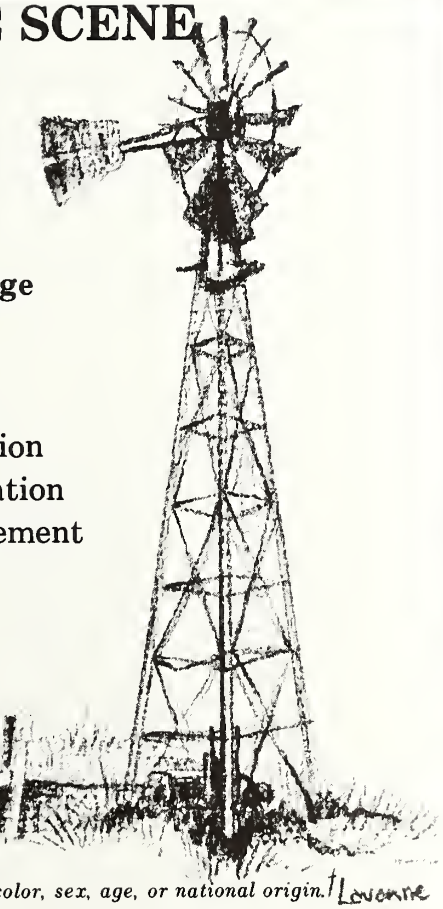

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Bethel College

North Newton, KS 67117
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Chartered in 1887, Bethel is the oldest Mennonite college in America. Bethel is a four-year, liberal arts college which confers an AA, a BA, or a BS. It also offers a one-year secretarial certificate program, a dual-degree agriculture program with Kansas State University, and a pre-engineering program coordinated with the Kansas University/KSU school of engineering.

Cost: Tuition is $3,400 per year; room and board $1,970 per year. Fees $120. 95 percent of the 1981 freshmen received financial aid.
Faculty: 78 members
Student body: 756 students. 65 percent are Mennonite or peace church.
Library: 67,500 volumes. Bethel also shares the library holdings of other local private colleges via courier service.
Campus life: Chapel is held once a week with voluntary attendance. Convocations are held twice a week, and 35 are required each year. Activities include student publications, drama, choral and instrumental music groups, stud

Bluffton College

Bluffton, Ohio 45817
419/358-8015

Bluffton College is a four-year liberal arts college which confers a BA or a BS in nursing.

Cost: Tuition is $4,320 per year; room and board $1,810 per year. 81 percent of the 1981 freshmen received financial aid.
Faculty: 55 members
Student body: 662 students. 26 percent are Mennonite or peace church.
Library: 95,000 volumes
Campus life: Exams and papers are administered on the honor system. Chapel and forum are held on campus once a week with voluntary attendance. Extracurricular student activities include publications, several music groups, a drama club, student government, sports, an active Student Christian Association, a peace fellowship and several special-interest groups.

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interest groups. Students may attend a special lecture series and participate in campus Bible study groups.

Elim Bible Institute

Box 120
Altona, MB R0G 0B0
204/324-5464

Elim Bible Institute, a post-secondary school of the General Conference Mennonite Church of Manitoba, offers a two-year course of studies in the areas of Christian education and church music. Within this framework, a wide variety of Bible, theology, history, ethics, practical ministry and music courses are offered.

Cost: Tuition is $690 per year; room and board are $1,280 per year.

Faculty: Seven members

Student body: 54 students. Nearly all students are grade 12 graduates, with 50 percent having completed university entrance requirements.

Library: 5,800 volumes

Campus life: A new campus for 100 students is under construction. Classroom/dining hall/administration complex was completed in September 1981. New dormitories are being projected for 1983.

Community life: Elim strives to create a strong, responsible and committed Christian community among its staff and students. Non-academic activities include daily chapels and other worship occasions, choir, service ministries in the local community, and a series of student committees ranging from fine arts to peace and social concerns.

Freeman Junior College

748 S. Main St.
Freeman, SD 57029
605/925-4237

Freeman Junior College is a two-year college which offers an AA degree in various liberal arts and career programs. Its credits are fully accepted for transfer by the University of South Dakota. Its nursing program has received honors from the South Dakota board of nursing.

Cost: Tuition is $2,800 per year; room and board $1,800 per year. 90 percent of 1981 freshmen received financial aid.

Faculty: 24 members

Student body: 81 students. 45 percent are Mennonite or peace church.

Library: 17,500 volumes

Campus life: Chapel is held every weekday with attendance mandatory Monday, Wednesday and Friday. Student activities include campus publications, choir, drama, international club, photography club and student government.

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Our schools' alumni speak

The Mennonite asked each of the nine GC-related schools to give us one alumnus' name and address. We then requested these persons to tell us how their particular institution prepared them for life.

I recall several aspects of my two years at **Swift Current** (Sask.) **Bible Institute** which served to prepare me for life. The distance from my parental home was important. As a young high school graduate, I appreciated being 192 miles away from home. The "new place" was important in the forging of a unique identity — all my own.

The dormitory provided me with a "dirty socks" laboratory of life where I learned to share my loves, jealousies and rages.

I learned to enjoy learning. Most of my questions begat more questions, but I found stimulation and encouragement from teachers and fellow students.

I became enthralled with the Scriptures, a fascination which has continued. I now appreciate the many verses of Scripture we were required to memorize.

Finally, SCBI provided an opportunity to excercise certain leadership gifts which I seemed to have at the time and which I have been called on to develop and use since then. *Jake C. Froese, pastor, Edmonton*

Bethel College (North Newton, Kan.) offered this South Dakota farm boy an open door for Christian liberal arts education in the depths of the Great Depression of the early 1930s. The theological and pedagogical diversity and balance I experienced there, especially in evangelical Bible professor Abraham Warkentin and in more liberal president Edmund G. Kaufman, moved me gradually from an "either-or" approach to truth to a "both-and" approach. This drove me in subsequent studies much deeper into many-sided biblical truth under the lordship of Jesus Christ, made me cautious about persons and systems claiming to know "all the answers," helped me to recognize validity on various sides of theological/ecclesiastical controversies and helped prepare me for a ministry of reconciliation, proclamation and teaching in a church and a world which polarize too quickly. *Erland Waltner, Mennonite Biblical Seminary and Mennonite Medical Association, Elkhart, Ind.*

The presence of **Freeman** (S.D.) **Junior College** in the community where I grew up may well have made the difference between my going or not going to college. Enrolling at FJC was convenient and easy.

The faculty and students showed an interest in me. They encouraged me to prepare for church ministry — which in retrospect was an important factor in my vocational choice. The smallness of FJC in many ways makes it a good place to explore a wide range of interests and in that process to test or cultivate one's gifts. I developed leadership gifts at Freeman. I also explored faith/life issues.

FJC gave me a good foundation for higher education in Mennonite schools, which has served me well in a career of church-related administration in General Conference and Mennonite Central Committee. *Vern Preheim, GC general secretary, Newton, Kan.*

Conrad Grebel College (Waterloo, Ont.) by being — if I may borrow the Pauline distinction — *in* the university but not *of* the university, is ideally suited to someone of my background. To be *born* a Mennonite in 20th-century North America is to be born into the same predicament. For me, at the crucial time of late adolescence, I needed a school that allowed me to challenge everything in my tradition, including my faith, while at the same time helping me to preserve it into maturity. I needed a school that would help me fuse my Mennonite roots with an insistent North American culture all around me. It was and is a nearly impossible challenge, but for me the genius of Conrad Grebel College is that in us, its graduates, the precarious synthesis lives on. *Eric Friesen, Canadian Broadcasting Corporation, Toronto*

As a member of a teenage workcamp touring the **Mennonite Biblical Seminary** (Elkhart, Ind.) campus, I admired the buildings and said to myself, "I'd like to study here someday." MBS's architecture first attracted me, but its teaching had a lasting effect on my life.

The years I spent at AMBS (1966-67 and 1971-73) were a time of finding rootedness and reaffirmation of myself as a person, a woman, a follower of Jesus and a member of the Mennonite church. These years have served in a broad way as a foundation for my subsequent Christian life and growth.

One important influence was a faculty member, Gertrude Roten, a model for me of a woman combining scholarship with home and family interests. Another specific influence was the encounter with a new and lasting area of interest, church history and Mennonite history — an interest I have pursued in several recent teaching experiences. *Rachel Hilty Friesen, Toronto*

Elim Bible Institute (Altona, Man.) became an attraction for me through the enthusiastic descriptions given by my brother and sisters. So I attended Elim for one winter, and it did several things for me. (1) Helped me get a better grasp of the *total* biblical story. (2) Made me realize I would never become a choir conductor. (3) Forced me to articulate my beliefs. This clarified them for myself as well. (4) Put me into a particular category. As a Bible school student I was seen as being pious — goody-goody. That's fertilizer for self-righteousness. I had to learn that a true Christian witness stems from being a loving person. (5) Strengthened my inclinations for the preaching ministry. (6) Awakened and increased an appreciation for my people's heritage. (7) Helped equip me for Sunday school ministry.

Did Elim really do all that? Well, to a degree, yes. Anyway, my stay at Elim was an experience I would recycle if I could. *Jake Harms, pastor, Winnipeg*

Canadian Mennonite Bible College (Winnipeg) for me was a place and time for establishing a foundation on which to build a more healthy and complete view of God, of humanity and of the world in which we live. My previous simplistic faith was put to the test and found wanting. I was challenged to broaden my understanding of God in a way that enabled me to appreciate God's dealing with his people throughout past history and in the present — in a much greater way.

The experience at CMBC gave me a framework to see all of life as a service to Christ and thus helped to give new direction to my life. I also gained a new appreciation for the church, our Anabaptist tradition and for the conferences. The building process begun at CMBC continued in my life, and I value the foundation that enables me to do this. *Walter Wiebe, social worker, Winkler, Man.*

My student days at **Bluffton** (Ohio) **College** were something of a Camelot — a time and place of idyllic happiness. It was a period with problems, of course, but in retrospect I appreciate the close Christian community of faculty and students and area churches that provided a setting for study, worship, music, the arts, athletics and socialization. The committed and long-suffering faculty helped greatly as did a remarkable variety of fellow students — from Andrew Shelly to Phyllis (Driver) Diller. The war clouds were lowering during my student days and it was necessary to think on the issues of war and peace as a fact of life. I almost decided to prepare for overseas missions after missionary S. T. Moyer laid on me the need for younger missionaries in India. I also met a "Swiss Miss" at Bluffton and we have lived happily ever after. Bluffton not only prepared me for life but, following graduation, has been a part of my life and my family's life. *William T. Snyder, MCC, Akron, Pa.*

I came to **Columbia Bible Institute** (Clearbrook, B.C.) from the prairies, a farmer at heart, sensing God's call to preach. My Old Colony background had not provided the Bible knowledge I seriously needed. At CBI with an open Bible I learned how to grapple with various issues in life. Studies, assignments and the example of my teachers helped me to formulate personal reasons for being a Christian. I learned to preach and teach God's Word.

Residence living taught me to work with people, not against them. Without these learning experiences at CBI, my work here in Brazil would be more difficult. I thank God for my three years at CBI. *David Gary Loewen, GC missionary, Taguatinga, Brazil*

Our schools have helped people find themselves and to be found by Jesus Christ for service.

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Swift Current Bible Institute

Box 1268
Swift Current, SK S9H 3X4
306/773-0604

Swift Current Bible Institute, a post-secondary school of the Conference of Mennonites in Saskatchewan and Alberta, offers a two-year program in biblical studies and music.

Cost: Tuition is $975 per year; room and board $1,175 per year.
Faculty: Nine members
Student body: 70 students
Library: 5,000 volumes
Campus life: An important function of SCBI is to help each student toward social, spiritual and intellectual maturity. Questions of faith are explored within the context of a caring community. Chapels, prayer meetings, student committees, sports, drama, music and Seminar on Wheels, along with an extensive service program, provide opportunities for personal growth.

government, as well as other activities at the University of Waterloo.

You are encouraged to contact these General Conference Mennonite Church-related schools for more information. Check your church literature display area or write COE for the brochure "Thinking About Higher Education? Look for a Mennonite School," which provides additional information about our nine schools.

Department of Higher Education
Commission on Education
General Conference
Mennonite Church
Box 347
Newton, KS 67114
316/283-5100

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Columbia Bible Institute

2940 Clearbrook Rd.
Clearbrook, BC V2T 2Z8
604/853-3358

Columbia Bible Institute, a post-secondary cooperative endeavor of the Conference of Mennonite Brethren and Conference of Mennonites in British Columbia, offers two-year programs in Christian education, music, mission and biblical studies. A third year program has been designed as a practical exposure to the ministries of the local church.

Cost: Tuition is $1,110 per year; room and board $1,940 per year.
Faculty: 16 members
Student body: 200 students
Library: 10,000 volumes
Campus life: This inter-Mennonite school places strong emphasis on service, not only in theory and courses, but in Christian service assignments. The Summer of Service program sends dozens of young people abroad for mission work. The curriculum is Bible-centered. Studies include encounter sessions, field trips, debates, presentations and interviews, as well as Bible stud-

Conrad Grebel College

Westmount Rd.
North Waterloo, ON N2L 3G6
519/885-0220

Conrad Grebel College is an affiliate of the University of Waterloo. Students may take courses from Conrad Grebel's faculty and may live in the college's residence hall, but all students are enrolled at and receive their degrees from the university. A few of the college's dorm residents also study at other Waterloo universities. Conrad Grebel offers programs in music, peace and conflict studies, religious studies, history, philosophy and sociology.

Cost: Tuition is $950 per year; room and board $2,380 per year.
Faculty: 20 members
Student body: 700 students were enrolled in courses at Conrad Grebel. Nearly 200 students live in the college dorm or participate in extra-curricular activities.
Library: 14,000 volumes
Campus life: Chapel services are held four times a week with voluntary attendance. Activities include a student newspaper, choirs and band, peace society and student

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North Newton, KS 67117
316/283-2500

A Mennonite college in partnership with its church for 95 years

Fifteen gardeners (right) took part in the Mennonite Central Committee (Canada) native gardening orientation at Second Mile House, near Kenora, Ont., May 3-7. Nine others were already on location at reserve communities. This year 16 native communities requested the services of these volunteers. In most cases they will serve from May to the end of August.

Bogota, Colombia — Sporadic but intense fighting between guerrillas and government troops during the past few months in the south-central Colombian province of Caquetá has forced thousands of peasants to flee to urban areas. MENCOLDES, the inter-Mennonite agency for development in Colombia, has launched a joint project with World Vision and Catholic Relief Services to assist displaced persons in Florencia, capital of Caquetá.

Brethren delegates act on disarmament, conscription

Wichita, Kan. (CB) — The Church of the Brethren has called for a unilateral 10 percent reduction in US defense spending and nuclear weapons stockpiles.

At its annual conference July 20-25, the church also acted on the nuclear weapons freeze, alternative service, undocumented persons and refugees, victims of crime, ecumenical activity, war taxes and abortion.

The annual conference is the denomination's highest legislative authority. More than 4,500 members, including 975 voting delegates, attended the event.

The "Statement on a Call to Halt the Nuclear Arms Race," adopted by the delegates, endorses the nuclear weapons freeze. But a freeze is "only a first approach to reaching the goal of general and complete disarmament," says the paper, and it urges the US government to unilaterally reduce Defense Department expenditures and nuclear weapons stockpiles by 10 percent.

In a related action, the Brethren reaffirmed opposition to war and conscription for military training, citing position statements that date back to 1785. The statement reaffirmed as faithful the 1970 annual conference positions of alternative service as conscientious objectors engaging in constructive civilian work, or open, non-violent noncooperation with the system of conscription.

Responding to alternative service regulations currently proposed by the Selective Service, delegates requested the government to provide civilian rather than military administration of the alternative service program and to allow the Church of the Brethren to provide alternative work assignments and orientation for its members. These and other conditions requested by the delegates were part of the alternative service system before 1972.

Following adoption of the position paper on war and conscription, delegates heard a statement by Enten Eller, a Brethren non-registrant. A Bridgewater (Va.) College student, Eller will be the first non-registrant to be tried, his trial set for Aug. 17.

"I am a non-registrant in order to be faithful to my God, my conscience and my church," said Eller. "Christ's way, the way of love, the way of concern for all peoples, the way of non-violent peace, cannot be reconciled to involvement with the military, which uses killing and destruction, or the threat of such, to achieve its ends." Eller is the son of General Board member Vernard Eller of La Verne, Calif.

Delegates spent nearly a full day on a controversial abortion paper, which was finally referred to the denomination's General Board for another year of study. The statement was an update of the church's 1972 statement on abortion and said, "Brethren oppose abortion because it destroys human life. Our position, however, is not a condemnation of those persons who reject this position or of women who seek and undergo abortions. It is a call for Christ-like compassion in finding creative alternatives to abortion."

After substantial amendments were added, delegates decided they could not pass the paper without opportunity to study the additions.

Revivalists acknowledge different paths to peace

Denver — Peace people of many persuasions gathered at Camp Wondervu, just above Denver's Rocky Flats Plant, on July 19-24 for a peace revival.

Five "testimonials" on Monday evening gave early indications of the diversity among those attending. On Tuesday Liz McAlister of Jonah House in Baltimore urged listeners to a radical obedience to God rather than government. A panel discussion on oppression and Leroy Friesen's address on Third World liberation broadened, on Wednesday, the focus of the revival to justice issues. Bible studies were offered by Bill Durland of the Center for Peace and Justice, Colorado Springs, Colo., Perry Yoder of Bethel College, North Newton, Kan., and Dorothy Friesen of Chicago. On Friday evening Jim Wallis, editor of *Sojourners* in Washington, noted the diversity of vision among peace Christians, but called for a oneness in Christ and a renewal of commitment.

Many responded at the ensuing "altar call," while communion climaxed a week of struggling, thinking and sharing ways to wage peace.

In addition to the input listed above, workshops and small group discussions, songfests and "more-with-less" meatless meals created a climate open to dialogue, confrontation, reflection and action.

Some participants descended from the mountaintop each morning to greet workers entering the Rocky Flats Plant.

With a wide range of religious perspectives and peace practices represented, tension developed over "who would be greatest in the kingdom." By Thursday many Mennonites, noting the polarization between peacemakers of different styles, began reaching out, listening and meeting people where they were, becoming vulnerable in order to bring healing and acceptance of each other. This made possible an affirmation of oneness in Christ. The expressions of renewed commitment to the way of peace were moving as the revival came to a close. *Nancy Kerr Williams*

In May the young mothers of the Sek-An Mennonite Church, Taipei, Taiwan, observed the first anniversary of their fellowship group. One year ago several young mothers decided to meet together monthly to share concerns about their children and Christian parenting. They have met in the home of Commission on Overseas Mission missionaries Marietta and Sheldon Sawatzky. Besides continuing learning and providing support, the group hopes to reach new members, both those within as well as those outside the church.

Young mothers on an outing to a park in Taipei

In a dramatic departure from traditional Afrikaaner unity, 123 white ministers of South Africa's Dutch Reformed Church have declared that the nation's policy of racial segregation "cannot be defended scripturally" and called for racial equality. Their letter has caused a furor within the church. They state that apartheid "is unacceptable" because it alienates the nation's 4.3 million whites, 21 million blacks, 2.4 million mixed-race peoples and 850,000 Asians. The manifesto calls for scrapping several of the basic laws of apartheid, including the ban on interracial marriage.

'Landscape' of health viewed by nurses and physicians

Bluffton, Ohio (Meetinghouse) — Wanda McDowell, head of the Bluffton College school of nursing, told the July 22-25 annual convention of the Mennonite Medical Association and the Mennonite Nurses Association that health is to be viewed "as a vast landscape." She then painted in some of its elements: stages of life, physical, socio-cultural, psychological and spiritual wholeness. Wellness demands integration of these parts.

About 210 doctors, nurses, psychiatrists, dentists, several other health professionals and their families assembled at Bluffton on the theme "Health for All Seasons." It was to be a comprehensive look at the meaning of health.

Don Minter, family practitioner from Goshen, Ind., gave a physician's perspective. He called health a meeting of the needs of life, a planning for the changing seasons of life, and a dealing with the stresses of life.

Jep and Joyce Hostetler of Columbus, Ohio, gave two presentations on the marvelous way God created the human body and how this mechanism adapts throughout the lifespan. To promote good stewardship of God's creation, they challenged all to three elements: (1) regular exercise, (2) proper diet and (3) involvement in mind-stimulating activities.

Walter Drudge, clinical social worker from Oaklawn Center, Elkhart, Ind., told the convention that faith, operationally defined, is a relationship. The key to personhood lies in relationships.

The process of relationships is integrally connected to change. An infant changes from an organism to a special person. Somehow we need to regard change as a norm of life.

Drudge said that the human capacity for psychological, social and spiritual revitalization is greater than physical resources for renewal. The key health organ is the mind. "Our history resides within our cerebral library." Revisiting it, said Drudge, can be a good experience.

Tilman Smith, author of the recent book *In Favor of Growing Older* and the oldest person in attendance (79), encouraged the convention on the topic "God has made everything beautiful in its time." He particularly referred to the aged. Too often our images of aging come from the 5 percent who are institutionalized. We need to learn more from the 95 percent who are basically healthy and independent. A recent University of Nebraska study showed high school students as the loneliest people in our society; the aged ranked fifth. We need to stop speaking of "getting old" and speak rather of "growing older." "In growing older," said Smith, "we become more and more of what we really are."

Smith quoted an 1871 issue of *Herald of Truth* reporting that a person "died of old age" at 41. Today over 11 percent of the US population is past 65.

Norman Loux, senior psychiatrist of the Penn Foundation at Sellersville, Pa., presented eight images of health care for the future: (1) more specialization is inevitable, (2) hospitalization will occur in different kinds of hospitals, (3) newer kinds of care will be developed for chronic cases, (4) hospices will be important, (5) patients and families will be more involved in their health care, (6) gerontology will be much more important, (7) team health care will be essential and (8) the tensions of cost versus quality will become severe.

Loux quoted Einstein's "imagination is more important than knowledge" and encouraged Mennonite health-care people to move forward boldly and to assert

continued on following page

Assistant director needed to work with offenders

An assistant director is required immediately at Youth Orientation Units (Y.O.U.), which is an MCC Alberta project. Y.O.U. is a residential farm work program designed to meet the needs of young adult offenders between the ages of 16 and 20. The farm is located approximately 50 miles southwest of Edmonton.

The successful candidate for the assistant director's position will report to the director of the program and will be required to assist in the following duties: supervise a staff of six volunteer workers as well as determine and develop their training requirements, cost control, communication with regulatory agencies and the development of programs and administration of adequate and fair disciplinary practices for up to 12 residents of the program.

Experience in supervision and/or the trades would be a definite asset though not necessarily a prerequisite for the position.

Persons interested in this position should apply in writing to:
George Friesen
257 Rhatigan Road West
Edmonton, AB T6R 1B2
or
Raymond Brubaker
92 Sunset Blvd.
St. Albert, AB T8N 0P3.

A shipment of notebooks and other materials collected by Mennonite Central Committee (Canada) left Vancouver May 28 en route to Kampuchea, where the school supplies were distributed to children in the Svay Rieng province schools. The shipment contained 100 wooden crates, 61 barrels and two pallets stuffed with 224,000 notebooks, 670,000 pens, 9,000 school kits, pencil sharpeners and other school materials. Mennonite and Brethren in Christ congregations donated these materials.

Louise Buhler hands school supplies shipped by Mennonite Central Committee to a student at a rural school 20 kilometers from the district capital of Svay Rieng province in Kampuchea.

A total of 36 parents and six children gathered for a second meeting in Winnipeg on May 13 to pursue the concept of a private Indian school. It is projected that such a private school would be controlled by Indian people and place an emphasis on Indian culture. A further, larger meeting is planned by the native parents of Winnipeg.

CHM adds new personnel, juggles job descriptions

Newton, Kan. (GCMC) — Staff changes have brought two new persons to the offices of the General Conference's Commission on Home Ministries recently, and changed the job description of a third staff member.

Fred Loganbill of Newton, Kan., joined the CHM team on April 1, when he assumed the position of assistant to Robert Hull, General Conference secretary for peace and justice. Loganbill, who serves the commission on a half-time basis, is a 1975 graduate of Bethel College, North Newton, Kan.

David Habegger, former pastor of Mennonite Church of the Servant in Wichita, Kan., will begin work with CHM on a quarter-time basis this September, when he assumes the position of secretary for congregational life. The job will include working with congregations in the areas of gift discernment, conflict resolution, teacher-disciple programs, congregational decision making and retreat planning.

Habegger's job description is a slight expansion of one segment of the old secretary for congregational mission portfolio, held by Floyd Bartel until his move to become pastor of Newton's First Mennonite Church.

Loganbill

Habegger

Yoder

The evangelism and church growth segments of Bartel's former position will be taken up by Don Yoder of Tempe, Ariz., who becomes CHM's secretary for church planting and evangelism beginning Nov. 1. The former pastor of Koinonia Fellowship in Chandler, Ariz., Yoder expands his conference-related work in those areas from quarter to full time, and will be employed by three district groups.

The CHM portfolio will comprise about half of Yoder's work load, while the General Conference's Pacific District and Mennonite Board of Missions, Elkhart, Ind., will each employ him on a quarter time basis for the purpose of church planting.

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their unique contributions in all areas.

John R. Mumaw, former MMA executive secretary and minister from Harrisonburg, Va., gave the final address on "Health and Hope Beyond Time."

Workshops on topics related to the overall theme were well attended.

Plans call for the 1983 convention to meet July 28-31 at the Laurelville Church Center, Mt. Pleasant, Pa., just prior to the General Conference and Mennonite Church meeting at Lehigh University. *Bernie Wiebe*

Assistant pastor needed

Grace Mennonite Church, Winkler, Man., requires an assistant pastor to serve in the area of youth, possibly music, and other areas of pastoral ministry.

For further information contact:
Norman L. Braun
Box 1616
Winkler, MB R0G 2X0
204/325-8501.

MCC closes Grenada program

Akron, Pa. (MCC) — A reduction in teaching opportunities for North Americans and difficulties in finding qualified applicants have caused Mennonite Central Committee to close its program in Grenada. Most of the remaining eight workers flew home in early July, bringing to an end six years of MCC educational invovlement on the eastern Caribbean island.

The MCC Grenada team had recommended the withdrawal in January, a step later approved by MCC headquarters and the MCC executive committee. Said country representative Jocele Meyer of Brooklyn, Ohio, "There was sadness at this decision. However, we prayed about the matter, discussed it and felt this was the way to go at this time."

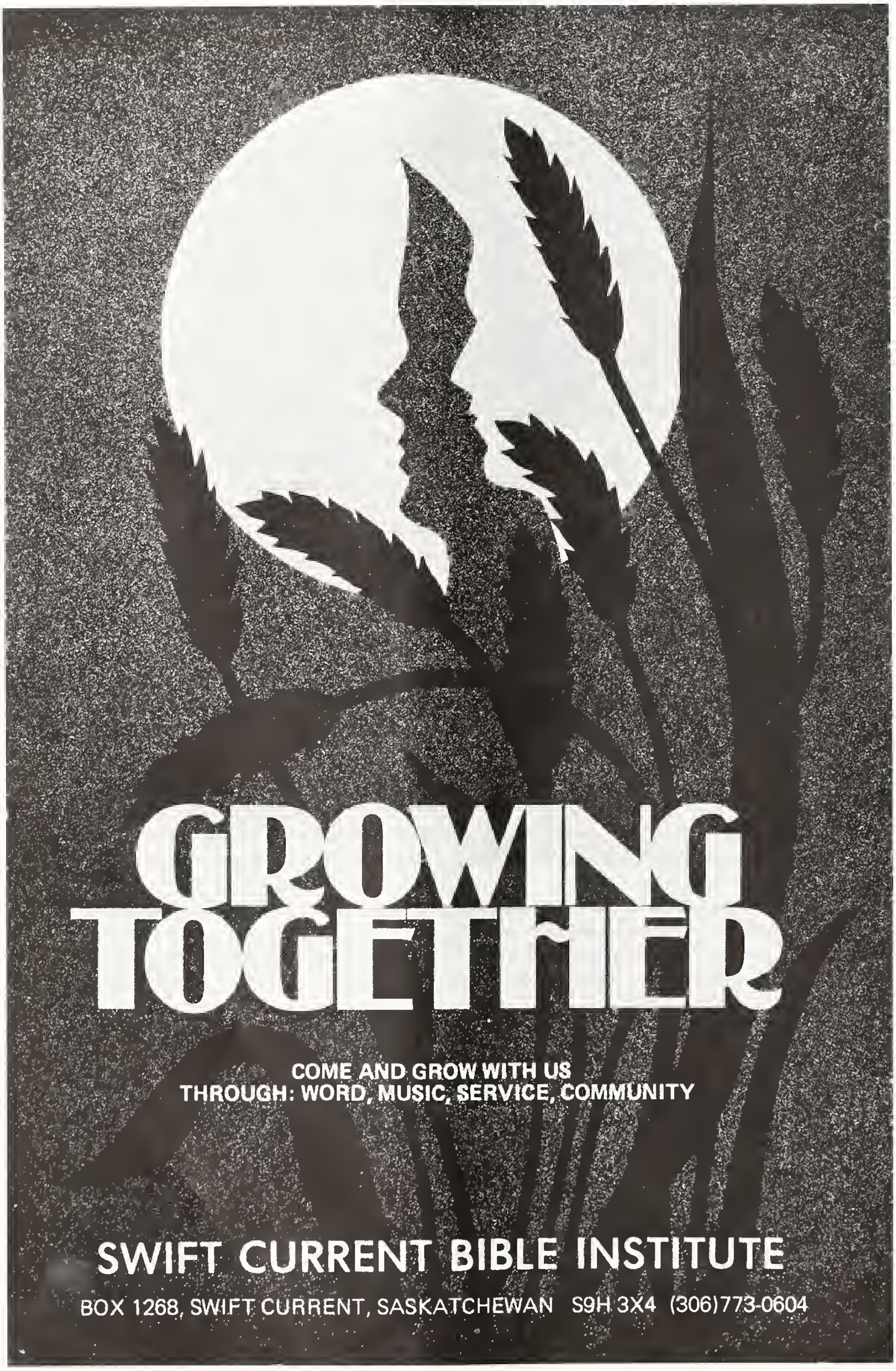
MCC had experienced increasing difficulty in placing teachers following a decision by the socialist People's Revolutionary Government of Maurice Bishop to fill as many positions as possible with Grenadians, many of whom are now studying in other countries.

Other factors that entered into MCC's decision to terminate the program were a shortage of teachers applying to MCC and problems in getting work permits. An attempt by MCC to place a worker in a government school was blocked when the Ministry of Education learned of the worker's pacifist beliefs. Also, unlike Jamaica, another Caribbean island where MCC places teachers, Grenada has no Mennonite church.

MCC had decided as early as two years ago it would continue in Grenada only if it could become involved in a broader community development program along with its work in formal education. "The needs are there," says MCC Latin America secretary Herman Bontrager, "but government officials offered us no encouragement. They seem to be skeptical of North American expertise."

A retreat for past voluntary service workers (MVS, MCC or similar programs) will be held Sept. 4-6 in the Southern Sierra Mountains of California. Informal sessions will provide an opportunity to share experiences, adjustments, as well as time for fellowship and recreation. For information contact Julie Coleman, Route 4, Box 621, California Hot Springs, CA 93207.

A military court has reduced the prison sentence of South African conscientious objector Michael Viveiros from 18 months to one year. At Pretoria Central Prison Viveiros joins another conscientious objector, Charles Yeats, whose sentence runs through February 1983. Both Viveiros and Yeats are allowed only one 30-minute visit by two people per month. Short letters of support for them and their families can be sent to: Charles Yeats, c/o Box 986, Durban 4000; and Michael Viveiros, c/o Box 11581, Isando 1600, Republic of South Africa.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Mennonite Mutual Aid Association is among agencies in the United States affected by tighter government regulations placed on suppliers of Medicare supplement insurance July 1. "Until we can revise our Medicare Supplement to the Medical Expense Sharing Plan, or develop a new plan to meet the regulations, we will have to discontinue issuing coverage to new applicants," Ronald J. Litwiller, MMAA mutual aid services vice president, announced. "Coverage for all current members will continue, however."

workers

Roland and *Sophie Brown*, Commission on Overseas Mission missionaries in Taiwan, moved to Newton, Kan., July 7 for their North American assignment. They first went to Taiwan in 1953 with Mennonite Central Committee, then returned to Taiwan in 1960 as General Conference missionaries. Roland has served as medical director of the Mennonite Christian Hospital in Hwalien since 1962. During the last term, Sophie assisted with the work of the New Dawn Development Center, established to train mentally handicapped children.

Wilmer Heisey has assumed responsibilities as Mennonite Central Committee US executive secretary. He replaces *Paul Longacre*, who had served in the position on an interim basis since July 1, 1981.

Stephen (Tig) and *Karen Intagliata*, Arvada (Colo.) Church and First Church, Berne, Ind., respectively, have been appointed to a four-year term under COM, working in urban ministry in Bolivia. They will spend one year studying language and culture in San Jose, Costa Rica, beginning in September. Both studied at the Overseas Mission Training Center, Elkhart, Ind., during the last year. They were commissioned for service at Arvada Church on July 11.

Christopher and *Lois Leuz,* Doylestown (Pa.) Church, have been appointed as medical missionaries to Taiwan for three years under COM, beginning in August. Christopher, a surgeon, will work at Mennonite Christian Hospital. Lois, a nursing instructor, will serve part time as a nurse consultant.

Marcus and *Cynthia Loganbill,* First Church, Moundridge, Kan., have been appointed as overseas mission volunteers under COM for two years to Co-

A recent *Frankly Speaking* cartoon depicts two children riding their tricycles by a newspaper stand sporting a paper with the headline TUITION GOES UP AGAIN! One lad says to the other, "Suppose that's why it's called higher education?" The high cost of learning is especially true in the church school context. Increasingly Mennonite churches are creating Congregational Student Aid programs to help share this financial burden among the spiritual family. Congregational Student Aid programs coupled with the church school's student financial aid help equalize the difference between the cost of attending public and church schools. COE's Department of Higher Education has mailed one copy of its new Congregational Student Aid packet (see photo at right) to each congregation. Additional packets for church boards and committees may be ordered at $1.95 (US) each from Faith and Life Press, Box 347, Newton, KS 67114.

RECORD

Intagliatas

C. Loganbill

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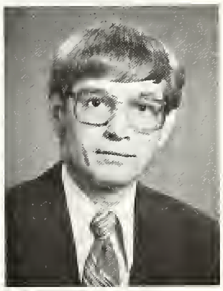

Metzler

lombia. Marcus will teach eighth grade at Colegio Nueva Granada; Cynthia will be an administrative assistant for the Colombian Mennonite Church. They were commissioned June 27 and leave in mid-August.

James Metzler has been named admissions counselor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., effective Aug. 1. He is the contact for prospective students and facilitates the initial registration process.

Bev Sawatzky, Bethel Church, Winnipeg, has begun a one-year assignment with Mennonite Central Committee. She is a member of the MCC Players, a drama group that will be touring North America presenting programs on the people, work and concerns of MCC. Sawatzky has attended the University of Winnipeg for two years. Her parents are Jack and Lena Sawatzky of Winnipeg.

Frank Shirk has been elected president of Goodville Mutual Casualty Company.

The home ministries division of Mennonite Board of Missions, Elkhart, Ind., streamlined from five to three departments June 1, will be led by home ministries vice president *Rick Stiffney*, service ministries director *Mary Herr*, evangelism and church development director *Ray Horst* and media ministries director *Ken Weaver*.

Peter and *Lois Voran*, General Conference missionaries to Japan since 1951, have returned to the United States for a six-week furlough, July 18-Aug. 28. During their past term, the Vorans were involved in evangelism and church planting in Hyuga, Japan.

Jim and *Lorna Wiebe*, Covenant Men-

continued on following page

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A four-person delegation from the American Friends Service Committee delivered $30,000 worth of heart valves to a Hanoi hospital and held high-level talks with Vietnamese, Kampuchean and US officials in an Indochina visit just ended. The heart valves were given to the Viet Duc Hospital, where they will be used for open heart surgery. One purpose of the delegation was to inquire into the situation of the Amerasian children, many the offspring of American soldiers.

Wiebes

J. Yoder

L. Yoder

nonite Church, Winkler, Man., have been assigned as COM overseas mission volunteers to Japan. They will teach English conversation and Bible in an outreach ministry of the Namiki Christian Church, Miyakonojo City. They leave in late August for several months of language study.

James and *Linda Yoder*, the Assembly, Goshen, Ind., have been appointed to three-year terms as overseas mission volunteers under COM/AIMM in Zaire. They will serve as houseparents/directors of the Mennonite Student Hostel in Kinshasa. James recently received a master's degree in social work from Western Michigan University, Kalamazoo; while Linda, a graduate of Goshen (Ind.) College, is a psychiatric nurse. They go to France in September for language study.

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Mission Under Authoritarian Governments in Latin America. Eugene L. Stockwell, Associate General Secretary, National Council of Churches.

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Christian Mission and Social Justice: Witness with Integrity. Waldron Scott, President, American Leprosy Missions, and Ronald White, Associate Director, Princeton Seminary Center of Continuing Education.

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Where There is No Doctor: Mission and Primary Health Care. Kenneth Brown, M.D., University of Pennsylvania Medical School Faculty; former missionary doctor, Ethiopia and Mexico.

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MEDITATION

Live in vital union

"And now just as you trusted Christ to save you, trust him too for each day's problems; live in vital union with him" (Colossians 2:6). Satan never misses a chance to attack those who have been saved.

My life seemed to be in order. My studies weren't too hard, and my friends and I spent a lot of time pulling crazy college antics. But there was a feeling that I couldn't shake. It was like I was being followed by Satan and he was ready at any time for me to stumble. My friends did a good job of being there to get me over my depression.

Then one night I had a dream. My friends and I were huddled in a circle, giggling, laughing and sharing.

I looked up and saw an evil spirit laughing at me, determined to get me. I screamed and cried for help from my friends, but they couldn't see it. The spirit kept coming, and in desperation I cried, "Lord, help me!" And when I looked up again, the spirit was gone.

When I woke up, I remembered the dream as if it had really happened. Then I realized: even though my friends are always there, only Christ can save me. And he wants to. He just wants me to ask.

Lisa Yvonne Adams

Let God direct

When one knows God and allows him to guide one's life, it is possible to experience what Paul writes to the Romans: "We know that all things work for good with those who love him, those he has called according to his purpose" (8:28).

When I finished high school, I felt led to study nursing. My family did not like the idea because they wanted me to study a more "serious" career. I prayed for a long time, asking God to do his will in my life. He knew my vocation and aptitudes better than I did. I applied to a private university and was accepted in the school of nursing.

As I advanced in my studies, I realized that nursing offers even more than I had wished, that there are many areas to help people in their physical and mental health and, what is more important, to show the actions of God in different situations.

But something unexpected happened. The financial support from my father ceased and I could not attend the university any longer. I prayed, asking the Lord, "Why? Why could I not have a normal life so that I could finish my studies and begin working?" Reading the Bible, I found Romans 8:28 again, and thanked God for his promises.

Then a new opportunity came. An uncle invited me to stay in his home so that I could attend a public university. I prayed again: "Lord, your will be done; if you want me to go, if it is for the good, then let everything happen." And it happened.

It is not easy to enter the public university because there are many applicants and the entrance exams are difficult. But I passed the exams and am now studying nursing in one of the best universities in Colombia. I was given credit for the three semesters I had already done, with the exception of two subjects.

In the process I got acquainted with the Mennonite Church in Bogota and became baptized there. I am also attending meetings of students interested in helping needy people.

Egda Quevedo C.

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This is a special "back to school" issue prepared with extra editorial assistance from James Dunn, the young adult and campus worker serving with the Commission on Education, Box 347, Newton, KS 67114.

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Benita Kornhaus studies English and social psychology education at Bluffton College, Bluffton, Ohio, 45817. She is a member of the Salem Church of Kidron, Ohio, and this September begins her senior year in college.

Our two student meditations are selected from submissions for a COE-sponsored student devotional book scheduled for release in July 1983. Lisa Yvonne Adams from the Pinegrove Church, Stryker, Ohio, is a senior student in elementary education at Bluffton College, Bluffton, OH 45817, and Egda Quevedo C., Centro Menonita Colombiano, Avenida 32 #14-18/26, Bogota, D.E. Colombia, is a nursing student at the Universidad Nacional de Colombia.

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EDITORIAL

Going back to school is a congregational concern too

James L. Dunn

Mennonite higher education in the United States and Canada has weathered the storms of 115 years. Since the founding of the Wadsworth (Ohio) Institute in 1867 the church has successfully realized a growing vision for Mennonite church-related schools of higher learning. More than 20 schools exist today in direct supporting relationships with various Mennonite groups. Nine are affiliated with the General Conference Mennonite Church.

The interdependence of our church-related schools and school-related churches is essential. Without the church, church-related schools have a bleak future and certainly little vision. Conversely without church schools the church faces an uncertain future with reduced resources and insight. I have difficulty seeing either our congregations or our church-related schools of higher learning long survive as faithful institutions without the other. They are mutually dependent.

Church-related schools and school-related churches need to think together about faith and learning. Facts not illuminated by values ultimately lead to hedonism. Education without the wisdom of ethics eventually leads to demonization.

Among other things a faith and learning agenda is concerned about making peace rather than war. It fosters joy rather than fear. It praises conservation rather than gluttony. Union rather than discord. Trust, not defense.

The church looks to its schools for leadership training. Whether in mission, service or Christian education, the church rightfully expects its schools to train leaders for ministry in today's world.

The purpose of the church school is not just to equip students to make a living but to teach them how to live and serve in our world. Students need to know not just life's facts but life's acts as Christians on our globe.

Mennonite schools help students — our church members — ask and answer the three most important questions in life: (1) Who am I? (2) What is my world, including my God? (3) What is my calling in it? How we desperately need the interaction of faith and learning — the interpenetration of values and knowledge — before we blindly succumb to the sins of either simplistically equating our personal emotions with God's will or forgetting that God's will has anything to do with our daily living, as we embark on a rampage of using people and loving things. Our vision is to educate.

Our world desperately needs educated people. The truly educated do not stop with "What?" but go on to ask "Why?" They go beyond ideas to values. They call others beyond facts to acts. The wise in our society dream beyond discovery to recovery. The intelligent in our world have learned to choose between good and evil.

Within the next several weeks approximately 2,500 persons from our churches will return to school as they pursue a higher education. Past experience tells us that less than half will attend our schools. Why?

Perhaps the fundamental reason many of our members seek the public school is our churches' failure to recognize the invaluable resources that our church schools are. We test and question our faith as young adults. I cannot think of a better community in which to conduct that faith test than a Mennonite school of higher education. It is there that students and faculty interact around a Christian value system that is nurtured by both Scripture and the insights of our Anabaptist forebears. It is there that faith and learning are nourished by the illumination of the Truth that truly frees.

The Commission on Education's department of higher education encourages the church to consider going back to school a congregational concern too. For this reason DHE has designated Aug. 29 as "Back to School Sunday" and has provided an appropriate bulletin cover. This issue of *The Mennonite* invites students and congregations to go back to our church schools as we seek to serve the One who is the way, the truth and the life.

THE MENNONITE

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Sharpen the axe or sharpen our faith

Robert Bartel

The sin. A missionary in a distant land sharpens his axe. Visions of Gideon destroying the altar of Baal (Judges 6) and the Ephesians burning books of magic (Acts 19) remind him of the seriousness of this business. The sacred grove of trees, symbol of the darkness enslaving the natives, must be utterly destroyed. There can be only one true God. . . .

A Christian factory owner sits down in a pew and sings with gusto, "This world is not my home, I'm just a passing through . . . The angels beckon me. . . ." Their factory contributes to acid rain, but the Lord will return before things get too serious. Certainly with all the rumors of wars and famines in Asia and Africa (and wasn't there an earthquake in Italy?) Christ's return must be imminent.

It's testimony time in our church tonight. We can share how the Lord has blessed us; we sought first the kingdom of God and his righteousness and had our basic needs — food, shelter and clothing — added to us. God has given us so much beyond the basics. This is our reward for being faithful and it is our right to consume.

An airplane swoops down low over a field, "dusting" it with a chemical haze to kill the insects among the tomatoes. Profits on the crop seem more important than possible health and environment effects. The loss could be millions of dollars. Nature *must* be subdued. Humanity was given "dominion" over all living things.

Most of our attitudes toward our environment *appear* biblically based. Yet each attitude poses a great threat to the environment. Over the years, human welfare and the human soul have preoccupied Christians. The time has come to add a third ministry — to God's created natural world, *our environment.*

We can no longer afford to leave the responsibility of the environment in the hands of the scientific community, the politicians and those concerned with individual profit. It is the Christian's responsibility to counter systematic abuse of God's creation. We Christians must face our environmental shortcomings. The time is ripe for confession and a change of attitude.

Confession. We forgot, Lord, that the sacred grove of trees was sacred because you created it. We forgot we could learn from the natives who lived in harmony with nature. We forgot that Gideon destroyed an altar and a pole, and the Ephesians destroyed books — things that were human-made, not God-created.

We forget, Lord, that the things "added" to us when we seek first the kingdom are basic needs, not the right to splurge the earth's resources.

We forget, Lord, that the wise virgins (Matthew 25:1-13) had a long-range, not a short-term plan. All 10 had oil in their lamps, but only the wise had extra oil. We are busy, Lord, consuming our "oil reserves" with little thought to the future.

We forget, Lord, that the sovereignty you gave us (Genesis 1:26-30) was not to a particular individual, a particular generation, country or multinational corporation; you granted dominion to all humankind — present and future.

Forgive us, Lord.

The environment in our faith. To establish a Christian policy on the environment, we must go to the foremost Scriptures that show God relating to the environment — the creation story.

After the completion of creation on the sixth day, God saw the entire scope of his creation and put an A+ on his "report card." Everything was very good. The world was without blemish. All of nature lived in harmony. Everything was new, undamaged and pristine.

If the Garden of Eden was God's perfect environmental model, what was humanity's role in it? At first, humanity was vegetarian (Genesis 1:29, 2:9, 16). Only after the story of Noah, God allowed hunting animals for food (Genesis 9:3). Thus the only things used were renewable, and humans ate the fruit in season. Humanity was in Eden as gardener, to till it and care for it (Genesis 2:15), and as scientist, giving names to the animals (Genesis 2:20). Thus, in the Garden of Eden, humanity was very much a part of nature, creatures in harmony with nature.

Our Christian ministries have been to the soul and to human welfare. It's time to add a third ministry — to God's created natural world.

God often treats humanity as part of nature rather than a special separate entity. Like the rest of the animals, God created Adam from the ground (Genesis 2:7, 19). Like the animals, Adam and Eve were told to be fruitful and multiply (Genesis 1:22, 28). Numerically God treats humans no differently from other species of animals when saving them from the flood in the story of Noah. God allows four pairs of humans on the ark (Genesis 7:7), while ritually clean animals and birds are spared seven pairs, and unclean beasts one pair (Genesis 7:2-3). The covenant of the rainbow is made with all living creatures (Genesis 9:8-11).

God also took special measures to protect the animals. When God let the flood destroy the earth, he saved segments of *all* species (Genesis 7:14-16). When humankind was given the right to use animals as food, God created within these animals a fear and dread of humans (Genesis 9:2-3). God balanced humanity's right to use animals with special measures to prevent their extinction.

Resources, when God does the distributing, are distributed equitably. When God gave manna and quail to the Israelites in their 40-year journey to Canaan, there was enough for all (Exodus 16). Hoarding was not possible; maggots had the franchise for extra manna. No monopolies and marketing schemes were possible. No one group in Israelite society benefited more than others.

Further examples of how God handles resources would include the stories of Elijah and the widow (1 Kings 17) and the feeding of the 5,000 (Luke 9). When God provides, it is sufficient to supply the needs, but never so abundantly that one can profit through greed.

God also provided for the periodic healing of the land and the injustices caused by the misuse of resources. Every seventh year the land was to rest with no crops sown. It was to provide the poor and wild animals with food (Exodus 23:10-11). Approximately every 50 years, all land was returned to its original owners, thus discouraging the acquisition of large landholdings and the depriving of the poor from their sources of livelihood (Leviticus 25). Bigger is not always better. Humanity's view of progress is often different from God's (1 Samuel 8).

Uniting faith and words. What could the tenets in a Christian environment policy conceivably be? Based on the Scripture and points raised above, a strong case could be made to include the following items in a Christian view of the environment:

1. As God created the earth in all its beauty, a Christian would treat God's creation with respect and reverence.
2. A Christian would understand that humanity's sovereignty includes the custodianship and care of the earth for the present and future generations.
3. A Christian would realize that he or she is part of creation. Any decision that harms the environment eventually harms humanity. We share that environment with all creatures.
4. A Christian policy on the environment would include provision for the protection of endangered species, as God provided for them in the ark.
5. A Christian must realize that the resources of the earth were meant for all of humankind. Therefore we must seek not to consume more than our rightful share. We must be conservation oriented.
6. When humanity must develop resources, a Christian would be guided by questions such as: (a) Does humankind benefit in the long term from the development of this resource, or does the benefit accrue to proportionately few people? (b) What are the long-term effects socially and physically to people and groups of people? (c) What provision is there to heal the damage caused by the development? Christians' bias on these issues would be toward equitable distribution of benefits. We would keep harmful effects to a minimum and discourage development if long-term effects are not known or are proven harmful.
7. As a token of stewardship, I believe a Christian would support efforts to keep certain areas of God's creation as pristine wilderness. These areas would be, in some small way, a representation of the biblical Garden of Eden, where we can observe God's garden in its unspoiled beauty — God's creation in its many-faceted splendor.
8. A Christian would aim at correcting the ills that befall the environment and help heal the injustices caused by abuses of the environment.

There are three great themes in literature: the conflict of the human with self, the conflict between human and human, and the conflict between humanity and nature. Traditionally, Christians have striven to meet the first two conflicts with a spiritual ministry and a social ministry but neglected to come to grips with the third. We must extend our role as peacemaker not only to the traditional ministries but to promoting peace and reconciliation between humanity and the environment. •

Adventure Crossroads Inc.

Betty Dyck

Creating a community fellowship is what Crossroads is all about. The Family Centre at 211 Isabel St. serves an area in Winnipeg bounded by William Avenue, Princess Street, railway tracks and Arlington Street. The minute you step inside the brightly painted premises, you feel at home. Sister Virginia Scissons welcomes you warmly and then introduces you to her "family" — area residents of all ages who come to the Centre for fellowship.

Crossroads involvement here goes back to January 1971 with a nursery school for 15 children held two afternoons a week in the Bergthaler Church (now Rossbrook House) run by Mennonite volunteers. That same summer the group held their first family camp at Bird's Hill Provincial Park — an hour's drive north of Winnipeg. In fall, mothers' meetings began in community houses.

The Family Centre concept was approved by the Crossroads board in December 1972. Mennonite churches on the initial board included Bethel, Charleswood, First Mennonite and Home Street. The board located a suitable home at Maclean House, with the Winnipeg Foundation approving an operating grant of $7,350 over three years. The Centre opened in 1973 with Elsa Barg, Heather Wiens and Leona Moder coordinating adult activities and Margaret Epp working with preschoolers.

In January 1974 Crossroads operations were incorporated as Adventure Crossroads Inc., enabling the group to acquire an equity in a house at 574 Alexander Ave. (purchased the previous year by a friend). Encouraged by Elsa Barg's committed Christian outreach, Mennonite young people living in the area welcomed neighborhood children into their apartments (Matthew 19:14 — "Let the children come to me. . ."). They sought part-time salaried jobs to help pay bills, then donated the remainder of their time to the Family Centre.

Several aspects of Crossroads' work were eventually discontinued. The receiving home (for short-term referrals by Children's Aid Society) failed to be

Olive Hart (left) has been involved with the Centre from the beginning. Her suggestions for space and facilities were incorporated into the new building at 211 Isabel St. Here she discusses an issue with Virginia Scissons, coordinator of adult activities.

Enjoying a macrame session at the Centre

The Mennonite (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published biweekly by the General Conference Mennonite Church, 722 Main St., Box 347, Newton, KS 67114. Subscriptions in United States and Canada: $11.00 per year; $19.00 two years; $28.00 three years; foreign $11.50 per year. Second class postage paid at Newton, KS, and additional mailing offices. Printed in U.S.A. **POSTMASTER: Send Form 3579 to *The Mennonite*, Box 347, Newton, KS 67114.**

the hoped-for support to area families experiencing crises. The property at 255 Gunnel has been rented on a break-even basis to a Southeast Asian family of 14. The drop-in center for children became too successful. More children came than could be comfortably accommodated. Attempting to limit the number or allocate certain nights defeated the "drop-in" concept. The 1981 annual report stated the summer camp activity near Winnipeg Beach had been canceled. The rented Lutheran church facilities fell into disrepair, and supervision of teenagers became a problem.

Crossroads now concentrates its witness through the Family Centre. The supporting Mennonite churches pledge amounts, but further funding is necessary to cover expenses. The submission to Winnipeg Foundation requesting assistance (which was granted) outlined the Centre's objectives "to be supportive to people in an area of central Winnipeg in their attempt to build community with an awareness that community building is dependent on the development of mutual interpersonal relationships."

Any social unit reflects the sum of the experience of all its members. An area grows in stature and in health (Luke 2:52 — "and Jesus increased in wisdom and in stature and in favor with God and man") as individual contributions minister to the needs of the whole. A district withers and falls apart when contributions are negative, unworthy and unconcerned. While there are always factors outside local control, in the last analysis the quality of individual members making up the community determine its continuing worth.

The word "crossroads" stems from Mennonite Voluntary Service projects where it signifies a caring presence offering a place for people to meet. People like Harold and Dorothy Neufeld, Rose Edmonds and Sister Virginia Scissons practice the "caring presence" by living in the area and working at the Centre.

Sister Scissons said, "Keeping a low profile is important. The people have a real fear of agencies and enjoy the privacy here. In all other aspects of their life they continually have to be accounted for — filling in forms requiring names/addresses which identify them in a specified slot (for social assistance)."

"And the media contribute to fear of the inner city," said Dorothy Neufeld. "Reporters keep referring to us as the core area — as if it's the rotten part of the city. This is *my* community. I feel safe here."

The different religious backgrounds of the Centre's staff illustrates the board's community approach. Board chairperson Rudy Friesen puts it this way, "Crossroads philosophy is working with outside help inside the community." He reiterates the necessity of the low profile, adding, "We are out to *under*whelm people. We are the leaven in the loaf (1 Corinthians 5:6 — '. . . a little leaven ferments the whole lump') working quietly to improve life, offering a kind of grassroots service. Like when Dorothy breastfed her child at the Centre. This provided a catalyst for others — 'If she can, so can I.' " One day Mr. and Mrs. Neufeld (Sr.) came to the Centre and taught a group of people how to make homemade noodles.

The Centre operated with volunteer help until September 1978, when Edmonds was hired to direct preschool activities. At this time the Centre had to make new arrangements for quarters, since Maclean House was sold. In the fall of 1979 the Centre moved to temporary facilities at the Freight House, 200 Isabel St. (a city parks/recreation building). The "interim" period lasted until March 1981, when the Family Centre took possession of its new premises at 211 Isabel in a complex funded by a Neighborhood Improvement Program grant. It also houses senior citizens' accommodation and a day-care center. Sister Scissons was hired in the fall of 1980 to coordinate adult activities.

Special occasions such as the spring sale of crafts, summer picnics and the Christmas party are anticipated with glee. Friesen says the fellowship at indoor parties is similar to the old one-room school socials where everyone crowded into a small space and rubbed elbows. Such gatherings are important to the native and Metis people in the inner city, who do not have close-knit or-

Margaret had difficulty relating to other children at the day-care center in the area. At the Family Centre she is learning the joy of playing and cooperating with others.

The Centre provides a setting for community persons to meet, talk things over, share ideas and skills and to have a break from daily routine. One woman could not even sew on a button. Now she is embroidering squares for a quilt for the spring sale.

The Family Centre provides a play and learning setting for preschool children who come with parents.

ganizations like other ethnic groups concentrated there.

Proceeds from the sales and other projects are used by the Centre to buy supplies for crafts. A local furniture factory had been supplying the Centre with bits and pieces of wood, but present economic conditions have forced them to discontinue these donations. Church representatives on the board have been asked to take requests for wood (or sources for obtaining it) back to congregations. A regular Thursday morning bannock and tea gathering is another happy time. Baking is part of the Centre's sharing, and Robin Hood Company sells flour to them at a reduced rate.

Indicative of the close community spirit, the Centre saw a need and helped a local family when a child had leukemia (they lacked money for food/rent) until the man's employer came through. Project money is on hand for just such neighborly acts.

Friesen sees the function of the board as a tool for funding, helping in direction setting of Crossroads' program and to be on call when needs are expressed. Board members include staff and representatives of the sponsoring Mennonite churches. Meetings were held quarterly, but a recent request from the Centre's staff has initiated monthly meetings including a member from the community.

Although the Crossroads board is not directly involved in action on the area's disapproval of the proposed Logan area redevelopment requiring expropriation of lands, it is supportive of the people's anxiety of being transplanted. The proposed plan would demolish what these people consider home and form an almost impenetrable barrier between sections of their present community.

As for Dorothy and Harold Neufeld, who live on Alexander Avenue, the Centre is their church too. Dorothy spends volunteer time there each day and finds it to be a naturally worshiping community where they enjoy Sunday morning fellowship — a continuation of weekday togetherness, with the husbands attending. The service is similar to the house churches of Jesus' time when fellowship was the key to glorifying God.

Sister Scissons describes the service, which evolved quietly in October 1981, as "simple, with coffee and juice at 10:30 a.m., then singing and worship. Harold (Neufeld) and a community worker play the guitar to accompany the singing. Songs are chosen also for children's participation. For those who stay, a Bible study follows."

As with most volunteer activities, there are advantages on both sides. Friesen readily admits his involvement with the Crossroads board and the Family Centre has taught him truths about the "mysterious" inner city. "It has been a way of drawing my attention to *my* city. Before, like others, I drove through the area and wondered what kind of life went on there. My involvement has been a personally enlightening experience."

He sees a spin-off of Crossroads in the formation of a loose federation for bringing members from Mennonite churches together, providing a platform for interaction. Although this primarily benefits the individuals, it is also a vehicle for educating congregations who become more aware of another community within their city through the regular reporting of their representatives. Budgeting is always precarious, and Crossroads would welcome participation from other Mennonite churches who agree with the board's philosophy. •

The liberator of women

Diane Mierau Buller

Jaded woman, rightfully accused
by others more jaded than you.
Who but the Master could have seen into your soul
and known the reckless emotion that dwelt there
breathless for a cause.
Magdalene — he whispered the name that no one
had ever declared in less than a taunt.
His tenderness altered the heart of a sinner
self proclaimed — proclaimed by others
to have no worth;
a woman living her role in a land
senseless with lust.
The silent sympathy of a man
unlike any other
invaded your heart
and you emptied it at his feet with kisses
and the hair of your head
and perfume — costliest thing that you owned.
You alone knew the depth of your sins
that he healed that day
and how gladly the bottle yielded its scent
to a man who would die for the love of a
woman — jaded and sad.
"Your faith has saved you; go in peace."
Matchless words that he spoke that day
stilling your soul
pleading as equal
the life of a woman.

Was Paul a chauvinist?

Elizabeth Yoder

In a meeting one young woman passionately said, "Paul makes me so angry. Why does he always put women down? Why couldn't he have affirmed women as Jesus did?" In short, the young woman was asking, "Why was Paul such a chauvinist?"

One answer to such a question is, "No matter how much you dislike what Paul says about women, it is the Word of God and you must submit to it, sister." Another attitude commonly expressed is, "Well, that was just Paul. Everyone knows he was a woman-hater. He must have had some bad experiences with women in his life. So just discount what he says on this subject." For most of us, neither of these alternatives is a satisfactory answer.

Instead we need to take another look at Paul's actual dealings with women. It is well to remember that it was also Paul who made the programmatic statement: "There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*; for you are all one in Christ Jesus" (Galatians 3:27).

The Book of Acts records many strong women in the early church. Paul's first convert in Europe was a woman named Lydia, baptized along with her whole household, which leads one to believe that she may have been the head of the household. After her conversion, Paul stayed in her home (Acts 16:14-15). Other prominent women in other cities were followers (Acts 17:4, 12, 34). And several influential women opened their homes as meeting places for the first assemblies (Acts 12:12; Colossians 4:15, etc.). One woman, Chloe of Corinth, sent "her people" to Paul with information and questions regarding the church there (1 Corinthians 1:11).

Acts 18 records the beginnings of Paul's friendship with an Italian couple named Aquila and Priscilla, whom he met at Corinth and lived with for a time. Priscilla and Aquila served as teachers for Apollos, an Alexandrian Jewish Christian who went on to become a powerful leader in the church (Acts 18:24-28).

In Romans 16, among 29 people whom Paul greeted by name, 10 are women. One particularly striking example is Phoebe, who is thought to have been the bearer of the letter to the Romans. She is described in Romans 16:1 as a *diakonis* in the congregation at Cenchreae. The word *diakonis* is used 22 times by Paul in the New Testament. In the King James Version it is translated "minister" 18 times, "deacon" three times and "servant" once (Scanzoni and Hardesty, *All We're Meant to Be*, p. 62). It's not hard to guess that here in connection with Phoebe it is translated "servant." Even the New English Bible softens it to "who holds office." The Revised Standard Version, however, correctly translates it "deaconess."

Paul goes on in this passage to say, "Give her, in the fellowship of the Lord, a welcome worthy of God's people, and stand by her in any business in which she may need your help, for she has herself been *a good friend* to many, including myself" (Romans 16:2 NEB). The phrase which the NEB here translates "a good friend" is the Greek word *prostatis*, a noun form used only here in the New Testament. The verb form, which is more common, means "to rule or manage." Quite obviously the noun form used here means "ruler" or "manager" (*Ibid.*, page 62) — we would say "administrator" today — not "friend" as NEB translates, or "helper" as RSV puts it. The same Paul who says, "I do not permit a woman to be a teacher, nor must a woman domineer over man; she should be quiet" (1 Timothy 2:12), here in Romans 16 urges others to accept the leadership of a woman as he has done.

Before we accuse Paul of being a "chauvinist," we need to have clearly in mind his actual experiences with female leaders in the early church. With these in mind, we can be more confident in interpreting such passages as 1 Timothy 2:12 as having been written to specific churches at specific times to meet specific situations. As such they are not intended as programmatic statements. For if they are taken in that way, they tend to contradict the evidence of Paul's own life, which without exception shows him dealing with female leaders in the church with genuine respect and appreciation.

God's voice in my wilderness

Charlie George Owen

The last day of March I went to check my trapline on Assinika Lake. While there, I first set some beaver snares. Then I went to check my fishnet. Toward evening I also got some wood from the bush.

Then I met some men who came to tell me of my son's tragic death. He had locked himself in the closet where he then hung himself.

I said to them, "Go back home. I have dogs to go home with." I too got on my way. As I crossed one portage and onto the next lake, I saw a plane flying low. It landed for me to take me home immediately. I untied my dogs so they could return on their own. I boarded the plane and soon arrived at Pauingassi.

Many people had gathered, some inside, others outside. I saw my son lying on the floor, partially in the closet where he had died. It was depressing and I felt a wave of sorrow come over me. I did not cry; I merely touched my son's body. Then tears rolled down my face. My wife wept bitterly.

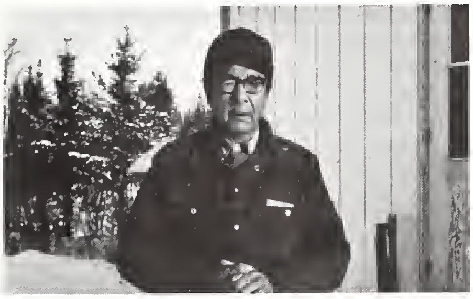
In the meantime the RCMP arrived. They wrapped up the body to take it out for investigation.

We waited for the body to be returned and to take care of all the details for burial.

I could not feel at ease here at home, being very depressed. My wife suffered much. At times she got up during the night and walked around weeping.

After the funeral I decided to return to the trapline from where I had come. I moved about in the wilderness where I usually went. I walked about but was never at peace. I was constantly reminded of my son, who used to trap with me. And so I removed all his belongings as I came upon them.

One night I was reading my Bible that I always had with me. I was reading from Romans 1:1. I was struck by the way Jesus found Paul and revealed himself in such a glorious way. It was the Good News. Paul accepted this and said, "It was the Son of God that was born here on earth. He was seen as the descendant of David according to the flesh, but certainly known to be the Son of God. The Holy Spirit revealed himself to me through Jesus' resurrection and death." As I saw this in my Bible, I became fearful. Something seemed to come over me and my whole body was filled by it, till at last my head seemed to throb under the pressure. I put my Bible aside and lay down on my bed. I do not know if I was sleeping or not. I closed my eyes at times.



Charlie George Owen, Box 2500, Pine Falls, MB R0E 1M0, is an elected minister in the Pauingassi Mennonite Church.

With my eyes closed while lying there, I saw someone walking but did not know who it was. The door opened and he went out. This is how I saw it. It was dark where he went. There was no visibility whatsoever where he was going. Later I saw him again but I still had no idea who he was. He followed the same procedures as before. It was as though the door was opened and something was revealed. But this time it was bright. I heard something but do not know what.

Later as I was lying there I said, "I see it." It became clear to me that the one walking there was me. The first picture was my life — I was walking in darkness. The second part was also me walking out the door, but this time I was walking out into the light.

I gave this a lot of thought. Early the next morning I got on my way. I could not forget what had been very wonderful to me. What should I do about what I had seen? I began to realize the need for a change — to accept this new life. Its realization began to shine in me. I decided that as soon as I had come to terms with my thoughts, I would seek the church leaders to pray for me. I shared with them my desire to turn about. They did pray for me. I confessed all my sins, not leaving a single thing unturned. I had lived a life of habitual drinking and speaking evil. Many sins were committed. I recognized how my own child had followed my example and destroyed himself. Thus I decided to leave this way, never to return to it again.

Today I do not participate in the things of the past. I have new thoughts and hate to see others participating in the things I used to do. It breaks my heart. It makes me uneasy to observe them while I have the peace of the Lord. It is now over four years since I accepted what was revealed to me.

My aim is to do more and more for my Lord. Completing something as I go about making my living, I exclaim, "Thank you, Jesus; thank you, Jesus." As I depart in the morning, I utter a prayer. My plea is that whatever I do that day might all be for the good. Again as I go to bed I pray that it might be a good night. My plea is that I might also experience what I have asked for.

As I move on, I am finding new areas of approach, new and precious thoughts are revealed to me. When I first came to God, I did not grasp the significance of thanking for my food. Now when I sit down to eat I say, "God, I thank you for food to meet my physical requirements. As you have seen what I need for the welfare of my body, you have provided. Bless this food to my body's use. Bless also my soul that I may daily be found doing your will in all I ask you for; yes, in all that I receive according to your will." He reveals himself through the Holy Spirit. This is where I receive direction and strive to the uttermost not to disrespect that which has been entrusted to me.

I have peace in my soul. Humility comes over me as I see anyone that has not found Jesus yet, so I reach out to them. I know so many of them. I ask them, "Would you not also like to follow Jesus the Lord who has given his life for us? We will see the promises given to us and not be on the losing side." Some have already understood me and have taken this new life.

This Good News is not only for me and I feel called to share with others my understanding of it. *(This story is also available on videotape in English and Saulteaux.) Article adapted by permission from* Intotemak, *600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4*

A Mennonite Christian in politics

Bernie Wiebe

Jake Epp, Member of Parliament (MP) for Provencher (Manitoba) riding and opposition spokesman on the Canadian constitution debate, addressed the Canadian Mennonite Bible College chapel on Jan. 14.

During the short term of Joe Clark's Progressive Conservative government, Epp was minister of Indian affairs and northern development. A former town councillor from Steinbach, Man., Epp is seen by many as a possible Manitoba or Canadian PC leader of the future. He could become premier or prime minister.

An active layman in the Steinbach Mennonite Brethren Church, he spoke at CMBC on "A Mennonite Christian in Politics."

Epp began by saying his first concern was for purpose in life. He saw his purpose as being "to transmit Christ's love to contemporaries." The early Christians turned the world upside down; we have often limited this potential to a local congregation and advocated neutrality in the political arena.

Epp cited Walter James, *Christians in Politics*, as advocating that Christians participate as citizens in the marketplace but cannot take sides in politics. "I don't subscribe to the principle of neutrality," said Epp. Faith makes a difference in the marketplace; also in the ballot box. Matthew 5:13 (to be "salt of the earth") applies to politicians also.

The MP said Mennonites have a history of political involvement, even though we find that hard to admit. In Ottawa there are records of Mennonites lobbying for land, for favorable terms on that land, for special rights in education, immigration, finances (MCC grants), agriculture and external affairs (for family reunification). Epp said, "How can we argue for all these things and remain out of politics?"

Epp

In his brief period as minister for Indian affairs, Epp claimed he found little if any difference between Mennonites and other Canadians in their lack of understanding and appreciation for aboriginal rights. "It's as if there are two worlds among Christians." He went on to ask, "Suppose you and I were victims of land takeover a hundred years ago and now that country was more open and free. Would we be silent about past grievances?"

The problems are tough and answers difficult. But when Epp served as constitution critic, he was amazed at the grass-roots support for his stand that the sovereignty of God should be acknowledged in the new Canadian constitution.

When questioned about how his congregational and political life go together, Epp admitted he had less time for his church and not too many members seemed to be able to act as a support group. At the same time, opportunities for witness are coming like never before.

In a note to me, Epp wrote, "The issues discussed have been difficult within the Mennonite constituency, but we must address them with openness and frankness. Too long we have held to opinions that make it difficult to examine the issues with a view of fulfilling our responsibilities as Christ's ambassadors."

A Mennonite in the premier's office

Bernie Wiebe

Bill Regehr spoke to a MEDA (Mennonite Economic Development Association) banquet in Winnipeg May 6. And while economics is a topic that interests most anybody these days, he spoke on everything but economics. (Not quite fair; he did squeeze in some comments that obviously affect economics.)

Regehr is the principal secretary to the premier of Manitoba, Howard Pawley. He spoke about politics and some dreams he has for its influence. (The New Democratic Party government is in its first legislative sessions.)

It has been some surprise to Regehr that Mennonites, who have been quite radical in many ways, have been so reluctant about politics. We have dealt rather well with a closed society but find it extremely difficult once we function outside of our own turf.

Regehr addresses MEDA

Bill Regehr, a Mennonite layman with a history of involvement in the Mennonite Brethren churches, is a "success story" in many areas — education, business and politics. He believes we can change things via the political process. To do so, he operates on six premises: (1) I'm responsible for my own actions. Therefore I need to hold back on my judgment of others. (2) The greatest human resource is the individual. (3) Collective consensus is better than individual decisions. (4) All people are capable of growth, and 99 percent will do so if given the right chance. (5) Structures are important. (6) I ought to act as though the hand of God is at the end of my arm.

Regehr challenged the over 100 guests to become involved in constructive, creative processes. "The greatest problem among us today is cynicism," he said. We have become adversarial because of a loss of confidence and need to make another try at cooperation. There are large problems in Manitoba (e.g. the natives who have been alienated, offenders who know only crime, confrontational labor-management relations). But these can be changed if we cooperatively sit down with a willingness to negotiate and learn together. Any seeds we can sow toward greater justice will bear fruit.

Upon a question about conflict between faith and politics, Regehr said he did not find it essentially different or more so than in other vocations.

Major revisions in store for education commission

St. Paul, Minn. — Like some of the manuscripts it edits, the General Conference's Commission on Education will undergo some major revisions in the coming year, as commission restructuring and a number of staff resignations go into effect.

Meeting at a Marriage Encounter retreat center here Aug. 9-13, COE commissioners set goals for their work, planned for the implementation of those goals and identified the future shape of the commission.

Cornelia Lehn, director of children's education, and Paul and Lois Unruh, part-time directors of Marriage Encounter, have resigned effective Dec. 31, although the Unruhs indicated a willingness to continue until the summer of 1983 if replacements cannot be found.

However, restaffing those positions and hiring persons to fill additional slots will be complicated by the complete reshaping of COE's departmental structures. Commissioners decided to replace the existing four departments — Christian education, literature development, higher education and Faith and Life Press — with two larger, more comprehensive education and publication departments. The details of the structural revisions will be clarified at the conference's Council of Commissions next March.

Cornelia Lehn (left) talks with COE member Marjorie Geissinger. Lehn is retiring in December after more than two decades of work with General Conference, most recently as COE's director of children's education.

Paul and Lois Unruh, directors of Mennonite Marriage Encounter, have also announced their resignations.

Although the question of how both of the new departments would be staffed was not spelled out completely, general guidelines were established, including the proposal that staff work at fulfilling the four most recent goals of the commission: (1) helping church members develop a deeper understanding of the Bible, (2) strengthening families, (3) strengthening the church community and (4) helping members become effective disciples.

Those four goals emerged at the top of a list of 35, outlined in small group discussions. Merrill Raber of Growth Associates, Newton, Kan., served as the commission's consultant in setting goals and restructuring.

(Left to right) Vivian Goering, Elizabeth Yoder and Bruno Epp discuss plans for the department of literature development.

The present COE departments each reported to the commission early in the retreat. The department of Faith and Life Press won the basic support of the gathered commission for its proposal to hire a marketing person, although again, because of restructuring, more work will need to be done on the job description, and such a person will not be employed until sometime in 1983. DFLP also approved the publication of an enlarged print edition of *The Mennonite Hymnal* for the sight-impaired.

It was also mentioned that a new editor for *With* magazine, to replace Richard Kaufman, who will terminate in that position a year from now, will come from the General Conference. A search process is under way.

The department of literature development will publish 20 items in the next two years. Among them are a series of studies on individual books of the Bible, a collection of reader's theatre pieces, and an English translation by Robert and Alice Ruth Ramseyer of a Japanese book, *The Hiroshima Surgeon.*

The completion of a second Mennonite history film called *Anabaptist Beginnings* was announced by the department of Christian education. A report was given about a *Foundation Series* regional conference held in Newton in early August, and plans were described to sponsor a series of parenting workshops in various locations.

On the question of hiring a person to fill the post vacated by Lois Bergen, director of youth education, over a year ago, COE members agreed to give staff time to the area of youth work under the new COE structure. Again, details are not clear, pending clarification of the model in March.

The department of higher education will publish a student devotional booklet in the summer of 1983. DHE is also planning a meeting of Mennonite college admissions officers and counselors.

It was also announced that a General Conference-sponsored conference for young adults will be held at the end of December 1983. *Marion Keeney Preheim*

Material aid shipment en route to Lebanese war victims

Akron, Pa. (MCC) — Three ships carrying Mennonite Central Committee material aid to Lebanon's war victims left the United States in mid-July. The shipment, which includes blankets, beans, canned beef and laundry soap, is valued at $400,000.

"We are confident MCC's aid will reach the war victims," says William Snyder, special assistant to the MCC executive secretary. Ralph Miller of Chouteau, Okla., MCC representative who has lived with his family in Sidon nearly five years, requested the aid and will oversee its distribution.

MCC's 10,000 blankets, over 1,000 sheets and layettes will go to people who lost their homes and are now living in shelters throughout Sidon. Dave Osborne of Hesston, Kan., MCC Egypt representative who with Miller determined the Lebanon aid program during a July 3-8 visit there, reports, "These people will need the MCC bedding to survive Lebanon's cold season, which begins in September."

The 21 tons (1,000 cartons) of canned beef and 15 tons of beans MCC is sending is allocated for food aid to war victims who do not have the money to buy the food in the local markets. "Many families have lost their wage-earner in the war," says Miller. Fifty cartons of laundry soap will be used to minimize the health problems that frequently occur after emergencies and disasters.

The shipment is designated for Miller's assistance efforts in the south, with a portion of the aid being distributed by the Middle East Council of Churches (MECC), an organization with which Miller has worked closely during his stay in Lebanon.

In the program recommended by Miller and Osborne, MCC has also agreed to provide $100,000 in cash for food procurement and distribution and other emergency assistance efforts.

Portions of the cash will also be loaned or granted to Lebanese, enabling them to repair shops and equipment damaged during the fighting and resume their work or establish new enterprises. Miller has already distributed, through Greek Catholic bishop George Haddad, $20,000 to assist Tyre fishermen in repairing 42 fishing boats. By making this money available to the fisherman, MCC is helping Tyre fishermen "provide a livelihood for their families and food for the community," said Osborne.

MCC is also sending Dan Friesen of North Newton, Kan., and Ken Friesen of Reedley, Calif., in response to Miller's request for the short-term assistance of one or two persons.

Del Derksen and Dave Osborne examine a layette bundle and other items shipped to Lebanon.

FOOD for RELIEF
RELIEF

Delegation reaches 'understandings' with Selective Service

Washington (MCC US) — On July 28 representatives of the National Interreligious Service Board for Conscientious Objectors (NISBCO) met with Selective Service officials to hammer out details in changes to the proposed alternative service program regulations.

That meeting followed a series of meetings and contacts with Mennonites and other church representatives that laid a groundwork for church concerns to be taken seriously.

The three NISBCO representatives in the July 28 meeting were James Longacre, chairman of Mennonite Central Committee US Peace Section; Herman Will, a Methodist attorney and World War II CPS director in Puerto Rico; and Shawn Perry, Catholic, on the staff of NISBCO.

The purpose of the two-hour session was to reach some mutual understanding regarding sections in the regulations not acceptable to MCC US and other religious bodies. Understanding was sought in three principal areas: non-military administration of the alternative service program, keeping a clear line between alternative service and military-related assignments, and establishment of a civilian review board to hear appeals of alternative service workers.

Delton Franz, director of the MCC Washington office, reports that the group came to an "understanding" that "during a national mobilization draft period, a phased shift would be implemented from active-duty military personnel to a largely civilian structure in Selective Service's regional administration of CO work assignments."

It was agreed that safeguards should be written into the regulations that would respect the conscience of alternative service workers in regard to the relationship of work assignments to military mobilization or the civilian war effort. Franz said, "A willingness was expressed to establish some standards in the regulations that would prevent the assignment of alternative service workers to war-related activities."

Finally it was agreed that Selective Service would establish a civilian review board to consider the appeals of alternative service workers on matters of job assignment or other employment matters.

continued on following page

Liturgical and social dancing — except disco — has been approved for the 214,000 members of the Christian Reformed Church. Delegates at that denomination's annual synod warned against the "negative potential" of some social dancing but said it can be legitimate recreation when "genuine Christian maturity" is exercised.

Gretchen Metzler, a Mennonite Central Committee worker from Kokomo, Ind., works with the Edward F. Waite Neighborhood House in Minneapolis. The Waite House conducts programs designed to provide poor American Indians, blacks and Hispanics living in the neighborhood with opportunities to improve their lives. Metzler's duties range from guiding art classes to greeting the street people of the area as they come through the Waite House soup line. She schedules art classes each afternoon for two hours.

Gretchen Metzler assists Crystal Smith, who is creating a mask with paper, egg cartons and paint.

Franz

It does appear likely that the conscientious objector will be permitted to present preferences in job assignments when appearing for job interviews at the designated area office, but Selective Service will reserve the right to make the assignment.

With regard to other items, no tangible change in positions has been made regarding approval of overseas assignments. This matter, however, should not be considered closed. Additional communication from denominational offices would be useful, Franz says.

Franz emphasizes that the agreements are not decisions but "understandings" as perceived by the religious agency delegation. Whether the regulations will incorporate these understandings when they are published in final form in the coming weeks remains to be seen. The delegation is cautiously hopeful that some progress has been made as a result of MCC and other religious bodies' efforts.

Franz observes that the background work of staff, church delegations and individuals was instrumental in the final July 28 meeting with Selective Service officials. "Vigilance on a future return of the draft, Selective Service planning and the current prosecution of nonregistrants will need to continue," he suggests.

He notes that in a recent hearing, government officials reported that despite imminent prosecutions of nonregistrants, 173,000 young men did not register during a three-month period, April through June 1982. This marked drop in compliance from 93 to 78 percent raises new doubts that the draft registration law is enforceable, he said.

World Council calls UN special session 'failure'

Geneva, Switzerland (EPS) — The 140-member policy-making central committee of the World Council of Churches has unanimously approved a statement on the recent United Nations Second Special Session on Disarmament (SSD2).

The statement calls the "failure" of the five-week session, which ended July 10, "deeply disappointing and . . . cause for alarm." Among several causes, it lists "the recent inflation of bellicose rhetoric . . . from some capitals" and the lack of opportunity for countries other than the two superpowers to be involved in serious disarmament negotiations.

Among its recommendations, the statement urges churches to cooperate wherever possible with the world disarmament campaign launched by SSD2. It also urges them to cooperate with "the growing number of peace and disarmament movements in different parts of the world to mobilize a forceful world public opinion."

Notwithstanding the "disappointing results" of SSD2, the UN is described as "central to realizing global aspirations for peace and disarmament." Governments are urged to negotiate effectively "toward general and complete disarmament" and people are urged to pray for peace.

'Empower the poor,' says Philippine bishop

Akron, Pa. (MCC) — "The church has the power to transform the world but it is not going to be by force of arms," said Bishop Francisco Claver, a native of the Philippines and a Jesuit who visited Mennonite Central Committee headquarters here August 3-4. "The church's power is its people, poor farmers together reading the Bible, praying, discerning the Scriptures and then acting according to the Scriptures."

Claver, who worked with MCC workers Earl and Pat Martin of New Holland, Pa., for more than three years in the Philippines, said that a mission of the church is to empower the poor so that they can gain access to the means of making a living.

To do this, Claver said, the church must work for a social transformation using the power of these small groups of village farmers.

"Our church in the Philippines began work years ago. We knew that the people were hungry, ignorant and sick, so we set up feeding centers, schools and hospitals," he noted. But over the years, Claver and his colleagues discovered that the people were hungry, sick and ignorant because they were poor. The church, he said, started projects to help the poor gain access to the necessary means of making a living by forming cooperatives and credit unions. "We tried to teach them how to fish instead of just giving them fish," he said.

After several more years, Claver said, he and other church people identified another deeper cause of poverty — social injustice. "When they (the poor) tried to fight for justice, they had no power," he noted.

At this point, he said, the church realized that the "root problem" of poverty, social injustice and powerlessness is "lack of respect for human dignity" by governments and other powerful groups and individuals. Claver said that the people in power often use that power to keep themselves in power at the expense of the poor.

Without social change the poor will not be able to meet their basic needs and "be self-sufficient with dignity," he said. "Social transformation is the mission of the church."

The worship and music committee for Bethlehem '83 is searching for texts and music for the conference, which will convene during the first week of August 1983 in Bethlehem, Pa. The committee is particularly interested in texts which translate or paraphrase Anabaptist hymns or which capture a specific aspect of the Mennonite experience. Hymns of general praise are welcome as well. The music may be cast in four-part harmony or in a more informal, casual style, but it should function as congregational music. Send entries to Mary Oyer, Goshen College, Goshen, IN 46526. Deadline is Feb. 1, 1983.

The special goal of $1 million being sought for Mennonite Biblical Seminary, Elkhart, Ind., for endowment purposes is moving along well, reports Harry E. Martens, general consultant for fund procurement and director of MBS Associates. The setting up of the endowment funds is the fulfillment of the several stages which led first to the building of the campus 25 years ago and then to the consolidation of the total program.

Food companies are going all out to provide educational posters and other materials for the nation's schools. Kellogg's has a "good nutrition" poster called "Breakfast with Fruit Loops" (one of its highly sugared cereals). And the National Confectioners Association has a "home economics" booklet that advises, "To reduce, eat candy before and/or after each meal."

Colombian churches hold first inter-Mennonite 'encounter'

Armenia, Colombia — Thirty delegates from the General Conference Mennonite and the Mennonite Brethren churches in Colombia met for the first time on the campus of the Alliance Biblical Seminary here June 28-30. Among those present were three of the four original General Conference missionaries who came in 1945.

The program included worship, singing, recreation and study. A historical review of the 35 years of work of both conferences brought the group up-to-date on the present situations of the two groups. Through this analysis the group realized how faithful the Lord has been in opening doors and preserving the witness of the two churches.

A round-table discussion at the beginning of the sessions brought out some problems of identity and church organization, and outlined some challenges. Among the problems mentioned were the need for clarification of the pastoral or ministerial structure, for the dignification of the position of church workers, the lack of adequate leadership in the various areas of the church, economic dependence, the relatively mild understanding of the church's responsibility for the general welfare of the country, the need for more emphasis on family education, for more help for young people facing problems of subversion and repression and military conscription, and the slow growth of the Mennonite churches in Colombia.

In addition to these problems, there are more specific challenges, such as the development of an ecclesiology, of written materials in Spanish for the edification of the church and of a theological institution to prepare ministers and church workers according to the Anabaptist tradition.

Study in small groups helped to identify some of the socioeconomic problems affecting the country at present. Although population growth has decreased significantly in the last five years, there is unemployment, salaries are low, inflation is high, delinquency in general has increased and insecurity in the rural and urban areas plague Colombians. The financial situation has had a tendency to deteriorate. Family life is suffering some breakup, and severe corruption at all levels of society is eroding and destabilizing the country.

The small groups felt that the church should be aware of all these problems and try to offer solutions according to Christian principles. Lack of time prevented the groups from exploring the positive developments of the last years and concrete solutions to these problems. But as one of the participants pointed out, "This first encounter did not pretend to establish norms of common objectives, but rather to establish, as the central aim, the mutual acquaintance of the Mennonite family."

It was in this spirit that the delegates urged the two conferences to appoint a United Mennonite Committee charged with the organization of joint seminars, congresses and similar meetings leading to the continuation of the spirit and intention of this first encounter.

This first gathering held in Armenia was a step in the direction of a closer cooperation and a possible joint action of the Mennonite churches in Colombia. We pray that God may continue blessing the efforts made for this purpose. *Hector G. Valencia V.*

Participants in the first inter-Mennonite gathering in Colombia

The largest gathering of charismatic Christians in Europe — 20,000 — met for four days late in May in Strasbourg, France. A joint Catholic-Lutheran-Reformed committee from nine countries organized the event, called Pentecost 82. It was said to be the largest ecumenical gathering in Europe's history.

Members of Temple Hall Mennonite Church, located in a small rural community about 12 miles from Kingston, Jamaica, with the help of MCC workers Bob and Dorothy Bartel of Saskatoon, have begun a cooperative sewing business. One member had fairly high sewing skills, but was earning little. Another member has done hand sewing, and two others badly needed employment. With training, they began producing quality products, and markets opened surprisingly fast.

Beryl Demetrius, the most experienced seamstress in the cooperative sewing group started by Temple Hall Mennonite Church in Jamaica

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Nominating committee chosen for triennial sessions

Newton, Kan. (GCMC) — The General Board of the General Conference Mennonite Church has named members of its nominating committee for the 43rd triennial sessions of the conference, to be held at Lehigh University near Bethlehem, Pa., Aug. 1-7, 1983.

The committee consists of Susan Rempel Letkemann, London, Ont.; Walter Franz, Altona, Man.; Clayton Auernheimer, Reedley, Calif.; Dotty Janzen, Hillsboro, Kan.; Stanley Voth, Henderson, Neb.; Bertha Harder, Elkhart, Ind. and Stanley Fretz, Lansdale, Pa.

The group is responsible for assembling a slate of nominees for the positions of president, vice president, secretary, members of the General Board, Mennonite Biblical Seminary board, Division of Administration, Commission on Overseas Mission, Commission on Home Ministries, Commission on Education and Schowalter Foundation.

The committee welcomes suggestions from the General Conference constituency. These should be given directly to committee members, or sent to the Nominating Committee for the 1983 Conference, Box 347, Newton, KS 67114. The group will meet on Oct. 30 at the Newton offices.

Assistant pastor needed

Grace Mennonite Church, Winkler, Man., requires an assistant pastor to serve in the area of youth, possibly music, and other areas of pastoral ministry.

For further information contact:

Norman L. Braun
Box 1616
Winkler, MB R0G 2X0
204/325-8501.

Schmucker first Mennonite indicted for non-registration

Schmucker

Akron, Pa. (MCC US) — A 21-year-old Mennonite was released on his own recognizance after a Cleveland grand jury indicted him for failing to register with Selective Service. Mark Schmucker of Alliance, Ohio, was the first Mennonite to be so charged. Schmucker entered a plea of not guilty following the formal serving of the indictment at the Cleveland federal court building July 29.

He was fingerprinted and then released. The judge set a bond of $2,000, payable if Schmucker does not show up for the trial. Maximum penalty for failure to register is a $10,000 fine and five years in prison. Trial is set for Sept. 30 in Cleveland.

Schmucker, a student at Goshen (Ind.) College, is one of an estimated 700,000 young men who have failed to comply with the law since President Carter ordered the resumption of draft registration in 1980. Selective Service says that over 8.3 million have registered.

Schmucker had earlier informed Selective Service of his decision not to register. In a prepared statement he explained, "By registering with the Selective Service, I would be helping to improve our nation's capacity to mobilize quickly in the case of a military emergency. Even though I would probably receive conscientious objector status if I was drafted, my acceptance of the CO status would obscure my opposition to war and would enable the government to prepare for war without opposition."

Schmucker's parents are Arden and Anna Schmucker of Alliance, and he is a member of the Beech Mennonite Church of Louisville, Ohio. Enten Eller, the second non-registrant indicted and a member of the Church of the Brethren, was convicted on Aug. 17 (see story, p. 423).

Indictments of other non-registrants, including some Mennonites, are expected in coming weeks. It is reported that the government has selected 160 for initial prosecution.

Mennonite Central Committee US Peace Section is offering counseling services to both registrants and those who decide not to register, and has established a fund to assist non-registrants with legal costs.

International positions

The Mennonite Economic Development Associates (MEDA) invites inquiries from persons with training in agricultural development, agricultural economics or business administration, having previous relevant international experience and possessing necessary language skills who have interest in being considered for the following positions.

Area representative: Bolivia, Paraguay and Uruguay. Advisory services to credit-related programs. Four years. Santa Cruz, Bolivia, base. Spanish essential.

Project manager: Haiti. Establishment of cocoa production-marketing improvement project. Two-three years. Cap Haitian base. French or Creole essential.

Representative: Jamaica. Advisor to economic development program of Jamaica Mennonite Church and small-business projects sponsored by MEDA. Two years. Kingston or Retreat base.

Several international assignments are in process of being identified and general inquiries are invited as well.

Send inquiries and curriculum vitae to:

MEDA
201-1483 Pembina Highway
Winnipeg, MB R3T 2C8.

Several concerned church members, all General Conference Mennonites, met recently with Steven Lester, US assistant attorney, to discuss the situation of non-registration. Lester's Wichita (Kan.) office has been studying indicting two GC Mennonites whose names were referred to him by the Justice Department with instructions to move with some "dispatch." The meeting included discussions of Selective Service's goals, procedures of federal law, Mennonite beliefs and Lester's own religious affiliation (Congregationalist).

The 1982-83 Bluffton (Ohio) College Artist Series features almost the entire musical range of instruments from percussion to strings to brass to the human voice. The five-performance annual series opens Sept. 20 with the Icelandic Male Chorus and closes March 16, 1983, with a performance by the Metropolitan Brass Quintet, a Cleveland-based group. The University of Akron Steel Drum Band will appear Oct. 20; pianists Le Duc and Engel perform an evening of traditional and American music Nov. 17; and on Feb. 23, 1983, guitarist Ron Hudson will present his critically acclaimed virtuosity on the guitar.

A former Episcopal priest recently became the first married Roman Catholic priest in the United States. James Parker, 51, was ordained in Springfield, Mo., and said his first Mass there the following day. Father of two daughters, Parker expects to participate in all regular priestly duties. In 1980 Pope John Paul II approved the ordination of married Episcopal priests who convert to the Roman Catholic Church.

Development project 'turns on the lights' in Nepal

Butwal, Nepal (MCC) — Nepal is only 100 miles from north to south. But in this 100 miles, Nepal's topography changes from the southern flat plain, Terai, to rugged Himalayan foothills to the snow-covered peaks of the Himalayas — a physical phenomenon matched nowhere else in the world.

The water from these peaks drops over five miles before reaching the Ganges River in northern India, creating vast amounts of hydro-power which could be tapped. Yet Nepal is one of the poorest countries in the world.

A small bit more of that power has been tapped in the past three years, bringing electric light to some villages in Nepal. From 1979 to 1982 Dale Nafziger of Phoenixville, Pa., has worked on hydro-power projects as a worker with Mennonite Central Committee and the United Mission to Nepal.

Since 1954, the beginning of UMN's involvement in Nepal, mission personnel have looked for ways to develop Nepal's hydro-power. In 1975, UMN's development and consulting services personnel began to design a small water-powered turbine using only the materials available in Nepal or India.

In 1977 they installed the first three turbines and initiated a small turbine and mill project which continued to expand because Nepalis accepted this new technology.

During that time and presently, turbine power is used to run three basic machines: rice hullers, flour mills and oil expellers. The rice huller removes the husks from the rice kernels. Flour mills grind various grains into flour. Oil expellers press mustard seed, forcing the oil out.

As the project evolved, UMN personnel began to look for other uses for the turbine. When Nafziger joined the project, his assignment was to create a water-powered turbine system that could be used to supply light.

Nafziger and UMN and Nepali personnel designed, tested, redesigned and retested until they were satisfied that their mill lighting system had enough power to light at least six light bulbs.

In January 1979 they were ready to install this first mill lighting system in the village of Balkot. Porters carried the equipment from Butwal to Balkot, a two-day walk, and Nafziger began installation. He says, "When the installation was completed, I found myself asking the same question as the mill owner, 'Will it work?' " When they opened the valve, the lights went on.

Nafziger says, "Now instead of buying dirty, expensive, imported kerosene to light his mill, the Balkot mill owner can light with the cheapest fuel available (to him) — water."

Following the Balkot installation Nafziger installed seven other mill lighting systems for several community groups and a few individuals. During the last year of his three-year term, Nafziger also trained his assistant, Janga Prasad Shrestha, a Nepali electrician, to do the work independently. "Now (Janga) is carrying on the work I started," notes Nafziger, who returned to the United States in July.

Nafziger writes, "I found (mill lighting) to be one of the most enjoyable (aspects of my work in Nepal) because of its tangible results. Today as twilight turns into darkness, there will be some Nepalis who can turn on electric lights."

Paris Moni, left, and Dale Nafziger repair the voltage regulator of a water-powered turbine.

Eller convicted, given probation

Newton, Kan. — Enten Eller, member of the Church of the Brethren and the first non-registrant in the United States to be brought to trial since President Carter's reintroduction of the measure in July 1980, was convicted in a Roanoke, Va., court on Aug. 17 and given three years of probation and 90 days to register.

According to a UPI report, Eller told federal judge James Turk, "I did not set out to violate the law . . . I set out simply to follow God." Turk responded by calling Eller's case, "a classic clash between . . . religious beliefs and the law of the land," before handing down the sentence.

After the trial, Eller reportedly said that he had no plans to register within the three-month period because it "would make a farce of what I have done so far." If he does not change his mind, Eller could be resentenced to up to five years in prison and fined up to $10,000 after the 90-day period.

Covenant Mennonite Church, Winkler, Man., officially began on June 6 when 25 adults became charter members. Two members were also baptized. The church actually began meeting a year earlier, receiving help from the Bergthaler Church of Winkler. At present, the congregation rents facilities at Winkler Bible Institute.

Covenant Mennonite Church

"The Church: God's Community of Wholeness — a Study of Ephesians" is the theme of the Great Lakes Bible Conference to be held Oct. 17-19 at the College Mennonite Church, Goshen, Ind. The purpose of the inter-Mennonite conference is to provide opportunity for members of participating groups to study the Scriptures together, to share God's leading in their various conferences and fellowships, and to model a Bible study method for small groups and local congregations. The pre-registration fee before Oct. 1 is $15 — afterward $18. For information write Great Lakes Bible Conference, 1900 S. Main St., Goshen, IN 46526.

Strong Mennonite representation seen at Crossroads '82

New York — Twenty-seven Mennonites participated in Crossroads '82, an interdenominational training event in young adult ministry held June 24-27 at Lake Geneva, Wis. About 400 persons from 12 denominations attended the event from as far as Hawaii, Alaska and Puerto Rico.

The event was designed to provide concrete ideas, program suggestions and resources for persons involved in conference and congregational ministry to students and young adults. This was accomplished by a wide variety of workshops held each day.

Over half the Mennonites attending gave at least one workshop, and two Mennonites gave core workshops. Edgar Metzler of Goshen, Ind., gave three workshops on "Peacemaking: Beyond Nuclear Pacifism." Keith Schrag offered workshops on sexuality and spirituality.

Participants were encouraged to attend the event in denominational or regional teams of three or more to prepare themselves to conduct training events afterwards. Of the 65 teams present, five were Mennonite.

One Mennonite team had six persons representing three church institutions; another was made up of people involved in campus and congregational outreach to students and young adults. A third team represented two voluntary service programs.

Two teams, sponsored by Mennonite Board of Missions of the Mennonite Church and the Commission on Education of the General Conference Mennonite Church, will soon be conducting regional training events.

Mennonite participants expressed appreciation for the emphasis on spirituality and biblical content as well as sensitivity to peace and social-political justice issues. Keith Schrag commented, "Mennonites certainly have no corner on God's truth. We can feel at home here because the larger church agenda is our agenda."

Crossroads '82 was sponsored by the young adult ministry project of the National Council of Churches. The planning committee for the event consisted of persons from various denominations.
Myrna Burkholder

Edgar Metzler (left) leads Crossroads participants in a peacemaking workshop.

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T-A-T
Box 370
Elkhart, IN 46515 U.S.A.

A house church retreat is planned for all interested people in the central United States, to be held Oct. 29-31 at Camp Mennoscah, Murdock, Kan. The theme for the retreat is "House Church Structure: Implications for Inward and Outward Ministry." Speakers are John W. and Louise Miller of Kitchener-Waterloo, Ont. For information write Gerry Jantzi, 7200 W. 13th St., Suite 4, Wichita, KS 67212.

"Building Christian Community" was the theme of a conference sponsored by Mennonite Community Association and the Institute of Mennonite Studies, held June 11-13 in Elkhart, Ind. Forty-five people from intentional communities, house churches, congregations and voluntary service units were present. Conrad Hoover from the Church of the Savior in Washington spoke on the "Community of the Future," which he said will be characterized by prayer, dialogue and liberation. He challenged his listeners to embrace the "revolutionary act of community" and break from the individualistic and personalistic mood of our society.

Thirty-six religious, political and educational organizations and individuals have filed a lawsuit challenging President Reagan's executive order to allow domestic spying. The groups charge that Executive Order 12333, which Reagan signed last December, infringes their First Amendment rights and allows the government to infiltrate and disrupt their international work and cooperation with foreign churches.

RECORD

CALENDAR

Oct. 15-17—Women in Ministry Conference, Kitchener, Ont.

Oct. 21-23—Council of Moderators and Secretaries, Consultation on Inter-Mennonite Relationships, Chicago

Central

Sept. 10-12—Mennonite Marriage Encounter, Bellefontaine, Ohio

Sept 17-19—Women's retreat, Camp Friedenswald

Oct. 17-19—Great Lakes Bible Conference, Goshen, Ind.

Pacific

Oct. 2 — MCC relief sale, Menno Church, Ritzville, Wash.

Western

Oct. 22-24—Western District/South Central Conference, Bethel College, North Newton, Kan., and Hesston (Kan.) College

MINISTERS

David Chiu has resigned from his work with the Elkhart (Ind.) Chinese Christian Fellowship and returned to Hong Kong to be with his mother, who is ill. He plans to return to Canada and a Chinese ministry.

Russell and *Alma Mast* concluded their ministry at Salem-Zion Church, Freeman, S.D., in June and made a retirement move to Sugarcreek, Ohio.

Irvin V. Schmidt, pastor of Carrot River (Sask.) Church, has resigned effective Sept. 30.

J. Andrew Stoner has joined the pastoral staff at First Church, Berne, Ind., as minister of personal and family life.

Bruce Vincent resigned as pastor of Eighth Street Church, Goshen, Ind., at the end of May.

Dave Wilson, pastor at West Abbotsford (B.C.) Church, was ordained June 20.

Marcia Yoder will become pastor of Hively Avenue Church, Elkhart, Ind., in September. She recently completed her divinity degree at Associated Mennonite Biblical Seminaries, Elkhart.

WORKERS

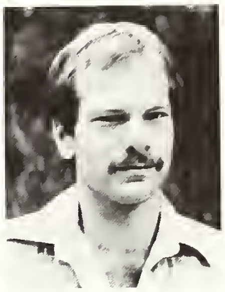
Sandra Allinger, daughter of Claude Allinger of Erie, Pa., and Pauline Tuttle of Ravena, N.Y., began a one-year Mennonite Voluntary Service term in June as a child-care worker in Liberal, Kan. A former secretary at the YWCA in Erie, Pa., she attended Columbia-Greene Community College in Hudson, N.Y., for one year.

Alan Brown began a one-year MVS term in March as artistic director of the Eden Theatrical Workshop in Denver. A 1980 graduate of Willamette University, Salem, Ore., with a bachelor's degree in theater/psychology, he is the son of George and Elizabeth Brown of Vancouver, Wash.

Peter and *Gladys Buller*, Deep Run West Church, Bedminster, Pa., and Commission on Overseas Mission missionaries to Zaire since 1951, relocated to Goshen, Ind., on Aug. 6, where they will be spending their one-year North America assignment when not on itineration. Peter is a professor at Superior Theological Institute of Kinshasa. Gladys is a teacher at the women's school and supervisor of the Christian education department and assists with the self-help project.

Brian Elliot, Sussex, N.B., has been appointed half-time voluntary service coordinator for the Maritimes for Mennonite Central Committee (Canada) for a two-year period beginning Aug. 1.

Allinger


Brown

Gibson

Heppner

Jack Gibson, First Presbyterian Church, Springfield, Pa., began a two-year MVS term in March as a peace education worker in Arvada, Colo. A former student at West Chestor (Pa.) State College, he is the son of John and Marion Gibson of Springfield.

Barb Heppner, Olivet Church, Clearbrook, B.C., began a one-year MVS term as a child-care worker in Hutchinson, Kan., in May. A former student of Fraser Valley College, where she studied early childhood education, she is the daughter of Robert and Verna Heppner of Clearbrook.

Dorothy Lichty Worden was chosen as the chairwoman of the Conrad Grebel College board of governors at the board's annual meeting June 24.

Civil disobedience

Today I was reading John Stott's book on Ephesians, *God's New Society*, when I came across a statement that struck me. In his discussion of Paul's statements "wives, be subject to your husbands" (5:22) and "the husband is the head of the wife" (5:23), he says that this does not mean that God has delegated unlimited authority to the husband. When the husband oversteps his God-given authority, the wife is not obligated to obey.

Stott says, "The principle is clear: We must submit right up to the point where obedience to human authority would involve disobedience to God. At that point, 'civil disobedience' becomes our Christian duty."

Of course I've heard that before, but the way he says it struck me in a new way and set me thinking. We recognize that the state has been ordained by God to fulfill a function in society (Romans 13). Within the limits of its God-given authority we are to obey it. But if the state oversteps its divine authority it is my duty to refuse to obey.

Has God ordained the state to take life, whether by war, the death penalty, abortion or other means? I find no basis for this in the New Testament. That being the case, isn't it my duty to oppose the state for doing something it is not ordained to do, and further to withhold any resources (my body, my money or whatever) the state may ask to perform an act that is contrary to the will of God? *Verney Unruh, 4 Min Chuan Road, Hualien, Taiwan, ROD 950*

July 12

The view from Taiwan

North Americans consume many products labeled "Made in Taiwan." In recent issues of *The Mennonite* (March 30, p. 159; June 8, pp. 284, 288) have been reports on a Taiwan Mennonite product, Adam Liu, and the church he now pastors, the Santa Clara (Calif.) Ethnic Chinese Mennonite Church. The reports were written from a North American perspective. I would like readers to know "the rest of the story."

As a fellow worker with Adam Liu in the Fellowship of Mennonite Churches in Taiwan (FOMCIT), I can testify to the sincerity of his conviction regarding the peace position of the Mennonite church. He chose to act on this conviction with what he considered the best alternative to having his sons serve the obligatory military service in Taiwan. Adam, in a sense, represents a vindication of Mennonite mission efforts in Taiwan. In the past, some of the North American constituency has pointed a finger at the Mennonite mission and church in Taiwan for not upholding and promoting the biblical pacifism of the Anabaptist heritage. Adam's position is not exceptional. Most of the Mennonite church leaders in Taiwan share his convictions, and some of them may act in a fashion similar to Adam Liu's if given the chance.

I rejoice with Adam in the growth of the Chinese church in his home and commend the Pacific District Conference and the Commission on Home Ministries for responding to the opportunity and need in Santa Clara. The field is ripe unto harvest among recent Asian immigrants to North America, and workers should now be concentrated in this field. Asian pastors who are working among their own ethnic groups are, like Adam Liu, seeing rapid church growth. The Evangelical Formosan Church in Los Angeles, for instance, grew to over 300 members in a short time and within the period of a few years outgrew two church buildings, while planting two additional branch churches.

In mission circles we talk about interchurch exchange and the Third World church sending missionaries back to North America. Adam honestly admits that he did not go to the United States as a missionary. Would to God he had been sent as a missionary from the Mennonite church in Taiwan. Such an endeavor on the part of FOMCIT would have indicated that the receiving, mission-founded church had come full circle and itself become a sending church. It may also have lessened the blow and disappointment at losing yet another pastor to the "brain drain."

Adam announced his intentions to emigrate only two weeks before he left Taiwan. The suddenness of his departure was unfair to FOMCIT (he was FOMCIT secretary and editor of *Manna*) and to the church he pastored. FOMCIT felt betrayed and demoralized at losing its seventh pastor (six to North America, one to the Philippines). At the same time some of the pastors may harbor a secret sympathy or envy for the Lius, a portent of their latent aspirations. The question frequently asked is, "Who is the next one?" The reports of Adam's success in the United States look very attractive to the pastors here. Church work in Taiwan is difficult. Converts are few. Growth is minimal. Of the 16 small churches, three are pastored by missionaries, and one is without a pastor. The one Mennonite seminary graduate (a woman) this year did not accept the offer to pastor a church. Now there are no Mennonite students in any kind of seminary education in Taiwan. Adam leaves behind a small struggling church and with his family defects for conscience' sake to the United States on a tourist visa. He buys a car, acquires a nice house, a good school for his boys, a job in an electronics factory (working illegally), receives financial support for his church and baptizes 18 people at one service. Certainly the pasture looks greener over there.

The Taiwan Mennonite church faces a serious leadership crisis. Missionaries pastoring churches is a stop-gap measure at best. One of FOMCIT's goals is that each church encourage one person to enter seminary within the next three years. Pray for the Mennonite church in Taiwan and glorify with caution the stateside success of one of its products. *Sheldon Sawatzky, Box 27-50, Taipei, Taiwan 104*

July 12

Orientation is sinful

The May 11 report "Seminary Community Debates Homosexuality" in *The Mennonite* renewed within me a need to understand the complex issues surrounding homosexuality.

Not being present for the study series, I can only respond to what was reported in the article. Howard Charles seems to imply in his presentation that the prohibition in the Scriptures deals only with homosexual behavior and not to the attitude or orientation of an individual toward homosexuality. Taking Jesus first, he states, "Jesus spoke about sexual sins as lust and adultery, but not about homosexual conduct." While I agree with brother Charles, looking at Matthew 5:28; 15:19 and Mark 7:21, I discover something significant which I think relates clearly to homosexuality. In speaking about adultery he states "that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:28 NIV). Jesus is laying down the principle that the thought or the "orientation" to lust is just as sinful as the act of adultery. Why? Because it is the disposition of the orientation that leads to actual doing. In Matthew 15:19 he says that "out of the heart" wherein lies one's bent or orientation "come the evil thoughts which lead to the acts of murder, adultery, sexual immorality, theft, false testimony and slander."

Thus, if Jesus clearly equates the orientation and the behavior of a person, as a Christian it is unacceptable to believe that God condones the orientation of a person to homosexuality just as long as one is not a practicing homosexual. We must be careful to take as serious a look at one's inclination to engage in homosexual behavior as we do at homosexual conduct. I believe that just as God had the power to change me from any disposition to commit sin both in thought and action through the surrender of my life to his lordship, so I believe, as Paul Miller declared, God has the power to change the orientation to homosexuality as well as the actual behavior.

Thanks for your informative report. *Richard K. Early, Box 495, Souderton, PA 18964*

July 12

Involuntary orientation

I would like to respond to Harold Burkholder's letter (June 22 issue) on the homosexuality debate. He states that "God's Word leaves no room" for involuntary "homosexual orientation" and that sin is the root of every homosexual's problem.

May I point out a saying of Christ's which, though it does not specifically mention involuntary homosexual orientation, may be applied to that case. It is found in Matthew 19:12: "For there are eunuchs (some newer translations have 'some are incapable of marriage') who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs (or 'others have renounced marriage') for the sake of the kingdom of heaven."

As I see it, Jesus is here acknowledging that some persons are incapable of normal sexual relations through no fault or sin of their own, while others have remained celibate in order to serve God. Since no believer would mutilate himself, it seems clear that Jesus is not speaking of eunuchs in the purely physical sense alone. This leaves open the possibility that some persons have been denied the gift of the normal heterosexual drive, even though there is nothing physically wrong with them.

This does not mean that such persons cannot receive divine healing of their psychological state. But for those for whom God has chosen other mercies (2 Corinthians 12:7-9) the only option is sexual abstinence; such brothers and sisters deserve the prayerful support of the Christian community. *David Bergen, Box 578, Herbert, SK S0H 2A0*

July 13

Editorial self-righteous

I have just read the editorial "Lessons from an Auto Accident" (July 20 issue) by Gordon Houser, in which he pats himself on the back for being such a good forgiving Christian Mennonite. But I am wondering about a few things in connection with that accident.

First, he does not mention that his signal lights were signaling a left turn. He saw the oncoming motorcycles; he mentions the curb. The man accused him of making a U-turn in the middle of the street, and a man accused that man of driving 45 miles per hour, which all makes me conclude that the accident happened on a town or city street.

You had turned left into your driveway many times before. Thousands of people probably turn left into their driveway every day, but that is not a legal turn. You should have gone to the corner and made a U-turn, if permissible at that corner, or gone around the block and made a right turn into your driveway.

Mr. Houser, instead of feeling so good about being able to so freely forgive the man who hit you, I think you should humbly ask the man's forgiveness for making a left turn in front of him right in the middle of the block. *J. H. Mueller, 907 W. 6th, Apt. 18, Halstead, KS 67056*

July 27

More industry than art

E. T., which has zapped the hearts of millions and of course made tens of millions of dollars for someone, is exactly as Gordon Houser described it, without "complicated plots or deep reflection" (see July 20 issue).

Yes, *E. T.* has all the moneymaking formulas guaranteed to fill the movie theaters, from the one-parent, white, middle-class, California family to the predictable action-packed chase scene to the sloppily sentimental ending.

That *E. T.* evokes the same feelings as the gospel story, i.e. love, compassion, etc., I will not question. But even to insinuate that Jesus Christ can be compared to a million-dollar piece of rubber (no offense, E.T.) is ridiculous, to say the least.

I hope *The Mennonite* will use more discretion when reviewing movies in the future and remember that they are only movies after all, and certainly in the case of *E. T.*, more of an industry than an art. *Bev Friesen, 166 Sherburn, Winnipeg, MB R3G 2K6*

Aug. 6

Opposes gun control

I think it is unfortunate that Barry Hieb has chosen to drag the issue of gun control into the arena for discussion and debate by members of the Mennonite church (see July 20 issue).

I do not believe the ownership of firearms is a spiritual issue and thus does not belong here. Hieb has made his position clear without any attempt at objectivity. I represent the other side, standing in strong opposition to either the registration or banning of privately owned firearms, handguns or long guns, it makes no difference.

Mennonites represent a microcosm of the larger society, which means many own guns, including handguns. This being the case, the issue is likely to be polemical, a divisive one.

I'm afraid I don't understand the logic of Hieb's contention that if Mennonites are opposed to war, which is an institution born largely of government, they should also be opposed to these guns owned by private citizens for largely sporting and recreational purposes. I fail to see a connection between the two. The picture I see passing before my eyes is one of a people who while living under the shadow of the awesome destructive power of nuclear weapons are crying for the abolition of privately owned handguns. It reminds me of straining out a gnat while swallowing a camel. *Richard H. Waltner, professor of sociology, Eastern Montana College, Billings, MT 59101*

Aug. 3

Children's soap project

Judy Schrag

Children and soap — an unlikely combination. But for the children at Tabor Mennonite Church, Newton, Kan., the two have become friends. The Sunday school offering project was to bring bars of soap or money for soap for Mennonite Central Committee each Sunday during September 1981 - February 1982. The children expectantly watched the mound of soap grow larger and larger as offering money was converted into bars of soap.

Stories of persons waiting in line for hours just for a small scrap of soap or of refugees bathing with real soap after months without any soap and watching the ladies of the church make homemade soap have all increased their appreciation for soap.

Following the completion of the six-month project, the children carried the over 1,000 bars of soap (330 lbs.) to the front of the sanctuary on soap dedication Sunday.

Later the children loaded the soap into their parents' cars and took it to the MCC center in North Newton, Kan.

Many children may never like to use soap, but at least we now know it is something we would rather not do without.

For the dedication of the soap in church, a litany had been prepared.

Litany for the dedication of soap.

Soap.
Soap!
Oh, how we use soap.
Soap to take baths,
wash hair,
wash clothes,
wash dishes,
clean walls
and floors
We use soap in the kitchen, bathroom, utility room, laundry room, garage and washhouse.
We even use soap in the dairy barn,
the chicken house
the hog operation
the horse stall
and the rabbit cage.
Soap — we take it so for granted
Soap — we have so many different kinds
liquid soap
soft soap
bar soap
powdered soap
granulated soap
Soap for delicate fabrics
Soap for work clothes
Soap for dirty hands
Soap to soften hands
Soap to remove grease
Soap for baby's tender skin
Soap for teenagers' acne
Soap to moisturize dry skin
and soap to dry oily skin.
Soap that smells good
Soap that looks pretty
Soap in every color
shape,
size
and fragrance
Each soap has its own limited use.
Lord, what would I do if I had only one bar of soap for every job? Hair, bathing, laundry, dishes, cleaning?
Lord, what would I do
if I had no soap,
not even a tiny scrap of soap?
Lord, I don't know what I'd do.
Thank you, Lord, for soap
Thank you, Lord, that ladies from our church gather several times each year to make soap for MCC.
Thank you, Lord, that our parents were willing to share their money to buy soap.
Thank you, Lord, that we children could bring bars of soap and money for soap each Sunday.
Thank you, Lord, for soap.
Lord, bless this soap as it travels on its way.
Lord, bless those who are fortunate enough to receive a bar of soap.
And Lord, help us never again to take soap for granted.

The bars of soap were loaded into cars and taken to the MCC center at North Newton.

Children's discipleship

Judy Schrag

MCC sales, Kampuchea school kits and a long bus ride home from school each evening. How do these pieces fit together? Quite well, discovered a group of 12 schoolchildren.

The Kansas MCC sale had just passed and several children had been working to raise money for Kampuchea school kits in their church. One of the children came up with a suggestion: "Why don't we hold a sale and the money we make will go for Kampuchea school kits?"

The children began to dream a dream. Day after day as they rode on the bus, the plans were finalized. Several children would write stories to sell, another would type and illustrate them, others offered to bring cookies, lemonade was pledged, and mothers were volunteered. Responsibilities were delegated — sign making, the money box and publicity. Enthusiasm ran high.

The Saturday afternoon sale lasted only one hour, but it netted $11.11. No one seemed to mind that a good portion of the money came in pennies and nickels or that mothers and grandmothers were the only other customers and bought back much that they had donated.

A trip to the North Newton cutting room to buy and deliver four Kampuchea school kits several days later completed a beautiful dream.

God and the constitution

Tom Nordberg

When the federal government gave in to pressures to include "God" in the Canadian constitution, what did that mean? The clause to be included in the new Charter of Rights reads that Canada "is founded upon principles that recognize the supremacy of God and the rule of law. . . ."

As Christians we must ask who this "God" is and what responsibilities the nation feels toward this supreme being. To me, Canada is merely engaged in the same homage which my US forebears paid, through Thomas Jefferson, during the composition of the Declaration of Independence. Worship was rendered to the god who sets in motion the "laws of nature."

The Canadian statement puts the term "God" beside the term "principles" and "the rule of law." This "God" is a god who sets to motion the watchwork of the universe and its laws of nature. This is not the God of the Bible who covenants with people of faith and promises liberation.

But the god included in Canada's constitution is probably not to be utterly removed from human affairs. My guess is that this god is looked upon by Canadian legislators as a great white Royal Canadian Mounted Police officer in the sky who grants a charter of rights yet also remains on 24-hour call to maintain national law and order. Perhaps the lack of public confidence in the bureaucracy necessitates the services of an omnipotent Mountie.

I hope that Canada is seeking to set in motion a moral stance, but I fear not. It is, I fear, a case of a nation still composed of some God-fearing individuals and of a government which feels that divine sovereignty might yet be exploited in service to the status quo. Canada is not engaged in an act of piety by including a god of its own making in its constitution. What we are witnessing is the perpetuation of self-serving religious rhetoric.

We must realize that a nation cannot subscribe to any set of values larger than its own subinterest. As theologian Reinhold Niebuhr has written, "The most significant moral characteristic of a nation is its hypocrisy." In a small way this hypocrisy was revealed when the proponents of the "God clause" ridiculed Member of Parliament Bill Blaikie last year when he spoke of how the nation needed to repent of its policy on nuclear power. His use of the religious word "repent" was answered by other MPs with cynical, mock genuflecting. Regardless of the position held by Blaikie, a United Church minister, concerning nuclear energy, his reply was quite pointed. "I notice that the party which is so self-righteous and exuberant about getting God into the constitution is becoming giddy at the language of repentance. I notice that the language of repentance bothers the same party which is concerned about God. Perhaps the people of Canada should take notice. . . ."

The legitimate religious expressions of Canadians is not what I am criticizing. Rather, it is my concern that as Christians who participate in national structures, we should be particularly conscious of the real insincerity with which nations employ God talk.

National entities wishing to publicly express their collective piety ought also to be willing to seriously entertain God's call for national repentance and obedience. Such national repentance is as difficult as it is for a nation to speak and act selflessly. Nevertheless, in spite of the moral recalcitrance of nations and the false homage which they pay to their false gods, Christians cannot allow the drowning out of authentic calls to repentance issued by foreseeing prophets on behalf of God. It is our task to clear away false images of God and to call nations to hear the words of the Lord God addressed to Jeremiah: "If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it" (18:6-10).

If the gods which legislators prop up atop constitutions are to be of any semblance to the God of the Bible, who is prepared to repent of previous intentions, then so too ought such nations be prepared.

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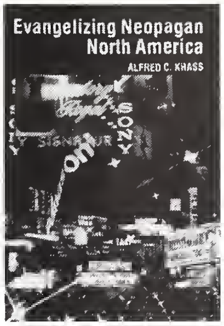

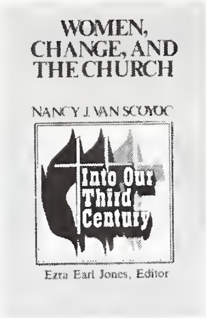

Kingdom evangelism

Evangelizing Neopagan North America, *by Alfred C. Krass (Herald Press, 1982, 250 pages)*

Reviewed by Floyd G. Bartel, pastor of First Mennonite Church, Newton, KS 67114

In *Evangelizing Neopagan North America* Alfred Krass describes New Testament evangelism as kingdom evangelism. Kingdom evangelism takes seriously both the personal call to conversion and the need to address the culture in which we live. Taking the New Testament story of the Gadarene demoniac as his text, he observes that evangelism involves an exorcism of the demonic in our culture as well as the conversion of persons.

He points out that the Bible calls us to "kingdom righteousness." Paul, however, as the cross-cultural missionary that he was to the Gentiles, uses the term "justice of God" to mean "kingdom righteousness," to communicate more clearly to his Gentile hearers. Gradually over the centuries, however, Paul's terms came to be interpreted as an attribute of God rather than as a righteousness that comes into history to transform history and culture as Jesus had announced in his own ministry. Thus much of today's evangelism has become preoccupied with the dehistoricized individual salvation or damnation eschatology rather than sounding a clear call to participate in God's intervention into history to help transform it as a citizen of His kingdom.

Not only do we as persons, but our culture itself needs to be set free from the false ideologies that keep us bound and headed for death. The idolatries of our time must be named, and the demons of these false ideologies must be cast out from the inner lives of people and from the structures of society. There is no true evangelism without social, cultural, political and economic effects.

He summarizes kingdom-oriented evangelism with three verbs — we proclaim, we interpret, we summon. (1) We proclaim what God is about — that in Christ he has liberated and is liberating his bound creatures. (2) We interpret how that liberation is going on even now; how the Spirit is delegitimizing the demonic powers of our age and loosening their hold on God's people. (3) As people come to faith in Christ, we summon them into the kingdom community where we walk together in the new way of Jesus that does not conform to this world but to the kingdom.

Krass draws on his experience as a missionary as well as from Scripture. He refers to church pronouncements on evangelism over the last 15 years and helpfully summarizes the current changes and emphases in evangelism. He sees among mainline denominations a growing recognition of the need for verbal witness and an emerging appreciation of congregations as the primary means of spreading the good news.

He also refers to several lessons we can draw from Jesus for evangelism. Jesus' evangelism was dialogical, situational, had a servant stance, was expectant and tended to produce conflict. The goal of Jesus' evangelism was to knit people into a new society, the new Israel, which would itself be a sign to the times, as well as the bearer of the gospel to all the world.

By contrast, Krass observes that much of our contemporary evangelism is either alienating or irrevelant to the real needs with which people struggle. Krass describes the present mood of our culture as narcissistic and finds too much of modern Christianity either blessing that narcissism rather than challenging it, or advocating various forms of self-centered nationalistic power rather than calling us to faith in the God and Father of our Lord Jesus Christ.

He proposes instead a contextual evangelism that (1) arises out of a community which lives out the message of God's grace, (2) involves both proclamation and celebration, (3) is specific rather than general and (4) is oriented toward the kingdom of God.

I first heard Al Krass present this material to the Mennonite Missionary Study Fellowship in 1980. Reading it now was stimulating and interesting. It is not a "how-to" manual for evangelism. It is more a serious reflection on a lifetime of experience to understand more faithfully the meaning of our evangelistic mission. This work is a helpful reminder that evangelization needs careful and prayerful analysis as well as doing.

The stress of change

Women, Change, and the Church, *by Nancy J. Van Scoyoc (Abingdon, 1980, 96 pages)*

Reviewed by Muriel Thiessen Stackley, 4830 Woodland Ave., Lincoln, NE 68516

Fourth in United Methodism's "Into Our Third Century Series," this book will be followed by 14 more, each for the purpose of studying selected issues of fundamental ministry and organizational concern for United Methodists in the United States. This book expresses hope and concern; it celebrates and searches.

Twenty-seven women interviewed 90 other women, 21 years old and up, representing a range of economic and ethnic groups. Four out of five women said that recent major changes are mostly in the area of "primary relationships." Many women are functioning in new roles as these slowly open up, but almost inevitably have kept their old roles. Said the interviewers, "They don't want to let anyone down. They feel they should do it all. So when the stress builds up, they just try harder!"

Belonging to a congregation remains an important part of these 90 women's lives, but many expressed a feeling of vulnerability in sharing too much of themselves with the church. "It appears that the church represents a haven in a confusing and troubled world, a needed voice of authority and supporter of cherished values, while, at the same time, for some it represents unreachable standards and reminders of individual imperfections and fallibility" (p. 64). With one voice these women are saying, "God comes first — not the church."

Here is an attempt to state and describe the tremendous impact that the changing roles of women are having on the church. Though written for and by United Methodists, all of us would benefit from a study of these six short chapters.

MEDITATION

I want to serve the Lord

It was a kind of Bugs Bunny feeling of "Lemme outa here" as I stood on stage right, waiting in line to model a gown for the Care and Share Thrift Shop. I was one of many volunteers who would be modeling clothes donated to the shop, which is run for the Mennonite Central Committee. My hands felt like I had just returned from the Arctic, and my legs had become instant pudding. Would I survive this part of the evening?

The story has its beginning almost 20 years ago when I suddenly became dizzy while grocery shopping. The floor and I had nothing in common as I pushed the cart from aisle to aisle and, after a few minutes of this, my shopping had to be terminated. I was diagnosed as having Labyrinthitis, a condition of the inner ear which affects one's equilibrium. As years passed, I learned what my limitations would be and discovered there would be days when I couldn't balance myself enough to carry the food from the stove to the table.

One day about two years ago I received a phone call asking if I could fill in as a volunteer at Care and Share. "Okay, I'll give it a try; sounds like fun." Had I known that day what my saying "okay" would lead to, I might have reconsidered.

As it came closer to my turn to walk on stage, a sudden calm came over me as I remembered a friend's comment earlier in the day, "I'll be praying for you." Just last week our "partner in prayer" list contained a meditation from Romans 8:28, and *Guideposts* had in it an article by Norman Vincent Peale about imaging. Now if I could resort to all that, was there any reason why I couldn't walk out in front of several hundred people and remember that this was a way of serving the Lord? And, if I did trip on the gown, it would perhaps give someone in the audience the first opportunity they had had all day to laugh. No matter what the result, all would be well.

All did go well and I praise the Lord. When I was called to serve in the capacity of a volunteer, I had no idea what a joy it would be to serve in such a way, even with my limitations.

Joyce K. Rosenberger

Hymn of praise for a mother

PRAISE GOD!

PRAISE GOD FOR HER EAR WHICH HEARS MY EVERY NEED.
PRAISE GOD FOR HER EYE WHICH WATCHES ALL MY MOVES.
PRAISE GOD FOR HER HANDS WHICH WIPE AWAY MY TEARS.

PRAISE GOD!

PRAISE GOD FOR HER MOUTH WHICH TELLS ME HOW TO ACT.
PRAISE GOD FOR HER FEET WHICH SHOW ME HOW TO WALK.
PRAISE GOD FOR HER HEART WHICH TEACHES ME TO LOVE.

PRAISE GOD!

June Krehbiel

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EDITORIAL

Care for all of them and for all of it

When the first oil shortage hit us in 1973 (harder in the United States than in Canada), we regarded it as a temporary problem. There was scant attention to changing our lifestyles or associating that problem with other world problems or with our faith.

Today the perspective has changed. Double-digit inflation, global deforestation, topsoil erosion, agricultural land displacement, depletion of non-renewable resources, pollution of air and water are all related to our existence in this global village and therefore are related to our faith, life and witness.

"Supply-side" economists argue that all our economies need are fresh incentives to expand in the same old ways.

"Supply-side" evangelists argue that all the church needs is fresh dedication to reach out in the same old ways.

But the "signs" of our times indicate something else. Jesus challenged the Pharisees and Sadducees of his day," You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times" (Matthew 16:36).

Hal Lindsey in 1976 wrote *The Terminal Generation*, claiming that our generation will be living at the time of the "rapture." While Lindsey may be right, his book seems like a "cop-out." He assures all believers that we are safe in Jesus Christ and therefore have hope. That's fine and good, but he says little or nothing about our discipleship until Jesus comes (Luke 19:13).

Believers ought always to be ready for Jesus' return because ". . . of that day and hour no one knows. . ." (Matthew 24:36, also 24:44). It is not a great help for Christians to become "hyper" about that which only God knows.

Therefore I believe that the "signs of our times" call us believers to a more careful "occupation" until Jesus comes. Matthew 24 clearly and strongly urges us to be faithful stewards "as long as there is yet day."

Few Christians would argue that point. But few Christians have been willing to face the implications.

As the source and custodian of values, Christians could have early read the "signs" of collapse in our consumer-oriented society. We could have been first to evaluate lifestyles and to point out creative alternatives. Instead, many of us excuse ourselves from the Genesis teaching, "Have dominion over the fish of the sea and over the birds of the air and over everything that moves upon the earth." We join in using that as a license to exploit and pillage the earth's resources to become fat and rich.

We are inexcusably slow to recognize our Christian calling to a conserver lifestyle based upon being and becoming — *not on having*. Instead of acting like "strangers and pilgrims" on earth, we have assumed ownership. Our time horizons have been so short that we eagerly join the exploiters.

Now, as we finally see the disastrous consequences, new Christian conservation and sharing ethics are being advocated. It is clear that we must rip our national flags off the cross and see God's compassion for the *whole* world and its people. We must rip Western materialism out of our mindsets and open ourselves to being stewards and protectors for *all* of God's beautiful creation — people and nature.

Here evangelical and liberal theology must learn from each other. Evangelicals have wanted to save souls while beating the drums for nationalism and selfish exploitation of resources. Liberals have advocated new conserver lifestyles without calling people to new birth in their souls.

Somehow Christians must see all of God's creation — the unborn in the womb and those living in the four corners of the globe, our productive prairies and the mineral and oil rich lands wherever they are, the air and water, the animals and plants — and choose voluntarily to change our lives. The Christian life is to acquire goods only to satisfy our basic needs and to seek that higher satisfaction which comes in personal growth and in creatively and redemptively relating to our fellow citizens in this global village.

We can and are changing. But it's happening too slowly.

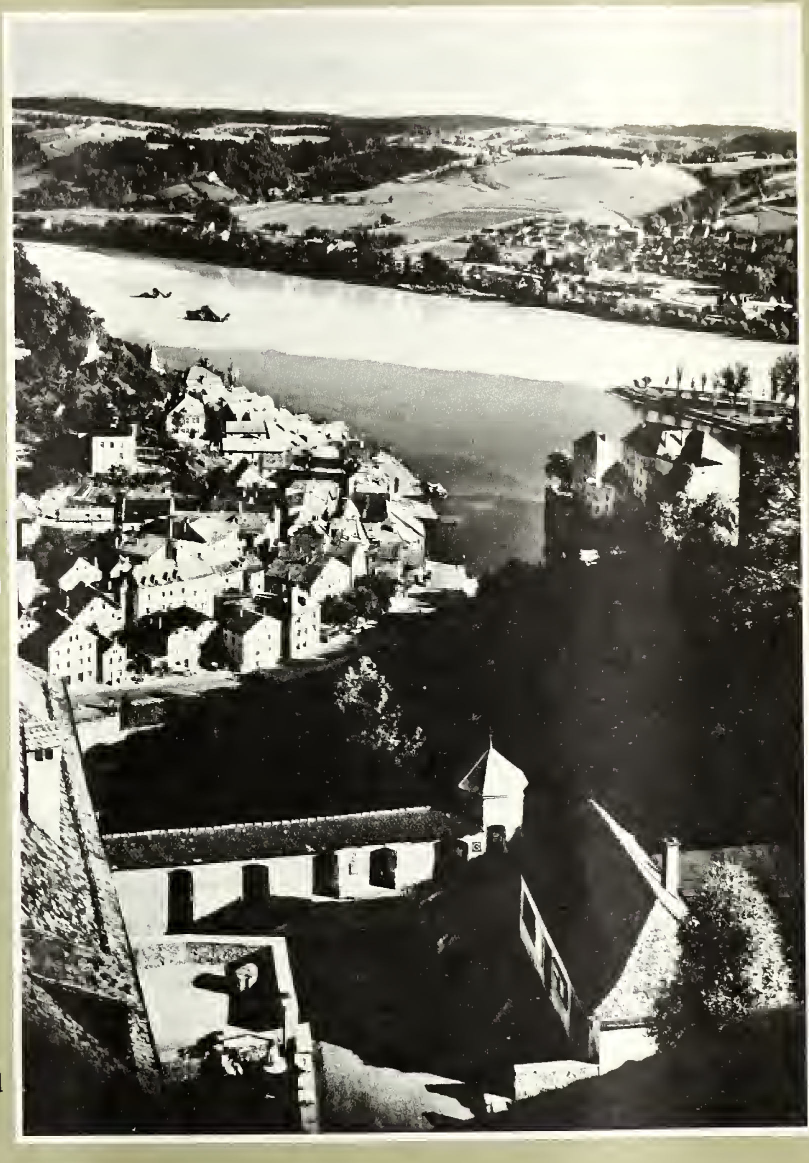
Care for *all* people and share the Good News of Jesus with them. Care for all of God's creation and share it as all people have need.

We are God's stewards. He owns us and all that he has made. The "signs" are clear. Can we read and follow them? *Bernie Wiebe*

THE MENNONITE
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
97:19 SEPTEMBER 14, 1982

ASSOCIATED [illegible] SEMINARIES
LIBRARY

A tough bunch of singers (1525-1683)



A view from the Oberhaus castle at Passau in Bavaria, Germany. Here the early Anabaptists were imprisoned and the Ausbund *hymnal originated in the dungeons here.*

John L. Ruth

To understand some of the traits of US and Canadian Mennonites today, we must look at the story of the "later" Anabaptists, from about 1550 to 1700. Conrad Grebel, Menno Simons and other pioneers get a lot of attention, but without the long "holding operation" which followed their generation, we would have no Mennonite fellowship to inherit and think about.

You can't ponder what you don't know. Yet almost all of the themes we find interesting in 1982 are foreshadowed by the largely forgotten life of the century and a half after the first Anabaptist leaders died. Many of our surviving attitudes, both good and bad, were being "bred in the bone" at that time.

The term "holding operation" may say more about our prejudices than about what really happened. There was missionary work: the covenanted fellowship sometimes grew at a rate that alarmed state church officials. There was travel, lots of visiting, letterwriting, doctrinal wrangling and so many conferences at Strasbourg that it almost got a reputation for Mennonite conferences. Anabaptist hunts, night meetings, jail escapes and emigration were repeated happenings. Those who weathered it with their lives and faith intact were among some of the toughest people you will

As we get ready to celebrate 300 years of Mennonites in the United States and Canada, this story looks at the people in Europe who were our ancestors.

". . . almost all the themes we find interesting in 1982 are foreshadowed in the largely forgotten life of the century and a half after the first Anabaptist leaders died."

ever read about. And they did so much singing that they had an evolving book of ballads.

The Amish and Hutterites are still singing these ballads. We find little stories popping out of the old hymnbook, the *Ausbund*. One dates back to the late 1530s, when 32 Anabaptists were locked in a castle perched high over the confluence of the Danube with two smaller rivers. Conscious of their likely deaths, they cheered each other by singing and composing songs. Their best writer was a weaver from Bohemia, Hans Betz. He was apparently one of the so-called *Meistersänger*, made famous by Wagner's opera of that name. The *Meistersinger* songs were a "people's poetry," composed by tradesmen in the area from the Rhine to the Moldau, while seated at their repetitive, rhythmic tasks like weaving or shoemaking. We have some 4,600 lines from Hans Betz, who was to die in prison. One day in this "dungeon dire" he began a new song with this stanza —

With joy shall we be singing
As we've agreed to do,
We who wish to be bringing
The Lord an off'ring true —

and was followed by 13 of the other prisoners, each composing a stanza in turn. When the song was completed, the initials of each contributing prisoner were placed with the stanza. As you sing it today (number 100 in the *Ausbund*), you find that usually the writer of a stanza picks up a phrase or a word from the preceding stanza.

The Hutterite book of stories. Hutterites of our time sometimes say they sing so loudly, especially the women, to recall such prison experiences of their forebears. One Hutterite minister told me he had read through their book of stories nine times.

Did you realize that we wouldn't even know about that famous first baptism in 1525, when Conrad Grebel poured the water on Georg Blaurock's head, if the Hutterites hadn't zealously preserved a record of it? The huge original handwritten book that contains this story is still treasured today in a colony of Hutterites who moved to an old fur-trading post on the banks of the Missouri River.

In 1574 when the Hutterites of Moravia were in a golden time of growth and toleration, Switzerland was in an economic depression. The 20,000 to 30,000 Hutterites kept sending out missionaries to preach and win converts. Sometimes their way of life looked so attractive to poor Christians struggling in Switzerland that missionaries had to caution their hearers against too easy a decision to join the Hutterite fellowship.

We see three of these missionaries from Moravia late one night in the canton of Zurich. A good deal of talk has been stirred up by their visit, and the Swiss authorities are nervous. Seated at a table in a forest, reading and teaching from a large open Bible, the missionaries are surrounded by a crowd of listeners. Children are in the circle, holding to their parents' hands. Without warning, from all sides a troop of 100

Langnau in the Emmental, Switzerland, home of the world's oldest Anabaptist congregation

"As the screws were turned tighter on these Bernese Anabaptists, a minority gave up their membership, but others remained firm, and the Reformed pastors kept complaining that the Anabaptists were increasing more and more."

riflemen emerges, led by four members of the Zurich town council. The congregation melts away into the night as the three missionaries are led off for interrogation.

Several decades later, when Zurich Anabaptists are again questioned by the officials, an Anabaptist schoolteacher confesses he was converted by a brother on one of those visits from Moravia. This teacher says that before he understood the gospel, he used to work with local people who did a lot of cursing and carousing. When he was converted, he no longer wanted to deny his faith by his style of life, so he was baptized by the Anabaptists. One of his co-defendants, a blacksmith, said he had been quite a troublemaker before he was converted, and the sheriff responded, "I can vouch for that. I had to deal with you."

But the toughest of the lot was the elderly minister John Landis. He had the respect of many of his neighbors, and records suggest he was a substantial farmer. The reason his people would not attend the state church, he said, was that no difference was made at communion between practicing Christians and outright sinners. It was impossible for the state clergy to intimidate the stately, bearded minister. Some of his comments were so forceful that "a great laughter" burst forth from the listeners.

These Swiss Anabaptists believed that Christians must share with the needy. They kept a special farm to produce income for the support of the poor. Even the Landis family had a member who was supported for years. This kind of independent arrangement infuriated the ministers of the Zurich Reformed church because it bypassed their jurisdiction over communal procedures. In their opinion the Anabaptists were breaking up the cohesion of the Swiss Protestant society.

But John Landis refused to divulge the secret of where the deacons' funds were kept. So the Reformed ministers agitated until they had him shipped to a jail in the Canton of Bern, where he was to be turned over to the French ambassador, and sent on, aged as he was, to Italy, to row as a galley slave.

Some of John Landis' friends slipped him and his fellow prisoners a file with which they cut their chains and managed to get out and climb over the city wall. The story of Anabaptist escapes from prison would itself fill a book. John marched right back to his farm in Zurich and had the nerve to start preaching and baptizing and, oh the gall! marrying a couple. That did it. He was sentenced to death as a stubborn disobeyer of state law, and his public beheading in 1614 deeply shocked the populace along Lake Zurich. His story is still being sung by the Amish — 132 in the *Ausbund*.

In the Dursrutti woods above Langnau the Anabaptists held secret worship services.

Stirred up again. After two fairly quiet decades, the tensions of the Thirty Years' War era stirred Zurich to go after its Anabaptists again. This time the aim was to make them so miserable they would compromise or get out, leaving their real estate behind them. Into the jails they went, old and middle-aged, pregnant and lame. One was so crippled he had to be hauled to prison on a sled. Deacon Rudolph Egli's wife, jailed and frightened by a hangman, broke down and told where they kept the deacons' fund.

One wealthy young man, Henry Frick, had been a former flag-bearer with the military. His wife had not joined the Anabaptists. Many times the officials hunted around his property and finally caught him. His first arrest frightened him so that he promised to relent and do his military service. But when he was set free his conscience hurt him so badly he went back and turned himself in again. His two farms were then confiscated, his good clothes stripped off and exchanged for an old coat, and he finally left for the Palatinate, poor as a pauper.

In despair the Zurich Anabaptists wrote to the Mennonites of Holland, who by this time were tolerated and even wealthy. The Dutch responded quickly with strenuous but fruitless appeals to the Zurich government. Toleration taken for granted today by their descendants came grudgingly over centuries.

In East Prussia the Mennonites were being accused by jealous neighbors as the cause of God's wrath, the evidence being a recent flood. This angered a Catholic economist among the Polish people, and he argued that "an industrious sober Mennonite" was a better sign of God's blessing to the land than some of the lazy, alcoholic people who accused them.

There were loud debates in the Polish Senate over "the Mennonite question," and one Polish nobleman became so wound up in his arguments in favor of the Mennonites that "he forced his way," records P. M. Friesen, "to the very throne of the king." This Catholic friend of the Mennonites had to take back his comment to avoid excommunication.

In the spectacular countryside of the Emme Valley in Bern, there were also ominous rumblings. A night meeting of "Baptists" on a hill near Langnau was broken up, and four preachers hauled off to jail in the canton's chief city. The oldest of them died there. A song written about their experience, the "Dursnuttilied," compares Jesus teaching his disciples on the mount with this little flock.

In unpolished phrases the writer describes coarse fellows rushing into the meeting with naked sword, tying up the ministers with a rope and hauling them off. "The educated ministers" came often, says the song, to try to persuade the ministers to give up their beliefs, but

Ulrich Baumgartner gave this reply:
My faith I never will deny. . . .

Further, adds the songwriter, who claims to have been at the disrupted gathering, these brothers refused to go live in other countries. They were settled Swiss, not ideological vagabonds.

As the screws were turned tighter on these Bernese Anabaptists, a minority gave up their membership, but others remained firm, and the Reformed pastors kept complaining that the Anabap-

We too, in the 1700s, were boat people by the thousands, often without a penny.

tists were increasing more and more. Some young men were shipped off in chains to Venice as galley slaves — a stain on the memory of Swiss character. Two brothers, whose descendants still live in the Franconia Conference area, were among these, but they soon escaped and turned up back in Bern to take over their ancestral farms. They were rearrested, and while in jail in Bern one of them found a list of Anabaptists who had been executed there in previous years and copied it. This paper was passed around among his relatives and eventually brought to Pennsylvania where it was included in the Ephrata *Martyrs Mirror*.

North to the Palatinate. Things became so miserable for the Anabaptists in Bern that in the early 1670s some 700 of them finally gave up and dragged themselves north to the "Palatinate." This Rhineland area had been incredibly spoiled by a recent war. Wolves roamed the streets of empty villages, and tales of cannibalism were circulating. But it was unpopulated, with a ruler who would welcome Swiss farming skill and non-political settlers.

This was not Swiss scenery. A touching song comes from the memory of the Krehbiel family, who had to start all over again, recording the feelings of leaving an immemorial Bernese homeland. The first lines are as follows:

Farewell, you Alps, beloved provinces!
You homelike village in the valley still!
You well-loved fields another shall be tilling. . . .

The archives of Bern hold stories like those of Theodorus Eby, once a priest but later an unshakable Anabaptist preacher, who was seized again and again and put into jail, whipped with his wife, put into "neck-irons," expelled over the Bernese border, but continually crept back to his flock, until our last glimpse of him finds him, "old and lame," once more escaping from a prison built especially to hold Anabaptists. With him in jail was John Richert, nicknamed "the eternal Anabaptist" by the authorities.

One minister, Henry Funk, actually was branded on his back at the French border and turned loose to wander for days before he could find someone whose language he could speak, and have his pus-filled and draining welts dressed.

Eighty- and 90-year-old people pushed their worn-out bodies on the trek to the Palatinate. Letter after letter went to the Dutch Mennonites, asking for help or intercession. Over 300 such letters from Bern, the Palatinate and then Pennsylvania are still in the Dutch archives. Bern would let none of the emigrants take their possessions with them or sell their farms. Why did they try to stay so long? Two reasons they mentioned are (1) there were people in Bern who were hearing the Word through them, and (2) some had non-Anabaptist spouses who might not be willing to follow.

Once they were in the Palatinate, the wastelands they rented began to blossom quickly. One story from the Pfrimm Valley has a jealous non-Anabaptist accusing his Mennonite neighbor to the "elector" himself. The Mennonite, to prosper so quickly, must have a mint on his farm, where he is making money without permission. When the prince toured his slowly recovering province and met the accused farmer, goes the story, he asked the Bernese exile to show him his mint. Raising a pair of calloused, work-worn hands, the farmer answered, "This is the mint with which I make money."

"If that's the case," replied the prince, "keep it up, and teach your children the same thing."

There remained hundreds of Anabaptists in Bern, with the Reformed pastors complaining that the people were still joining them. When special hunters were sent out, urged on by promises of good bounties for their catch, local friends of the Anabaptists shot off guns, blew horns and rang bells to warn the intended victims. Frustrated, the police began taking hostages among the non-Anabaptists. Bern decided it was time at long last to get rid of these people who would neither swear nor fight. In spite of eloquent letters and even official visits from Holland, the Anabaptists were to be expelled to a place far enough away to ensure that they could never sneak back, not even to the Alpine cottages of remote valleys.

Less stubborn in a friendlier world. All this manifold skein of incidents is part of the story that brought our people as a body to the times that produced us. We are a good deal less stubborn than these people, and the world is a good deal friendlier to us. It no longer means what it did to have a particular spiritual identity. We are no longer content to simplify our life within the bounds of their views.

Yet the themes have not gone away. We too, in the 1700s, were boat people by the thousands, often "without a penny." Swiss Mennonites sponged on the well-to-do Dutch Mennonite businesspeople time and again after they had threatened to pay no more fares across the Atlantic. (They would secretly tell each other that they wouldn't let the Swiss or Palatine Mennonites starve.)

We too are concerned with mutual aid; we get our conscience on it through these forebears. For us, too, military conscription is a threat. We too must witness where it is not always welcome. We are concerned with establishing and maintaining community. We are feeling a need to think again more realistically about the meaning of a covenanted, disciplined church.

But we're not writing many ballads about our life as a family of faith under the cross. Not in North America. Whereas our ancestors who emigrated to Pennsylvania published their persecution ballads as soon as they could afford it and attached an appendix of stories at the back, we, more than they, are prepared to lose our peoplehood identity. Lyrics of complaint to God are more likely to be heard on other continents. So it's instructive to hear these stubborn disciples, the later Anabaptists, singing:

Observe, beloved members,
This is our true desire:
That you, with all your brothers,
Will also join our choir,
To bring the Lord an off'ring,
His holy name to laud.
So press your way on in,
The kingdom now to win
With all the church of God.

A Meetinghouse article •

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A scene from "Bereshith," an Old Testament tale

The Christian in theater in the church

Susan Ogden-Malouf

Hail, sovereign Savior, for Thou
hast us sought!
Hail, Nursling, leaf and flower,
that all things hath wrought!
Hail, full of favor, that made all
of nought!

These words, from the anonymous "Second Shepherd's Play," nearly 1,000 years old, heralded both the birth of Christ and the emergence of the dramatic impulse within English literary tradition. They were written with clear purposes in mind: to teach the sacred stories and to unite the medieval community in faith. When enacted they served as a moving icon, as a transparent picture through which the believer could meet the Creator face to face.

During the centuries which separate us and this early incantation, the drama gradually lost its sacred function and turned in different directions. This was particularly true of the theater of the first half of the present century. More recently, however, there has been a resurgence in the ritualistic aspects of the theater and a renewed desire to invite mystery back into drama. It is therefore a particularly exciting time to be a Christian in the theater.

After 600 years of going separate ways, drama and the church today are showing many signs of reconciliation.

Furthermore, after centuries of antagonism, the church seems ready to welcome its prodigal child back into the fold. For although theater was born in the arms of the church as a form of worship (ninth century), it was soon evicted from the premises (14th century) and has rarely been asked back — except for an occasional holiday. Today, however, for the first time in more than 500 years, a fruitful reunion seems possible. It is therefore a particularly exciting time to be a theater artist working within the arms of the church.

The Christian in the theater. The theater in the church. Since Christian liberal arts education is founded upon the integration of faith and learning (doctrine and discipline), the Christian liberal arts college provides the perfect setting in which to train students to serve in this direction. We consider this a paramount responsibility, for at this particular time in the history of the the-

A crew plans a "set" for the next production.

ater and the church, the harvest is surprisingly great and the workers alarmingly few.

A Christian who enters the world of the theater must choose between several alternative pathways of service. One can enter the "secular realm" or "pluralistic arena," for instance. Those choosing this path will find themselves participating in theater which expresses many different worldviews (some of which will inevitably conflict with Christian ideals). But they can also stand as witnesses through their lifestyle as well as through art.

A Christian deeply entwined with the mysteries of life has something unique to offer the theater: Christ's perspective upon and insight into the many facets and perplexities of human nature. Remembering one's own sin makes one less likely to judge and more able to honestly express the depths of human suffering. In this manner, through sensitive characterization, direction or design, the believer can help bring the mystery back into the theater.

On the other hand, Christians may choose to bring their perspective into the pluralistic arena in a more obvious manner by joining a group that presents drama which is specifically Christ-oriented.

Although such drama is most often used as an evangelistic tool directed primarily at the non-Christian, it potentially has much to offer the Christian as well. Drama which is written and performed by Christians for Christians can help us to explore the ambiguities of our faith, to find pathways through the gray areas which haunt our community.

Evangelicals have been woefully negligent in this area. We are timid explorers and immature artists. Because of fear and ignorance, we have buried our aesthetic "talents," cutting ourselves off from one of the surest pathways into the heart of God.

Our theater arts department attempts to educate students who will both actively participate in and regularly attend the theater in the pluralistic arena. Those who wish actively to participate are given rigorous training in all aspects of theatrical production. They are encouraged to strive for excellence, to discipline rather than bury their talent. Actors, the only artists who use their own person as an instrument, must give careful attention to the development and integration of their minds (concentration, creativity), bodies (voice, movement) and emotions (strength, believability). Similarly, designers and directors must develop both their aesthetic sensibilities and practical techniques.

Every theater artist needs a thorough understanding of the history of the craft and the development of dramatic literature, in order to create new works which will carry us into the future while retaining the best of our past. Extensive course work and continuing opportunities for practical experience are provided in an effort to nurture such growth and development.

We are also concerned about the student who wishes to become an educated audience member. An essential prerequisite of the development of good Christian drama is an educated Christian audience. Christian artists desperately need encouragement and criticism from their own community, and the Christian liberal arts college is the perfect setting in which to foster such interaction.

We attempt to give such students an intellectual as well as practical appreciation of the theater. Through attendance at professional productions and the study of classical and modern scripts, students gain an understanding of the interrelationships between dramatic works and the cultures or world views which generated them. For example, what can absurdist drama teach us about the particular agonies of 20th-century man: isolation, loss of meaning, loss of identity?

Despite the importance of a theoretical background, practical performance experience is the essential ingredient in theater appreciation. Consequently we attempt to give as many students as possible some contact with performance. In addition to increasing one's appreciation of the art, actual performance strengthens one's poise and confidence, renews imagination and broadens one's understanding of commitment to the group.

The department offers several introductory courses designed to achieve these ends.

Some Christian theater artists, rather than devoting their lives to service in the pluralistic arena, may opt to practice their craft within the confines of the sanctuary. Although employment opportunities in this area have been limited in the past, doors are slowly opening. Liturgical dance, dialogue sermons, extensive choral readings and short vignettes are appearing more and more frequently in evangelical services. Holidays in particular are saturated with dramatic activity, and virtually every church celebrates the coming of spring with a musical.

Youth workers and choir directors with theatrical training are in greater and greater demand, and as new church drama clubs blossom, their services will become even more essential.

Our department offers several courses designed specifically for the student who wishes to serve in such a capacity. Courses cover a broad spectrum of materials, ranging from the history of theater in the church to the actual design of dramatic activities to encompass the entire church year. The interrelationship of ritual and theater is explored in an effort to seek out ways in which the two performance forms can enrich and expand one another. And as the church becomes more receptive, more and more opportunities for internships in this field are available.

The Christian in the theater. The theater in the church. These themes encompass our entire theater arts curriculum. They are designed to produce peacemakers: those who will bring the infantile theater-church reunion to its fruition so that words such as these spoken so long ago may find their way back onto the stage again.

Hail, comely and clean; hail
young child;
Hail, maker, as I mean, born of
maiden so mild!
Thou hast banned, I deem
the Devil so wild;
The evil beguiler now goes beguiled. •

Confronting racism — Jesus style

Donovan E. Smucker

"If anyone says, 'I love God' and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen" (1 John 4:19).

This great verse from the New Testament clearly teaches that our outer, open, external behavior is the proof of our inner, spiritual commitment. When the Christian church was born at Pentecost, it presented the world with a powerful outer confirmation of the coming of the Spirit. The church in Acts 2 was *international* (Europe, Middle East and Africa); *interracial* — whites (proselytes from Rome), dark-skinned Middle Easterners (Parthians, Medes, Elamites) and Africans (Egyptians and Libyans) — and *multicultural* (educated and uneducated, city and country, Eastern and Western).

The dynamics of the church established by Jesus Christ and confirmed by the Holy Spirit broke down the walls of pride and developed fellowships of brotherhood and sisterhood. This maintained itself until the crusades in 950-1350 A.D., when the white Christians of Europe started to hate people of dark skins and different cultures. Racism soon was in the saddle, and eventually white people enslaved blacks and brought them to North America in chains. Remember *Roots*?

Quite regularly the church of Christ must repeat the apostolic and Pentecostal victories over racism and tribalism. I served in a Presbyterian college in Mississippi when the Ku Klux Klan used arson, murder and punishment to hold back the tide of brotherhood. But the combination of Jesus-kingdom-Pentecost could not be denied. A prophet arose in Montgomery, Ala., named Martin Luther King, Jr. He combined the unshakable power of a prophet with the compassionate Jesus-style love which made the devils tremble. To be sure, he was assassinated in Memphis, Tenn. But the world and the church saw that the pure white light of the New Testament fell across the life and death of Martin Luther King, Jr., making the violent nightriders of the Klan look pathetic and sick.

The latest rise of the Klan is the external expression of much racism still in our society. It is particularly a burden to Christians because the Klan was started in the southern United States by old-line families who had grown up in the church. They sing "The Old Rugged Cross." Wearing sheets with peaked caps while burning crosses is a terrorist action to focus this caricature of Christian faith into a frightening warning — to minorities — that ominous days are ahead.

Let us determine now to correlate our love of God in Jesus Christ with the love of neighbor and the love of our alienated enemies. Racism and violence deny the spiritual reality of our Lord, who announced a kingdom whose crowning glory is an international, interracial, multicultural fellowship of love.

Frenetics..........

Susan Withers

Oh Lord, please forgive us our
frenetic activities
always going someplace,
doing something,
never quite listening
or hearing your
call

We give you a part, rather than
the whole
We divert our attention
looking to You for a while
then jumping back
into the world
Back onto the merry-go-round
Going in circles, but
arriving
Nowhere

Slow me down Lord
I want to get off
to sit at your feet
to focus on you
with my total being.

For You to be all of my life
and not just a part
Oh, that I might learn
to love thee
with all of my heart
and all of my soul
and all of my strength
and yes Lord
all of my
Mind.

Giving food aid through MCC

Margot Fieguth

One of my earliest childhood memories is as a 5-year-old hopping alongside my grandmother as we went to meet the bus, which would deliver a parcel labeled "In the Name of Christ." My grandmother was telling me how the previous parcel had arrived just before Christmas and had made such a difference in our Christmas celebration.

This was post-war Germany, 1947-48.

These parcels were all fairly similar. One big towel enclosed a New Testament, a toothbrush, toothpowder, soap, cans of food, milk powder and usually some sweets — like a roll of Life Savers. Those Life Savers were savored.

We valued those parcels greatly, but there was one instance of inappropriate food for us in Germany. One parcel contained a can of corn. My parents were baffled: "Why would Mennonite Central Committee waste valuable space in the parcel to send chicken food?" In Germany, people did not eat corn. That night our chickens feasted. Food that we greatly appreciated was the pork fat (lard) and flour. Especially in colder climates where meat is scarce, fat is needed by the body. I also recall a can of fruit cocktail, which for me was heaven on earth.

MCC has been a constant part of my life. PAX boys came to Germany in 1950 to build homes for displaced people. At the time, my parents were given the option of coming to Canada assisted by MCC. We chose to come to Canada and arrived Christmas 1951, sponsored by the Wiens and Warkentin families in Glenlea, Man. A few years later our family bought a house and rented out the top floor to Anne Giesbrecht, formerly an MCC worker in Frankfurt, Germany.

I grew up with the strong desire to someday serve with MCC, to show a similar love to people — as we had received. After I graduated from nursing, MCC sent me to the Albert Schweitzer Hospital in Haiti, where I spent the two best years of my life.

At the hospital, powdered milk was given to the children. I distinctly recall one distraught mother coming back to the hospital and saying that the milk had given her child diarrhea. "Impossible," I said. "Are you boiling the water?" Yes, she seemed to be doing everything right. I was puzzled. Only after my return to Canada did I hear that black children, if they have not drunk milk, lose the enzyme needed to digest it. (My mother-in-law said something similar happened to her family when they first drank milk after having been without it for some years.)

Another time the hospital received a shipment of cheese. This was given to the people as they left the hospital. Later some people returned and complained that the soap which we had given them did not make suds!

Upon my return to Canada from Haiti, I married a man who had also experienced MCC firsthand. One of his favorite stories goes back to a Thanksgiving meal at an MCC house in Berlin. The MCC volunteers tried to make the meal special with dessert — pumpkin pie. It was only with the greatest effort that my husband, with his two sisters, swallowed that "mush." He has never chosen to eat a piece of pumpkin pie since that day.

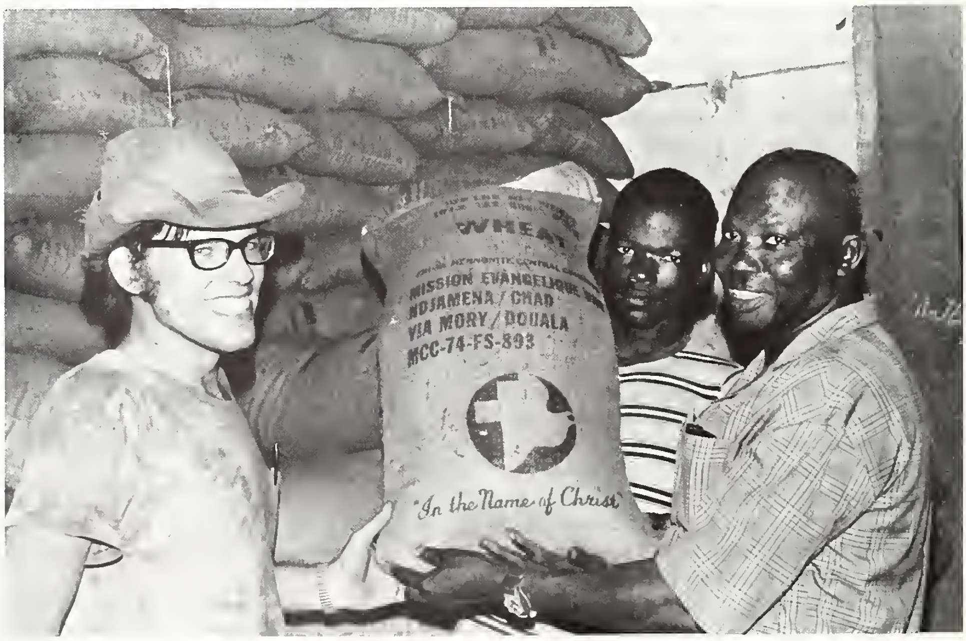
My stories of the can of corn, the milk powder, the pumpkin pie and the cheese tell us significant things about food aid. No matter how good the food, if people are not familiar with it they will not know what to do with it, and it will be wasted as our corn went to the chickens and the cheese was used to wash clothes.

Many people say, "If people are hungry they will eat anything." Not quite true. If people are hungry, they will eat anything familiar. So no matter how much people in the United States and Canada love pumpkin pie and corn, the shipment will be wasted if sent to the likes of us in Germany. A prerequisite to sending food is to know what the people will eat.

I am glad that we are sending corn to the refugees in Somalia, wheat to Vietnam and yellow peas and lentils to Ethiopia.

But as soon as possible let us send tools, seeds or the money for these. I recall my mother saying that we were greatly helped by the parcels because we knew how to help ourselves; we just lacked the tools. Once these were in place, we could support ourselves.

Food is essential after a war or natural disaster, but then as soon as possible let us supply the missing tools so that people can again help themselves.



For our MCC food-gifts to truly be "In the Name of Christ" they must take into consideration the needs of the recipients.

Laugh with the children

Elda Bachman

Glum is the word that describes the overall facial expressions of a congregation on most Sunday mornings as one sits in the choir loft and faces those in the pews. But when the cherub choir comes up to sing, the countenances of the assembled people are transformed. Smiles appear, eyes light up and glumness disappears. Children make a difference. All ears are at attention while these cherubs in their uninhibited innocence sing their praises to God with gusto, being both "seen and heard."

Ed, a friend of ours who underwent brain surgery, was not able to regain the ability to laugh, much to the dismay of his family and friends. In non-medical terms, his injured brain had not regained its laughter-sending function. At Christmas his twin grandsons from Germany were opening their packages at Grandpa's house. Ed's eyes were focused on them as they pulled their Davy Crockett coonskin caps from the wrappings and placed them on their heads. Seeing both their happy impish visages was just enough to trigger the impulse again and set Ed's merry-making muscles back into motion.

"Look, listen, Dad is laughing!" one son cheered. The whole family became silent and then together with Ed laughed in relief and thankfulness.

One effective way to bring cheer and pleasure to great-grandmother or great-great-uncle Ben is to share a happy child with them. Their lit-up eyes follow the perpetual motion of the little visitor, and the mute stillness of their room is now broken with elated chuckles and other audible expressions of pleasure. Truly, a merry heart does good like a medicine (Psalm 17:22).

Listening and observing with sensitivity are required to be able to laugh with a child. "I just sit on the floor with my grandchild and we play and laugh together," a grandmother exclaimed.

It is easy to laugh *at* children or rather at what they say or do. In our family, as in most, we have our gems in this area. One Friday evening while eating fish for supper and thinking of friends who regularly do this, our talk also turned to Jews and non-Jews. "We're reptiles, aren't we?" our 6-year-old offered. A nephew traveling with his family to Oregon, having just driven about 50 miles from his home, sighed and declared, "If I had known it was this far to Oregon, I would have stayed home."

The spontaneity of children is universal. They can bring smiles to our faces even in the most difficult times. But why do we need help to get away from our "glumness" in church?

Here, Southeast Asian children in St. Paul, Minn., get ready to sing in Sunday school at the Hmong Christian and Missionary Alliance Church. Who would guess from their faces that they are children of refugees?

In the early '50s a favorite TV program was Art Linkletter's half hour with kids. The live as well as the network audience rolled in the aisles at the children's answers and comments. How much the children actually enjoyed the experience is questionable. Linkletter did exhibit unusual perceptiveness toward children but exploited them at times as many of us do.

Children are a gift from the Lord; they are a real blessing (Psalm 127:3 *Good News Bible*). I often recall the pleasure and spontaneous laughter in the home of my parents when my dear father died in the prime years of his life. Our 4-month-old son's merry chirps and bubbling joy, a reminder of God's love, sparked laughter from those saddened by a loved one's death.

As I teach remedial reading to children on a one-to-one basis, I have opportunity to discover what brings them pleasure. If we can laugh together at what we read, such as the pranks of an animal, their motivation for reading makes upward strides.

All children are worth noticing. As we cultivate their friendship we can laugh with them spontaneously. Kate Smith, educator and writer, said it like this: "Every child born into the world is a new thought of God, an ever fresh and radiant possibility."

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NEWS

Two reports on Zimbabwe

Severe food shortages prompt emergency shipment by MCC

Akron, Pa. (MCC) — In response to a request from Zimbabwe's churches, Mennonite Central Committee is sending 2,000 metric tons of Food Bank wheat plus other food items to help alleviate shortages in the drought-stricken southwestern part of the country.

Christian Care, a joint service agency of churches in Zimbabwe, will use the food to provide emergency assistance to some of the over 1 million people affected by one of the country's worst droughts on record.

In addition to wheat, MCC is sending 50 metric tons of milk powder, 40 metric tons of pinto beans and 25 metric tons of vegetable oil. The $515,000 shipment, made possible with the help of grants from the Canadian International Development Agency and the government of Alberta as well as Food Bank, is expected to arrive in Zimbabwe by mid- or late November.

"The problem is very real," reports MCC Zimbabwe and Zambia country representative Laura Loewen of Winnipeg. "The shortage isn't hitting one particular age group but cuts across the population in general."

Little or no rain has fallen in Matabeleland, a large province in the southwestern part of the country, since November 1981, drying up ponds and rivers and leaving subsistence farmers with almost no crops. In Zimbabwe as a whole, corn production is only half 1981's record-breaking 3 million-ton harvest.

Through an arrangement worked out with Zimbabwe's grain marketing board, Christian Care will receive 3,000 metric tons of corn in exchange for the 2,000 metric tons of wheat. It will then distribute the corn and other items through its network of staff and volunteers located throughout the country.

MCC co-secretary for Africa Nancy Heisey Longacre acknowledges that serious questions were raised about the advisability of the shipment. After having participated along with other donors in major aid shipments to Zimbabwe following the country's turn to majority rule in early 1980, MCC administrators had expressed the hope that the country would no longer need large-scale material aid assistance.

In addition, Heisey Longacre notes that greater needs exist elsewhere in Africa. Zimbabwe, despite the shortfall in this year's harvest, will still have enough corn on hand to feed all its people plus export 500,000 metric tons to neighboring countries. Under the exchange agreement worked out with Zimbabwe's grain marketing board, the wheat sent by MCC will simply allow Christian Care to redistribute 3,000 metric tons of maize from the commercial sector of the country — mainly in the northeast — to the food-short southwest.

Heisey Longacre expresses the hope that the Zimbabwe government will use its resources to facilitate the transfer of the additional major aid needed by the southwest.

Factors that went into the decision to send the aid to Zimbabwe included the availability of large quantities of wheat and other food items, the already-proven channels in the country to satisfactorily distribute such quantities, and MCC's close relationship with Zimbabwe's Brethren in Christ Church, one of the member churches of Christian Care.
Bernie J. Bayless

Restoration of hospitals, clinics boosts health-care program

Bulawayo, Zimbabwe (MCC) — When Mennonite Central Committee nurse Loraine Buckwalter of Birdsboro, Pa., arrived in Zimbabwe in October 1980 she found hospitals lacking medicines, equipment and even beds. Windows were out and buildings needed major structural repairs. The fighting that led to majority rule in early 1980 had also taken a heavy toll on the country's health-care facilities, forcing many to close.

The situation has improved dramatically since then. Buckwalter, who came at the request of Zimbabwe's Brethren in Christ Church, has helped coordinate the reconstruction and staffing of the church's two hospitals and two clinics in Matabeleland, in the southwestern section of the country.

Windows and doors were replaced, and wiring and plumbing redone. At the 45-bed Phumula Hospital, located in a semi-desert area 135 miles northwest of Bulawayo, workers put up a new roof on half of the hospital that had been burned. The Ministry of Water Development assisted in reopening a borehole and replacing pipes and storage tanks.

Buckwalter credits the efforts of Brethren in Christ bishop S. N. Ndlovu for making much of the reconstruction possible. Ndlovu worked at obtaining funding from the Zimbabwean Christian Council, World Vision, the Ministry of Health and other donor agencies. MCC helped provide a vehicle for one of the hospitals.

As the patient load of the hospitals and clinics increased, the church hired more staff. The 90-bed Mtshabezi Hospital, formerly headed by only a medical assistant, now has a doctor, registered nurse and administrator among its 25-person staff. Phumula Hospital has also added a local administrator, who performs some of the functions formerly done by Buckwalter.

Despite an improved situation, the hospitals and clinics of Zimbabwe's Brethren in Christ Church continue to struggle with serious needs. A drought threatens the water supply at two locations. Phumula Hospital lacks equipment for emergency telecommunications, depending instead on the mail. A shortage of trained staff is another problem.

Buckwalter and other nurses inspect the war-damaged Phumala Hospital.

His refusal to take part in a village self-defense patrol forced Guatemalan Mennonite pastor Pedro Ic'al to leave his home, his corn crop and his ministry after gun-toting neighbors in the Sa'bi'ha community threatened his life. The local Kek'chi Indian church of six to eight households has closed its doors for the present. One night four armed men of the village came to the Ic'al home and gave him two choices — join the patrols or be killed. He chose instead to move away.

The Mennonite Central Committee executive committee approved three proposals to assist refugees and displaced persons. MCC will contribute $25,000 from contingency sources for the purchase and distribution of tents, blankets and other supplies for Afghan refugees in Pakistan. It will also provide a couple to assist in developing income-generating activities among the refugees. The committee also approved $5,000 to aid families displaced by political violence in Colombia, and $30,000 plus close to $300,000 worth of material aid for flood victims in Nicaragua. Another $12,000 will help start an agro-forestry program in Haiti.

Eastern churches 'brown bag it' for New York City's poor

Akron, Pa. (MCC US) — The number of Americans living below the official poverty line now stands at 13 percent. In August, over 10 million Americans lacked work — a jobless rate of 9.8 percent, the highest rate since the United States left the Great Depression and entered World War II.

In the New York City communities where 16 Mennonite and Brethren in Christ congregations are located, the unemployment rate is much higher. As federal public assistance shrinks, members of these congregations receive more and more requests from their neighbors for food and assistance.

In response to this need, Pennsylvania and New York City churches are participating in a grocery sharing project, a new four-month project organized by Mennonite Central Committee US.

Through this project, members of Mennonite and Brethren in Christ churches in four eastern Pennsylvania conferences gather and transport bags of groceries to New York City churches. Members of these New York City churches then distribute the groceries to persons in need.

New York City churches, surrounded by acres of concrete which produce little food, welcome this assistance. "If you give us food, we will give you people in need," said a representative of the United Revival Mennonite Church

In July and August, congregations from Lancaster and Atlantic Coast conferences sent 397 bags of groceries to five congregations in North and South Bronx. Merv Horst, pastor of Friendship Community Church in Bronx, wrote to MCC US program director H. A. Penner, "Be assured the food was received with much gratitude and appreciation." The members of the Friendship Community Church distributed the groceries to senior citizens who have difficulty meeting their budgets and to women who are single heads of households and have difficulty feeding their children.

Last month, members of Brethren in Christ churches were filling approximately 300 grocery bags, which will be delivered to New York churches the first week in September for distribution in Brooklyn and Queens.

The first week in October, Franconia Conference and Eastern District General Conference churches will send another 300 bags to these churches in Queens and Brooklyn.

Mike Johnson, a New York City youth pastor, and Pastor Mateo, coordinator of the New York City Mennonite Council, are responsible to coordinate the delivery of these groceries to needy community persons and families.

MCC US provided grocery bags printed with the MCC logo for the churches to fill. Each bag contains five pounds of flour, two pounds of dry beans, cans of vegetables and fruit, rice, cornmeal and other staple foods. Sheets with suggested recipes written in Spanish and English were also inserted in the bags to help recipients utilize any food items with which they are not familiar.

Although this is a pilot project, churches which participate may wish to continue in their own way, identifying poor churches locally or nearby to which they can contribute food.

Dave Brubaker, staff assistant of the Brethren in Christ Commission on Peace and Social Concerns (COPSC), sent sample bags to the pastors of each Brethren in Christ congregation in the United States, urging the congregations to begin filling bags for the poor in New York City or in their hometowns. *Charmayne Denlinger Brubaker*

Groceries from Mennonite churches in Pennsylvania are unloaded at Burnside Mennonite Fellowship in the Bronx. Fellowship members distribute the bags to needy families.

About 60 Mennonite deacons, elders and pastors gathered in Taipei, Taiwan, for a retreat July 12-14. Peter Wung addressed the theme "Church Growth" to open the sessions. Lo Jung-Kuan, secretary of evangelism for the Taiwan Presbyterian Church, lectured on "The Effect of the Cell Group for Church Growth." Participants were divided into six cell groups to experience how they work. Cell groups is a goal for church growth established by the Fellowship of Mennonite Churches in Taiwan.

Participants at retreat for Taiwanese pastors, elders and deacons

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Graduate seminar focuses on the helping professions

Manhattan, Kan. — The biblical injunction to "see that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Colossians 2:8) bore heavily on the 35 attendants at this year's Mennonite graduate seminar, held Aug. 4-6 at Kansas State University in Manhattan. "The Helping Professions and Human Services" was the theme.

Whether he or she is a counselor, physician, social worker, lawyer, teacher or minister, the Christian professional often fails to integrate faith and work, participants learned.

"How do we differ from blind pragmatists whose work may be eclectic or relativistic?" asked John Lee of Tabor College in Hillsboro, Kan. He stressed that the Christian's authority needs to come from a community of believers instead of from a professional association.

Alvin Dueck, associate professor of psychology at Fresno (Calif.) Pacific College, asserted that the church's responsibility is not to Christianize the powers of this world, but to desacralize them — limit their power. The church could meet more of the emotional needs of its members instead of relying on secular counselors to help members through their rough spots, he said.

Not everyone agreed. "That's an awfully lofty view of the church's ability to meet people's emotional needs," said Ginger Ratzlaff, a law student at the University of Kansas at Lawrence. "Sometimes we need an objective professional to get us out of the murk."

Anna Bowman, associate professor of social work at Goshen (Ind.) College, was critical as well. "Sometimes the church is just as oppressive as therapeutic structures, especially where women are concerned," she said.

Bowman, who sees feminism as therapy, said two-thirds of all mental health clients are women. Females from 28-34 account for 80 percent of the consumption of tranquilizers, sedatives and amphetamines, she added.

"As adolescents, females seek intimacy while teenage boys seek their identity. Females confuse intimacy with marriage, while men confuse intimacy with genital-sexual desire. The result is that females marry young and bear children before seeking their identities. By their late 20s, women realize they lack both intimacy and identity. They are in emotional crisis."

Dale Hilty, a graduate student at Ohio State University in Columbus, reported the results of his study of "religiosity in the Midwest." He surveyed 1,450 members of the Mennonite Church to determine their religious attitudes and beliefs. Among other findings, 52 percent felt the need for a professional, secular counselor, while 81 percent preferred a pastor as a counselor, he said.

To put the helping professions into perspective, Randy Basinger introduced the concept of process theology. This unifying view of nature and thought affirms the creative tension between individual and society. Dichotomies are replaced by continuums. Religion and science are one, and relationship is at the heart of the universe instead of static separateness.

"Ours is a God who lures rather than pushes, persuades rather than manages," said Basinger, professor of philosophy and ethics at Tabor College.

Seminar participants spent one evening touring The Menninger Foundation in nearby Topeka.

The Mennonite graduate seminar is an inter-Mennonite effort of the General Conference, Mennonite Church and Mennonite Brethren Church. *Mike Klassen and Dave Redmon*

Goessel-area Mennonites meet their new representative

Goessel, Kan. (GCMC) — "A disarmed peace is a fragile peace," said Rep. Robert Whittaker of Kansas' 5th Congressional District on Aug. 29 at Alexanderwohl Mennonite Church here. The joint peace and social concerns committee of the Tabor, Goessel and Alexanderwohl churches sponsored the event, during which Mennonites in the central Kansas area had the opportunity to question their newest legislator.

The 5th District has recently been reapportioned to include Harvey, McPherson and Marion counties, which have 17,000 voting Mennonites. Whittaker has been the representative of the 5th District since 1979.

The congressman made a 15-minute opening speech, outlining a basically militaristic position. "We must maintain the strongest possible defensive posture." However, he said, he cosponsored the bill to create a US academy of peace and conflict resolution.

The first question revealed that Whittaker was not informed on the effort to establish a World Peace Tax Fund.

When asked where the military buildup will end, Whittaker said, "I'm not sure I have the answer. I just feel comfortable with enough to deter them (the Russians) rather than just good intentions."

One woman spelled out the Christian position of feeding the hungry and loving enemies. "I'm not philosophically as much in tune as you would like me to be," Whittaker said.

Whittaker feels conscientious objectors should register and speak out against the system if they want to change it.

Chairman James Schrag of Tabor Mennonite Church concluded the meeting by promising to pray for Whittaker. "One of the calls to all Christians is to pray for those in authority," he said.

Miyazaki, Japan — This year marks the 30th anniversary of the founding of the oldest General Conference Mennonite congregation on the southern island of Kyushu, Japan. The Oyodo Christian Church in Miyazaki celebrated the anniversary on May 16. The work in Miyazaki was started by William and Matilda Voth and an embryo congregation was formed in the summer of 1952. Among the leaders cited at the service were William and Matilda Voth, Bernard and Ruby Thiessen, Peter and Lois Voran, Robert and Alice Ruth Ramseyer, Leonore Friesen, Esther Patkau, George and Martha Janzen and Masami Homma.

Ten top US church leaders attending the World Council of Churches policy-making central committee have denounced an article in the August *Reader's Digest* as "biased and unfairly negative." Spokesmen from nine Protestant and one Orthodox church expressed disappointment at the misrepresentation in the article "Karl Marx or Jesus Christ?" which charges that the council is more interested in politics than Christian unity. The response refers to demeaning and "superficial stereotypes and code words which obscure the rich Christian community that we experience in the World Council of Churches."

About one-tenth of the 100,000 people working on construction of the controversial Siberia-Europe natural gas pipeline are forced laborers. Among the criminals and political prisoners are those incarcerated for their religious activities. According to the International Association for Human Rights in Frankfurt am Main, West Germany, the forced laborers are housed in "inadequate trucks that offer no protection" against temperatures of 30 to 40 below zero in winter. Many are reported to have fallen ill already.

Devastation in Lebanon creates material, human casualties

Akron, Pa. (MCC) — The deep scars, trauma and losses of the past 10 weeks remain for the people of Lebanon, in spite of the fact that they have begun to reconstruct and repair the physical devastation, according to Mennonite Central Committee Middle East secretary Paul Myers, who visited there August 8-14.

The needs of the Palestinian population in south Lebanon are staggering, according to Myers. Sidon's Ein el-Helwe camp, the largest Palestinian refugee camp in Lebanon, "is a terrible mess," but perhaps as many as six or seven thousand people have moved back into the heavily damaged camp, according to Myers.

Before the June air strikes began, most of the camp population fled to the beach. After this initial flight, they moved back into the town, finding shelter in empty schools and half-finished buildings. Owners of the buildings, however, fearing further destruction if Israelis discovered Palestinians in their properties, often moved them out so that they had to shift from place to place.

On July 8 loudspeaker vans toured Sidon, telling Palestinian women and children to go back to Ein el-Helwe before July 11 or they would be punished. Once more the children and women picked up their bundles and trudged through the dust back to camp to live in a nook in the rubble.

Unexploded shells lie in the debris and constitute a major health hazard as people try to salvage odds and ends from the ruin. Water is available through broken pipes bent up out of the dust, dripping constantly, creating pools of water which could become health hazards.

The United Nations Relief and Works Agency, the organization responsible for the Palestinians, claims that it is able to supply each person with 1,900 calories of food daily and carry out all of the other mandates it is given to do, except one. UNRWA personnel are still refused permission to issue tents and clear away the camp rubble so that the refugees can settle before winter.

Palestinians and Lebanese feared not only falling bombs. During the first weeks of the war, Israelis regularly rounded up the population in an attempt to identify and detain terrorists. Early in the morning a section of the town was sealed off and all the men were instructed over the loudspeakers to report to a particular place for processing.

When each man was processed, he passed before several hooded informers who were masked so that they could not be identified by those being processed. A nod from any of these hooded informers meant that the man being processed would be detained by the Israelis for interrogation. Those screened who did not receive a nod were free to go.

MCC Lebanon country representative Ralph Miller of Chouteau, Okla., who went through three round-ups before he received a permit to travel freely, notes that all men were helpless and vulnerable during these round-ups. Those who were involved in the Palestinian resistance feared they would be identified and retained. Those who were not involved in Palestinian resistance feared that they too would be selected for detention by informers who wanted personal revenge, who hoped to buy freedom by collaborating or who wanted to foil the Israeli operation by deliberately misinforming.

The Sidon municipality has set up a special office to handle the deluge of frantic relatives wanting information on missing fathers, husbands and sons. Israelis report that 9,000 persons have been detained. Unofficial figures run higher. Myers reported that it is unusual to find men between the ages of 16 and 55 among groups of Palestinians.

Women in Sidon stand in line at a public water tap, waiting to fill containers.

A major motion picture based on the book *Lest Innocent Blood Be Shed* is now in production. Merle and Phyllis Good of Lancaster, Pa., as executive producers of the film, have approvals on all key elements of the project, including script, talent and distribution and are deeply involved in all creative decisions. Academy Award winner Carl Foreman will script the film, and Lucy Jarvis has been signed as producer. "The beauty of this project is the way this story moves people of all faiths and all walks of life," Phyllis Good pointed out. "It got rave reviews from the secular press, . . . and it won awards and acclaim from Protestant, Catholic and Jewish publications."

Representatives of Mennonite Publishing House, Scottdale, Pa., and Faith and Life Press, Newton, Kan., have decided to use the New International Version, alongside the King James, in their jointly published *Adult Bible Study Guide*, beginning in March 1983. The decision came at meetings in Chicago on June 1-2. At present, the *Adult Bible Study Guide* displays Scripture passages in both the King James and the New English Bible renderings. The NEB passages will be dropped in favor of the NIV readings.

General Conference representatives Alberto Quintela, David Whitermore and Ernst Harder extended greetings to the Concilio Nacional de Iglesias Menonitas Hispanas at Hesston, Kan., Aug. 10. The Hispanic churches of the Mennonite Church were celebrating their 50th anniversary since beginning work in Chicago in 1932. Today their 50-plus congregations have a membership of 1,532 in the United States and 263 in Mexico.

The success of the movie *Chariots of Fire* has prompted Inspirational Films, in conjunction with Penland Productions, to begin production on a documentary film about Eric Liddell, the Sabbath-observing runner who was one of the two central figures in the Oscar-winning movie. *The Flying Scotsman*, planned for release by the end of this year, will follow Liddell to mainland China, where he went in 1925 as an educational missionary.

Project: Teach 1982 draws international participation

Hope, B.C. — After 2½ years of dreaming, planning and plain hard work, Project: Teach 1982 became a reality at Camp Squeah, B.C., Aug. 15-20.

As more than 50 eager participants from Manitoba, Saskatchewan, Alberta, British Columbia, Oregon and Washington state arrived at the camp, the committee — Anne Funk, Gerda Krause, Anne Warkentin and Bruno Bergen — was humbled and delighted to see how abundantly God was answering their prayers.

There were classes for all, from kindergarten teachers to superintendents and administrators. Participants were assigned to home rooms where experienced persons (some writers of the curriculum) took the class through the first quarter of the Sunday school course, and each "student" prepared and taught a lesson.

Resource persons in art (Lydia Hiebert), music (Marvin Regier), drama (Ken Hawkley), audiovisuals (Eleanor Loewen) and worship (John Gaeddert) met with each class to show how these facets can enrich the lessons. The practical results of these encounters were often useful in the worship session for which each group was responsible.

Rich Bible studies conducted each evening by Sven Eriksson gave instruction in strategy through the Book of Nehemiah.

Anabaptist history lessons with John Klassen revealed the place of the Anabaptist movement not only in religious but in economic and political spheres as well.

A series of lectures on stages of faith by Marlene Kropf, with implications for teaching, provided an insight into the development of the moral and religious life of people. *Helen Brown*

John Gaeddert, COE executive secretary, knows how to get sessions started on time.

International positions

The Mennonite Economic Development Associates (MEDA) invites inquiries from persons with training in agricultural development, agricultural economics or business administration, having previous relevant international experience and possessing necessary language skills who have interest in being considered for the following positions.

Area representative: Bolivia, Paraguay and Uruguay. Advisory services to credit-related programs. Four years. Santa Cruz, Bolivia, base. Spanish essential.

Project manager: Haiti. Establishment of cocoa production-marketing improvement project. Two-three years. Cap Haitian base. French or Creole essential.

Representative: Jamaica. Advisor to economic development program of Jamaica Mennonite Church and small-business projects sponsored by MEDA. Two years. Kingston or Retreat base.

Several international assignments are in process of being identified and general inquiries are invited as well.

Send inquiries and curriculum vitae to:
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The Kansas Mennonite Disaster Service together with the three Mennonite colleges in central Kansas will sponsor a weekend workshop to be held Sept. 17-19 at Bethel College, North Newton, Kan. The workshop will provide worship, fellowship and training for those who have participated in MDS or who have an interest in becoming part of the MDS scene. For more information call the continuing education office at Bethel College, 316/283-5497.

A further split in the church of Sweden is on its way. Two high church groups in southern Sweden have declared that they intend to form themselves into dekanats. A dekanat is a small group which differs in its theological conception from the one which is accepted by the Church of Sweden. The leader of one of the dekanats to be formed says that while he considers the ordination of women totally unacceptable on biblical grounds, "We are forming dekanats to prepare for the coming revival." He says there is a "spiritual crisis in the parishes of the Church of Sweden."

The Inter-Mennonite Council on Aging was invited to attend as observer the World Assembly on Aging, which was convened by the United Nations in Vienna, Austria, July 26-Aug. 6. The World Assembly on Aging was convened to focus worldwide attention on older persons' needs and to facilitate exchange in meeting those needs. Governmental representatives from each of the United Nations' 155 member states met to discuss the problems and resources of this rapidly growing segment of the world's population.

WORKERS

Henry and *Kathrine Bergen*, Winkler (Man.) Bergthaler Church, have begun a two-year term of service with Mennonite Central Committee at Choice Resources Inc. in Winnipeg. They will work in the Choice Book Rack ministry.

Mike and *Karen Beriault*, Foothills Church, Calgary, have begun a two-year assignment with MCC in St. Anthony, Newfoundland. Mike serves as the medical doctor in the Grenfell Mission Hospital. He earned an M.D. from Queens University, Kingston, Ont., in 1979. Karen has attended Columbia Bible Institute, Clearbrook, B.C., the University of Calgary, and Queens University. Their parents are Jean-Paul and Lillian Beriault of Pembroke, Ont., and John and Ina Schellenberg of Calgary.

Karen Bil, Lockport (N.Y.) Christian and Missionary Alliance Church, has begun a one-year MVS term as a residential-care worker in Markham, Ill. A 1981 graduate of Nyack (N.Y.) College, she is the daughter of Roger and Mary Lou Bil of Lockport.

Dolores E. Dace, St. John's Episcopal Church, Los Angeles, began a two-year MVS term at Edgewood Children's Center in St. Louis on Aug. 17. A 1982 graduate of Occidental College, Los Angeles, she is the daughter of Warren and Dolores Dace of Los Angeles.

Lowell Detweiler has resigned as secretary of personnel services with MCC to become the first director of MCC East Coast.

Bergens

Beriaults

Henry and *Sara Ens* returned to Winkler, Man., in July from Cuauhtemoc, Mexico, after missionary careers with COM spanning 18 years. The Enses served in Brazil for two years before relocating to Mexico in 1966, where they have been involved in educational work in the Mennonite schools of that country. Henry has served as principal of the Alvaro Obregon Secondary School, while Sara has taught in an elementary school. Both have been actively involved in local churches, serving as music and youth leaders. They will terminate their involvement with COM after a year of itineration in North America on behalf of the commission.

Mary Epp, Hanley (Sask.) Church, returned to Hanley July 29 and will spend her one-year North America assignment there. A missionary to Zaire since 1958, she has taught in the high school and girls' school in Nyanga. She is currently studying Tshiluba in preparation for her reassignment to the Bible Institute at Kalonda.

Bil

Dace

Paul Gingrich was reappointed president of Mennonite Board of Missions, Elkhart, Ind., in July, to a four-year term.

Allen Harder, Fort Garry Mennonite Fellowship, Winnipeg, has begun a three-year assignment as MCC program director in Jakarta, Indonesia. He earlier served with MCC in PAX and as relief and development coordinator in Zaire and East Africa. He has a master's degree from the University of Manitoba, Winnipeg, and has graduated from Canadian Mennonite Bible College, Winnipeg. He is the son of Susie Harder of Clearbrook, B.C.

Larry Hills, Waldoboro, Maine, a graduate of Gordon-Conwell Seminary, Hamilton, Mass., was commissioned and ordained at Silver Street Church, Goshen, Ind., Aug. 15 as the first COM/Africa Inter-Mennonite Mission missionary to Transkei. Hills left North America Sept. 3 for a three-year assignment in Bible teaching among leaders of the African Independent Churches. Hills has seven years of elementary teaching experience and has studied at Mennonite Biblical Seminary, Elkhart, Ind.

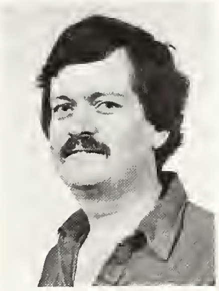
Lauren Martens, North Fresno (Calif.) Mennonite Brethren Church, began a two-year MVS term in April as a com-

Based on information it obtained from the government itself, the American Civil Liberties Union says that President Reagan in January made a "sham" certification of human rights progress in El Salvador for US military and economic aid to continue. Morton H. Halperin, director of the ACLU's Center for National Security Studies, said documents the group obtained from the State Department and other sources under the Freedom of Information Act reveal the administration made "no effort" to have intelligence agencies determine the actual human rights situation in El Salvador before making the January certification.

An interchurch peace conference with the theme "Peace: the Kansas Dream" will be held Oct. 15-16 at the First Presbyterian Church, 308 S. 8th St., Salina, Kan., beginning at 7 p.m. Friday and ending at 4 p.m. on Saturday. Speakers include Randall Forsberg, author of the nuclear freeze proposal and director of the Institute for Defense and Disarmament Studies, and John McCormally, nationally syndicated journalist. Music, workshops, films and children's peacemaking activities will be held. For information, write Peace: the Kansas Dream, c/o The First Presbyterian Church, Salina, KS 67401, or call 913/825-2663.

A new SELFHELP Crafts warehouse and retail store will be dedicated Sept. 19 in Ephrata, Pa. SELFHELP Crafts, a program of Mennonite Central Committee, is a marketing outlet for poor but skilled artisans in developing countries. Its purpose is to help such artisans make a living through their traditional crafts. Elmer Neufeld of Bluffton, Ohio, MCC chairman, will be the featured speaker at the dedication.

RECORD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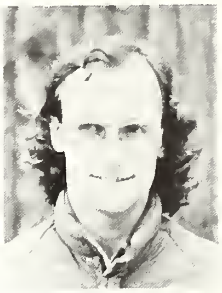
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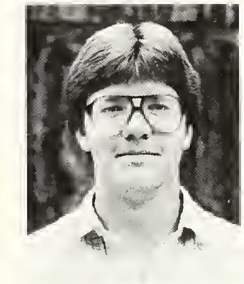
Ott

Peak

munity worker with Pilsen Little Village Youth Network in Chicago. A 1981 graduate of Harvey Mudd College, Claremont, Calif., with a bachelor's degree in physics and religion, his parents are Elmer and Phyllis Martens of Fresno.

Lawrence Matthews has been appointed to a combination post at Bluffton (Ohio) College as coordinator of the college's new learn and earn program and as director of the new year-round conference program.

Calvin Ott, Bethesda Church, Henderson, Neb., began a one-year MVS term in Seattle in June with the Bulk Commodities Exchange Cooperative, a wholesale direct marketing program linking consumers with small-scale farmers. A 1982 graduate of Bethel College in North Newton, Kan., with a bachelor's degree in business, his parents are Walter and Marlene Ott of Henderson.

Michael Peak, First Church, Reedley, Calif., began a one-year MVS term in July as a child-care worker in Markham, Ill. A 1982 high school graduate, he is the son of Roy and Eldoris Peak of Selma, Calif.

Maeve Phelan, Claremont (Calif.) Friends Meeting, has begun a one-year MVS term as a peace education worker in Cincinnati. A former volunteer for Jubilee Housing, Inc., in Washington, she is a 1982 graduate of Pomona College, Claremont, with a bachelor's degree in philosophy.

Cordell Ratzlaff, Bethesda Church, Henderson, Neb., began a one-year MVS term as a residential-care worker in Markham, Ill., in June. He is a 1982 graduate of Kearney (Neb.) State College with a bachelor's degree in psychology and sociology, and the son of Ra-Gene and Marcene Ratzlaff of Henderson.

Helen and *Verna Ratzlaff*, Charleswood Church, Winnipeg, are beginning a three-year term as MCC country representatives in Egypt. Vern has been executive director of MCC (Manitoba) since 1977 and earlier was a professor at Mennonite Brethren Bible College, Winnipeg. Helen has been a secretary at Mennonite Brethren Missions/Services office in Winnipeg. Their parents are Mary Janzen Koehn of Clearbrook, B.C., and the late John Koehn, and Jacob and Sarah Ratzlaff of Delta, B.C.

Ron Sawatzky, Bethlehem Church, Bloomfield, Mont., and mathematics lecturer at the Francistown (Botswana) Teacher Training Center since 1976, began teaching in the department of science education at the University of Botswana in Gaborone on Aug. 30.

Charles and *Katie Schreiber*, Parish of St. Ambrose, Claremont, Calif., began two-year MVS terms as community workers in June at the Welcome Inn Friendship Center in Hamilton, Ont. Charles graduated from Pitzer College in Claremont in 1981 with a bachelor's degree in history and English and has been a high school teaching intern. His parents are Alan and Dorothy Schreiber of San Clemente, Calif. Katie has been employed as administrative assistant for the Pomona Valley YMCA in Pomona, Calif., and as a preschool aide. She graduated from the University of California (Riverside) in 1980 with a bachelor's degree in French and theater. She is the daughter of Harvey and Jane Patton of Fremont, Calif.

Eulogy for Elton Beery

Elton Beery died last week. I hadn't known him long, only the 12 years I've been a member of First Mennonite Church, but I guess I wasn't surprised at the line of people outside the funeral home in Seville.

He lived here all his life, and he touched many of us. We Christians believe in an afterlife, but even in purely human terms, Elton isn't gone. We can see him in the well-kept lawn of the church, in the lovely rustic fence around the child-care center, in the flower beds, in his quietly competent presence in church council and committee. I'm sure he can be seen at Camp Friedenswald, both in the minutes of the board meetings and about the buildings and grounds. On the coffin built from pine boards and love by some of his friends stood a photo of Elton, dressed in his faded coveralls, with a garden shovel, one of his daughters by his side, his beard a-bristle and his eyes and heart full of love.

How typical of the man—his love of the earth, family, young people. He seemed unfailingly warm and cheerful, even when forced by his health to leave his beloved high school teaching. We all sometimes fail to share our love with others, but Elton was ready always with the appreciative word, the gentle encouragement, the sharing of his Christian values.

We've put your body in the old cemetery, so well cared for by you, but, dear brother in Christ, you haven't left us. *Ron Chamberlin, 184 Franks Ave., Wadsworth, OH 44281*

June 29

Order among equals

In the article "The Creation Order?" (July 6 issue), Elizabeth Yoder aptly called attention to the fact that the creation account in Genesis describes "male and female as equals before God (Genesis 1:27f.), as partners (Genesis 2:4-17)." She rightly challenged the all-too-prominent notion that woman is inferior to man, a notion that the entirety of Scripture controverts.

However, her discussion on the relationship of man and woman reflects the popular assumption that the rulership of man over woman is a result of the fall only (Genesis 3:16) and therefore is not God's design for the human family as described in Genesis 1 and 2. While the creation account does teach the equality of man and woman regarding worth and standing before God, it also expounds a unique role and function for both man and woman in executing God's creative purposes. That this "order among equals" is not a result of the fall but was a part of God's sovereign design is evident for at least two reasons.

First, the suggestion that the hierarchical relationship is a result of the "curses" of Genesis 3 is to misunderstand the nature of the curses. In each of the curses pronounced upon man and his wife one observes an intensification of what was already true before the fall. Woman would bear children (Genesis 1:28), but now pain would accompany it (3:16a). Man performed work before the fall (2:15ff.), but now it would be difficult, laborious and toilsome (3:17f.). In a similar fashion the fall would play havoc with the hierarchical relationship, for now it would be infiltrated and plagued by selfishness and sin, thus becoming a curse (3:16b).

Secondly, 1 Timothy 2:9-15 explicitly teaches that an "order among equals" was ordained by God *prior* to the fall. In this passage Paul establishes the fact of this order by appealing to the creative order of Genesis 1 and 2: "For it was Adam who was first created, then Eve" (2:13).

The solution to the disintegration of the family is not the eradication of the God-ordained "order among equals" but the zealous pursuit of a love relationship exemplified in the relationship of Christ and his church (Ephesians 5:25). Such an order is beautiful, for not only did it exist in the bliss of the Garden of Eden, but it also reflects the relationships within the Godhead (1 Corinthians 11:3). *Irvin A. Busenitz, 27454 Onlee, Saugus, CA 91350*

July 15

Christ not mentioned

Regarding the articles on GC evangelism (June 8 issue), I find it extremely interesting how individuals can discuss evangelism without mentioning the name of Jesus Christ. It appears we are more interested in winning people to Menno Simons (Anabaptist thinking, Mennonitism) than Jesus Christ (1 Corinthians 1:12, 13). *Bernie Peters, Box 8000, Suite 330, Abbotsford, BC V2S 6H1*

July 14

Mystical experience

Thank you for John R. Friesen's beautiful statement on evangelism ("Four Responses on GC Evangelism," June 8 issue). One of the aspects of evangelism he discussed was mystical experience — "for some, evangelism will result in a beautiful, mystical relationship with God" — an aspect forgotten all too often in an age where mystical pilgrimages into spiritual inner space, with souls touching God, have been superseded by scientific explorations into physical outer space.

What Friesen had in mind when he wrote, "Evangelism is God's presence working powerfully among us, sometimes beautifully and harmoniously," is surely akin to thoughts a great mystic poet penned nearly 200 years ago on the same matter: ". . . with an eye made quiet by the power/Of harmony, and the deep power of joy,/We see into the life of things." *Reynold Siemens, English professor, University of Alberta, Edmonton, AB T6G 2E5*

July 20

Part-time work

For several years now I've been puzzled by the phrases "he will be working half time," or "she will be working one-quarter time" for such and such a cause. Does this mean that he or she is in cold storage the rest of the time? Is this based on a 40-hour work week or the more common 168-hour week most pastors put in? I'd really appreciate having this clarified. *Metta Ann Lieb, Box 536, Blairsden, CA 96103*

July 27

Editor's note: Supposedly it means that a job description has been written up to require one-half or one-quarter of a regular work week. I am afraid that often this time allotment is determined by money available rather than the work which needs to be done. Many persons prefer working part time at a couple of jobs rather than full time at one. For them this is a good arrangement. Others do get caught in inadequate employment or in overemployment. Thanks for raising the issue.

Where Mennonite leadership?

What has happened to our Mennonite leadership? They are blatantly defying the Bible, the inspired, infallible and inerrant Word of God. This is being done by encouraging court action against the government by non-registrants.

As a Mennonite pastor and as a Christian citizen, I want to respect the convictions of these men; however, I must stand by the truth of God's revelation as recorded in Romans 13:1-2, which says, "Let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God. Whosoever therefore, resisteth the powers resisteth the ordinance of God; and they that resist shall receive to themselves judgment."

According to this statement, which needs no interpretation, every believer is obligated to submit to government directives or be willing to suffer the consequences. In other words, "to obey God rather than men" (Acts 5:29) means that refusal to register results in disobedience to God.

However, the real issue is not that of failing to register, but for church leaders to support suits against the government. To my knowledge, the New Testament church never resorted to such carnal political action. They prayed for those who suffered for conscience' sake, but they never encouraged suits against "the powers that be."

In view of the present trend to disobey God's Word, the Bible, by Mennonite leaders, may God raise up a 20th-century Menno Simons who will lead us back to the Bible. *Harold Burkholder, 520 N. Main St., Elbing, KS 67041*

Aug. 9

Praise God for others

I was saddened by the response to your news item (May 25 and July 20) on World Vision. "We do it better" is mythology of the worst kind. It should tell us something about our hope for ecumenism and world peace.

Instead of praising God for the work others do for Christ and the poor we bend our energies to convince ourselves we are superior.

We can always find something in others to criticize without seeing our own faults. It has been my experience that Christians of other backgrounds are often much more willing to preach Christ as they offer the cup of cold water than many of us are.

Many of our familiar whipping boys — the TV ministries and charismatics — are more Anabaptist than many Mennonites.

Why do we have to blot our fine testimony and reputation by denigrating the efforts of others even by implication? There is a great difference between discernment and criticism.

How about some articles in our press in appreciation of those we often criticize without comparisons or dwelling on what we disagree with?

The greatest barrier to ecumenism and fellowship is denominationalism.

I wonder — of the 22 Mennonite groups — which one belongs at the top and which at the bottom? I know this was a controversy for years. *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

Aug. 11

The nuclear family

The nuclear family is not a social unit which promotes selfishness. It is the most intimate social unit on earth and requires more honesty, love and unselfishness than any other.

The extended family as conceived by sociologists and sometimes even Christians who live in communes can be depersonalizing and result in a weakening of natural family ties and the development of identity.

When property is held in common, and children as well, responsibility can fall on the "company" and individuals disappear.

Children who are brought up in community rather than by their own parents suffer also. The extended family as conceived by some is one in which there is a loose bond but little intimacy.

A true extended family is impossible without the nuclear family, which is the basis for all meaningful human relationships.

As for using the extended family as a means of building a new social order and the kingdom, we should remember that couples having children and raising them was God's idea and his kingdom not being of this earth is not a new social order but a way of living within the existing one.

This world is not capable of building a kingdom society because most people are not servants or members in the kingdom.

We would do well to return to simple basics and work on the spiritual life of the individual before we try to heal society — which is after all made up of individuals.

We don't need to argue about which came first, the chicken or the egg; let's just stick to the simple gospel without a lot of futile intellectualizing about it. *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

Aug. 11

This listener for sale

I empathize with "Any Listener for Sale?" (July 6 issue). We are busy doing good but we fail so often in being friends, sharing of ourselves and — above all else — being available to *listen.* We all need listening friends sometime in our lives.

I felt this need among the young adults in our church and recently started with a small group of kids who felt they needed a place to just talk. We get together once a week and have really felt the leading of the Holy Spirit during our sessions.

Hopefully these kids will start being listening persons when they find out what it has done for them to have someone listen to them.

This is a worldwide problem. No one has time to listen. We all want to talk but not to listen.

Maybe we are the ones who need to change the situation because we have so earnestly felt the need.

I encourage us all to find people who share this viewpoint. Maybe a good listening group could be started that would also reach out to those who need to talk.

Please pray for our group as this is one of the goals we are striving for. This is one "listener for sale." *Anonymous by request* (but willing to correspond with anyone interested. *The Mennonite* is willing to pass on any letters.)

Aug. 19

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Mennonite from Germany speaks to us

Hans Wienss and his family came to Canada in 1981 through the International Visitor Exchange Program of the Mennonite Central Committee. His year in Canada was spent teaching German at two Mennonite collegiates in Winnipeg and speaking on behalf of the German Mennonite Peace Committee throughout Canada and the United States. He came to Canada as a representative of European Mennonite peace groups. The Wienss family returned to Germany in early August of this year. He was interviewed by Robb Nickel of the MCC (Canada) information services staff at the request of The Mennonite. *This was recorded in early May.*

Robb Nickel: Tell me a little about your family background.

Hans Wienss: My family belonged to the Danzig Mennonites. We moved to the Enkenbach refugee camps in 1958. My wife's family is of French Mennonite background, coming from the Alsace Lorraine area. We have been married since late 1975 and have two boys, Mikael and Luc — 5 and 2 years old. We speak German and French in our family.

Nickel: Hans, you come to us from the German Mennonite church with its rich history. Share with us a little about your church and your Christian pilgrimage.

Wienss: I became aware of the church when our family moved to Enkenbach; the church became a place that we identified with. We belonged there. My parents joined the Enkenbach Mennonite Church in the late 1950s and in 1961, following catechism classes, I decided to be baptized and to live as a Christian — to follow Christ. At that time I did not know all that following Christ entailed.

I have been a member of the Enkenbach Mennonite Church since then, but my spiritual growth was very much influenced by a non-denominational group of Christians who met in *Haus Kreise* meetings, or Bible studies in homes. I was a member of such a group for almost 10 years. However, I felt there was something missing; I was missing the Anabaptist thinking and roots of our Mennonite church. The Anabaptist way of thinking as being part of the New Testament was not emphasized in the Bible study group. A Mennonite friend and I discussed this, and after some thought I went back to the Mennonite Church at Enkenbach.

Nickel: What events led to your decision to become a conscientious objector?

Wienss: In choosing the peace position I was influenced by the people I met in Mennonite Central Committee service in Europe and by John Howard Yoder, who held several seminars for German Mennonite students. I also came in contact with PAX men who built our house in Enkenbach. They gave us more than their physical ability; they gave us spiritual impulses.

I became a conscientious objector in 1965-66. I had wanted to become a policeman and needed to answer a number of questions by an examining police officer. He asked me what the most important decision of my life had been. I said, "To follow Christ." He then challenged me by asking if I thought I could ever use a weapon. I said I couldn't and since then have been a pacifist.

In the late 1960s I joined the German Mennonite Peace Committee and since then have been active in this group, meeting for retreats, speaking to people in different local churches and writing for the peace committee.

Nickel: How do churches in Europe differ from US and Canadian churches regarding the question of non-resistance?

Wienss: Because of the draft in Europe, military service has more and more become a part of life for European young Mennonite men. Very few apply for conscientious objector status. I believe one of the reasons is that about 120 years ago, in Prussia, which was then a German state, Mennonites agreed to leave it up to individual young men whether or not to do military service. I know that from my grandfather's generation there were many Mennonite men who served in the Red Cross unit or in supply units that were non-combatant. My father's father was one of those. My mother's father was a soldier serving in the machine gun unit during World War I in Belgium and France. In 1934 the German Mennonite Conference (*Vereinigung*) gave up publicly and officially the traditional position of non-resistance as Mennonites in Germany. The statement at that time

The Wienss family (left to right): Mikael, Marthe, Hans Joachim, and Luc.

read, ". . . for the sake of the German people." That was, I guess, the most extreme point Mennonites could have reached in their understanding of one of their essential beliefs.

Today it is up to the individual young man in the church to make up his mind. Unified church support for the CO is rare. I think Mennonites in general have no peculiar stance from any other church in Europe today in regard to nonresistance. However, I believe there is some indication of change. For instance, my father, who is a conscientious objector, was asked by his church council chairman to address the question for their church. For me this is significant.

I think the churches in Europe have been challenged, especially by last summer's peace demonstrations, to deal honestly and openly with the question of peace and not just push it off the table as a political leftist orientation. I find this very encouraging.

Nickel: What motivated you and your family to come to Canada?

Wienss: I worked as a volunteer with Mennonite Voluntary Service, related to MCC, from 1969-71. My wife, Marthe, served in the French Mennonite Children's Home in eastern France where many MCC workers also served. So over the years we had been exposed to the idea of service "in the name of Christ," and perhaps service abroad.

We also felt we needed a change. I wanted to broaden my horizons by teaching in another country, if possible in a school that based its work on the teachings of Jesus by pursuing these seriously in its daily efforts. We also hoped to be exposed to a different way of life in the church. After making the decision to enter a term of service and assessing our situation, Canada seemed the most manageable option.

Coming to Winnipeg afforded me the opportunity to teach in a Christian school. The question that kept coming to me was: Is it possible to have a Christian school? In Germany the public school system is officially a "Christian" school system, but the atmosphere is certainly not like the private schools here. I have enjoyed working together with Christian colleagues at Westgate Mennonite Collegiate and Mennonite Brethren Collegiate Institute. It is satisfying to see that the essential beliefs of the disciple of Christ can be a realistic basis as one works as a teacher. I have never experienced this kind of Christian commitment to education before.

Nickel: I sense that you've experienced acceptance as a family here in Winnipeg.

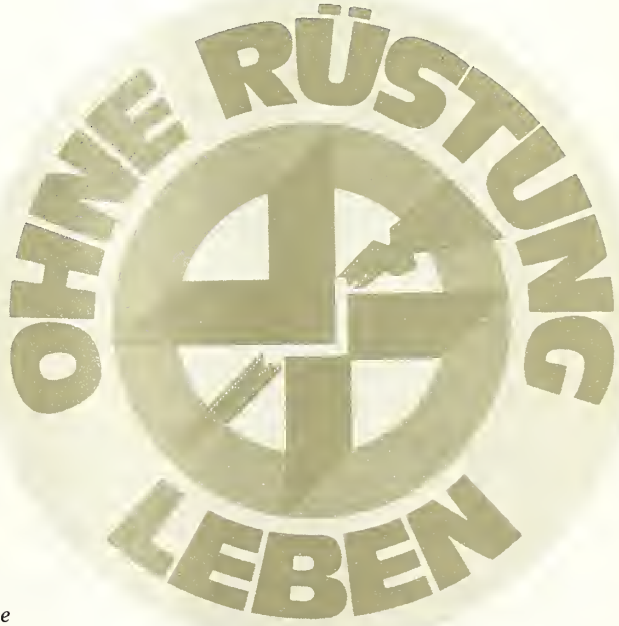
Wienss: Our time here has been very enriching. Our welcome by the people of the Sargent Avenue Mennonite Church has been warm and friendly. We like to call it our church. We have established meaningful relationships with people and we feel free in saying that we belong to the people here. People have been the essential ingredient in our stay here in Canada.

Nickel: What observations have you been able to make in your US/Canadian travels?

Wienss: Our experience in terms of itinerating and fulfilling my task as representative of the European Mennonite peace groups has also been positive. I have learned to see US/Canadian Mennonites realistically and to better understand their situation by observing them in their environment.

Attitudes and the way of church life, as one says in a rather global way, can never be a final position. Christ has begun the way of the kingdom of God. This kingdom is coming. That means there is an ongoing process, and we as members of the body of Christ are to be the living elements in this process. We either help it to be or prevent it from happening. In regard to the mighty powers of this world, I am convinced we have to rediscover the different way of Jesus in responding to decisions and ways of doing things. He lived in confrontation, and it was his desire to do the will of his Father in heaven. The ways of politics are in essence of an evil, sinful nature. We are to discern the spirits in our time and, in obedience and trust in our heavenly Father, learn to go Christ's way — reconciling, healing or making whole, peace — *eirene*.

I would like to leave a challenge for us all. There needs to be new education, new searching and praying for wisdom. We cannot as a church separate ourselves from what is happening in the world around us. We must take up Christ's challenge: You will be my witnesses, and the power of the Holy Spirit will lead you and guide you, and you will do greater works than even I did (Acts 1:8, John 14:12; 16:13).



This emblem was first used by German Lutheran Christians. Other Christians have accepted the goal to live without arms. The German Mennonite Peace Committee is one of the supporting groups. About 20,000 people have already signed the pledge and joined local and regional groups in West Germany. Their goal is to prepare themselves for a non-violent response to the arms race policy.

Thoughts from a student

Mary Enz

Thank you, special person, for answering God's call
to be a teacher, a worker in the church.
You're special, don't you know?
I'm glad you love the Lord, love people and love your work.

You are really interested in me and my responsibilities,
I know because you have encouraged me and prayed for me.
You've given me direct answers to my direct questions,
but never more than I'm capable of understanding.
You remind me of my big sister, my mother or sometimes my grandpa,
and I like that.

Thank you for your unlimited patience
and for standing by me, not over me.
Some days I feel inferior, but you have always believed in me.
You often came to class early, just for the fun of it,
and you stayed until I understood.

You have planned carefully
and are always steadily working toward a specific goal.
You know that you are a child of God
and you have explained salvation to me
and how I belong to God too.
That gives me hope and I feel good.

Thank you for being affectionately firm —
and telling Mom and Dad that I'm creative and a challenge
when I'm really driving you up a wall.
Thank you, teacher, for "getting tough" and teaching me
to bear my load. That's the way God would want it to be.

Thank you for listening, really listening,
and knowing that we all have bad days, no matter how big
they are.
I heard you tell my parents that I communicate a great deal
with other people, and in your heart
you wish I would "shut up." But instead, you pray.
And when I didn't know my Bible verse, you wondered if I
was feeling well that day.

Sometimes I'm tired of books, lectures and just sitting.
You've let me go to the window and watch a rainstorm,
and in your own special way, explained to me about God,
his creation and his special plan.
A rainbow has many beautiful colors, doesn't it?
Thank you for showing these to me.

And thank you for joy.
You're not afraid to laugh with me, and you've never laughed at me.
You have a fun, uplifting spirit, and I need that in life.

You have always treated me as an individual, not a carbon
copy.
I'm glad you didn't forget my birthday,
and you noticed my new shoes, and when the children were home,
and when I wasn't feeling well.
You even stopped to talk to me in the supermarket,
and it made no difference if I was 2 or 93.

Thank you, teachers, for understanding and helping us.

You're always around when I need you, and sometimes
even when I don't. I wasn't really getting a cold,
but that cherry cough drop sure tasted good.
And I'm glad you called to say you missed me,
and do you remember that special book you shared with me?
Well, it's one of my favorites now, too.

Thanks for talking to other people about me . . .
when I do good things, not bad.
And for telling me, "Nice work," when I really do something well
and deserve praise.
You're teaching me to feel confidence but not show it,
and teacher, when I do get out of step, thanks for forgiving
and not cultivating a root of bitterness.

You've made an impression on me,
and I like what God is doing with your life.
Thanks for being in mine.

MEDITATION

House burned but treasures remain

Recently we attended a fine wedding with a sense of celebration and rejoicing.

Upon returning home, we found that a gas tank had exploded in the neighbor's garage and that their house and the two adjacent ones had been destroyed by fire. Ours was one of them.

This home was more suited to who we are and how we want to live than any other home we have occupied. What we enjoyed most was the simplicity, spaciousness and all the room for hospitality.

One day we sifted through some rubble and came up with a few small treasures of the past.

What has become so real these past days is that treasure needs to be within. More than valued possessions, what we can pass on to our children is who we are and what we believe — our love for God and for our neighbors.

What has become so important is that God does not keep us from experiencing sorrow and difficult situations, but he certainly loves us through them. With the certainty of that love enfolding us, and surrounded by the love and the prayers of our brothers and sisters in Christ, we need not spend undue energy fretting about the "losses" of the past, but we can rejoice in the gifts of each new day and every moment because we are led and loved, and because our real treasure is in love relationships to God and our friends.

Menno and Margaretha Ediger

Listen and hear

Listen and hear
what most I fear.
It's not the dark
or things in the park.

I guess my fear is nuclear war.
We might destroy ourselves forever more.
And never know what here was in store
for the people that this world holds
or the end of the pattern that fate molds.

There might be some who will escape
to face the cold hard jaws of fate
in a devastated world that's been destroyed
by the missiles of humans with which they toyed.

I hope this holds some meaning for some
and that they will come to fear this
menace that threatens us all
and help so that we won't fall.

Brian Pauls

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Margot Fieguth, 99 Veronica Dr., Mississauga, ON L5G 2B1, shared her thoughts in response to an MCC (Canada) discussion on meeting world hunger needs.

Elda Bachman, 1104 W. Broadway, Newton, KS 67114, writes of her observations about children and laughter.

Mary Enz, 1112 W. 9th St., Newton, KS 67114, is chairperson of the board of Christian education at First Mennonite Church in Newton. She shared this meditation at their annual appreciation dinner on April 21. It seems a fitting challenge and affirmation for all who are again taking up the work of teaching.

Meditation writers this issue are Menno and Margaretha Ediger, 16200 S. Kedzie, Markham, IL 60426 (their words are taken from the church newsletter *Sharing*, June 1982), and Brian Pauls, Route 2, Box 78, McPherson, KS 67460 (a 12-year-old).

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EDITORIAL

Truth in religious journalism

Steve Sprunger

In Shakespeare's play *Hamlet*, Polonius gives his son Laertes some advice about proper values and behavior. After a long list of warnings and admonitions, he concludes, "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man" (I, iii, 78-80).

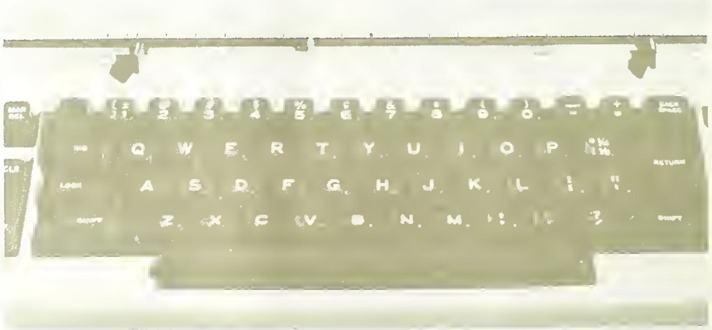
Truth and honesty are basic qualifications for any journalist, however difficult they are to attain. Good journalism demands that a scribe find his or her own assumptions, blind spots and prejudices. Only after that is accomplished can a writer or reporter hold up a mirror to society to reflect its warts, scars and ugliness — as well as its beauty — without stepping before the mirror and reflecting oneself.

In his book *For the Time Being*, commentator Sydney Harris says that in the beginning was the Word, but that the word is no more. It is no longer honored, respected or believed; not even the Logos of God.

Harris believes this comes as a result of our devaluation of the currency of communication. We inflict verbal inflation on the world, using words not to speak or search for the truth, but for our own proud, profit-seeking, sometimes petty purposes. In so doing we have subverted the most singular gift we possess — verbal expression — to teach distrust and cynicism.

With Harris, I see the task of religious journalists as that of restoring the word to its pristine purity, genuine integrity and human authenticity. That is, in its best sense, the work of reconciliation; finding a meeting between persons when truth encounters truth, clasps it and returns it.

But without journalists insisting on personal honesty (and this goes for all of us) we will use words to manipulate, defend our weaknesses, conceal our vulnerability and justify our self-centeredness, even when acting with the best of intentions. When this happens, we erect theologies of fear, prejudice and ignorance. Harris points out that, in an age of mass communication, the power of the word has extended as never before its ability to impose a domain of deceit over the total range of our relationships.



I can therefore think of no greater service to God or us than to treat the word as a holy tool to enlighten and inform, rather than to disguise, defend or attack. When we step away from the mirror, we can reflect to the world its own image in its totality, and the need to come to terms with its beauty, its ugliness and its sin.

In an age when groups, organizations and countries accuse each other of spreading misinformation, it is imperative that journalists (and the church) speak the truth — as they understand it — clearly and with conviction.

This does not mean we have no values, nor that we may not speak from a Christian perspective, but that we are aware of those values. William Hazlitt (1778-1830) was profound when he wrote, "Man is the only animal that laughs and weeps, for he is the only animal that is struck with the difference between what things are and what they should be."

It is an aphorism with a whole world of meaning. For me it is a prod toward greater honesty, truth and responsibility.

As a journalist in the area of religion, I am entrusted with a freedom, not only to believe and worship as I will, but with an internal freedom flowing from an accurate as possible perception of what is and what should be, and a responsibility to report honestly the difference.

This attempt to grope for honesty in journalism and in my personal life are inseparable. However difficult that search may be, it is valuable enough for me to commit my lifetime to it. I can think of no higher calling, for only when we know the truth can we be truly free.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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"Some handicapped can't speak their love, can't sing it, can't recite Bible verses, can't express a confession of faith, but they can love you. Isn't that what the gospel is about?"

These, too, belong to the body

Katie Funk Wiebe

He's a man with a dream. A big dream. A dream about the body of Christ. Like Martin Luther King, Jr., he's stood on the mountaintop and seen the church — Christ's body — reaching out and drawing into full fellowship all its members.

Dean Bartel, consultant for Developmental Disabilities Services, a service of Mennonite Mental Health Services, looks forward to the day handicapped persons will be fully integrated into all aspects of church life, including worship services, Sunday school, choir, service projects, even acceptance for baptism, without someone questioning their ability to have faith.

Bartel appeals to Scripture — 1 Corinthians 12 — which deals with the body of Christ as a unit with many parts, all of which are needed. He knows not all church members accept his views that the handicapped should be allowed to function fully within the body to their potential.

Blind belief in traditional myths about handicapped persons — particularly about the mentally retarded — slows the fulfillment of his dream. But he has hope.

Bartel has been involved with the handicapped since graduation from Tabor College (Hillsboro, Kan.) in 1968. His work takes him across the United States and Canada conducting workshops, seminars, retreats and consultations for those involved with handicapped persons.

"The terms handicapped and developmentally disabled are often used synonymously, but the latter is a real mouthful," says Bartel. "Most people don't know what it means." The term coming into usage is "disabled" and was used by the United Nations in its promotion of the International Year of the Disabled. "Disabled" is more encompassing, has fewer negative connotations than "handicapped," says Bartel, and is therefore less demeaning.

Bartel's main role is to raise the awareness of the Mennonite constituency to the needs of all handicapped persons.

A recent survey he conducted shows about one mentally handicapped person per congregation, with larger congregations having eight to 10.

National statistics place about 3 percent of the population in the mentally handicapped category, which includes the full range of disabilities. There is some speculation that the effects of the drug culture will increase the percentage of mentally retarded persons in the future.

Bartel's view of the role of handicapped persons is simple and clear. Let them experience the truth of the gospel in the full context of the church, and then let them share that truth with others through their unique gifts, one of which is their ability to care for others freely and openly.

"We get embarrassed by their open show of affection," Bartel says, "because we aren't free to share it ourselves. But for the mentally handicapped person, it's real."

Bartel first experienced this love in a voluntary service position at Ridge

Disabled persons are often able to teach us something special about "love." They are often more free and honest to express their affection than most other people are.

State Home (Colorado) for mentally retarded persons of all ages. Because he was new, the administration gave him the responsibility of working in residence halls with higher functioning clients, who were therefore more verbal. That experience gave him a deep appreciation for mentally handicapped persons, especially for the way they related to him and others.

"They had an honesty with which they related to other persons I hadn't experienced before. When they didn't like something I said to them, or something was contrary to them, they let me know. They were just as open in their caring for me.

"This love was a kind of ministry to me, a kind of God's love because it's unconditional. In the church we tend to make our love conditional. We've gotten the idea that the church is for the pure-hearted, well-mannered and silver-tongued. Where is room for that genuine love that comes in awkward ways?

"Some handicapped can't speak their love, can't sing it, can't recite Bible verses, can't express a confession of faith, but they can love you. Isn't that what the gospel is about?"

"We can learn from them," says Bartel. "Some persons have experienced love from a mentally retarded person when no one else was aware of their pain. That's what I want to see us making room for in the church — love that's not only words, but also action." It's the responsibility of the congregation to discern these gifts of love and to help such people use them.

Not everyone agrees with him. He dreams about the time attitudes toward the handicapped will mellow, and they'll be allowed to fit in according to their talents and gifts.

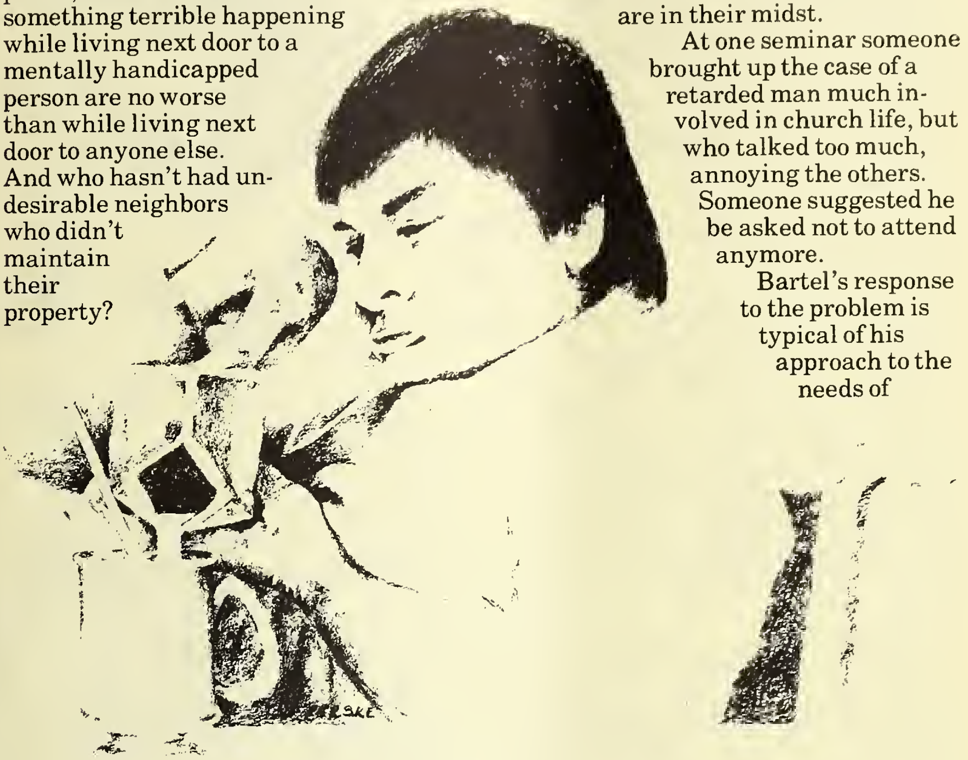
"If handicapped persons enjoy singing, why not involve them in the choir?" he asks. Then he answers this question. "We are not used to much spontaneity in our worship services. We are used to good singing — good choirs and good congregational singing. We are used to order in our services. Where is the place for those who want to express worship experiences in a way that is not always under full control?"

To create such a place for the mentally handicapped requires much open-mindedness and willingness to forego the well-ordered service churchgoers expect and cherish.

What accounts for the rejection of the mentally handicapped? Fear and ignorance, says Bartel. People are ignorant of what they are like, and therefore they fear close association with them.

While working in Colorado to help start group homes for the mentally handicapped in residential areas, he knew beforehand how neighbors would respond to the proposal. Mentally handicapped persons are criminals who steal and have no respect for property, are violent and harm children, rape daughters and kill sons. Their presence causes property values to plummet downward. "People think it will be a terrible thing to live next door to a mentally handicapped person," says Bartel.

There's little factual evidence to support such claims from experience, he says. Unpleasant incidents have happened, but the chances of something terrible happening while living next door to a mentally handicapped person are no worse than while living next door to anyone else. And who hasn't had undesirable neighbors who didn't maintain their property?



It's not uncommon for a family with a disabled child to disappear from the church.

The same negative attitude toward the handicapped exists in the church, Bartel says, but in more subtle forms. It's not uncommon for a family with a mentally handicapped child to disappear from the church. Rejection of their child by members of the congregation, when added to their problems of accepting him or her, is too much. Usually first the child and one parent quits going to church (and the Sunday school teacher is relieved). Then the other parent stays home also, and finally the whole family.

Bartel mentions cases of parents being openly told to take their child out of Sunday school because he or she was too disruptive.

"There is always a way of coping," he says. Because of a lack of awareness of the realities of what mentally handicapped persons can or can't do, people fear them or put the full burden of adaptation on the ones least able to change — the handicapped individuals.

"The burden to change and become more acceptable belongs to us instead of the handicapped persons. We have to learn more acceptable behaviors toward them," says Bartel. If members of a congregation expect the handicapped to live up to our standards, we will do nothing about our own attitudes. The congregation should share their right to feel comfortable when handicapped persons are in their midst.

At one seminar someone brought up the case of a retarded man much involved in church life, but who talked too much, annoying the others. Someone suggested he be asked not to attend anymore.

Bartel's response to the problem is typical of his approach to the needs of those he pleads for. "Do you know anyone else in your congregaiton who talks too much? Do you tell him to leave? Probably we don't deal with such persons in a caring, loving way either. The retarded persons can be expected to adapt, but we can't expect them to do all the changing."

Such rejection is not usually intentionally cruel. The basis is ignorance and high expectations of church members for comfort in their worship experience.

Church members rationalize the handicapped member's presence in society. Some believe God made the mentally retarded to teach the others a lesson, or to make people around them better persons by letting them observe these imperfect people, or perhaps even to punish parents for past sins.

"I don't believe any of that," says Bartel. "That is an aberration of the gospel. God didn't create imperfect persons; every person is made in the image of God. It is somewhat more mystical," he says, more related to the inner person, the soul.

Physical barriers in church facilities also limit the involvement of the handicapped. Bathrooms they can't get into and stairs say to the person in a wheelchair, "We don't want you."

Well-intentioned acts of carrying wheelchair and owner up and down stairs isn't the solution either. Often the strong-armed carriers never realize the indignity they thrust on the handicapped persons by denying them the privilege of moving about freely on their own. Their good deed may only make the helper feel good, not the persons with restricted mobility. Being carried like a child adds to their sense of devaluation by society.

Bartel suggests congregations conduct an internal study to discover their attitudes toward the handicapped and also the needs and gifts of such persons in their midst. Materials are available to help congregations go through this self-evaluation process.

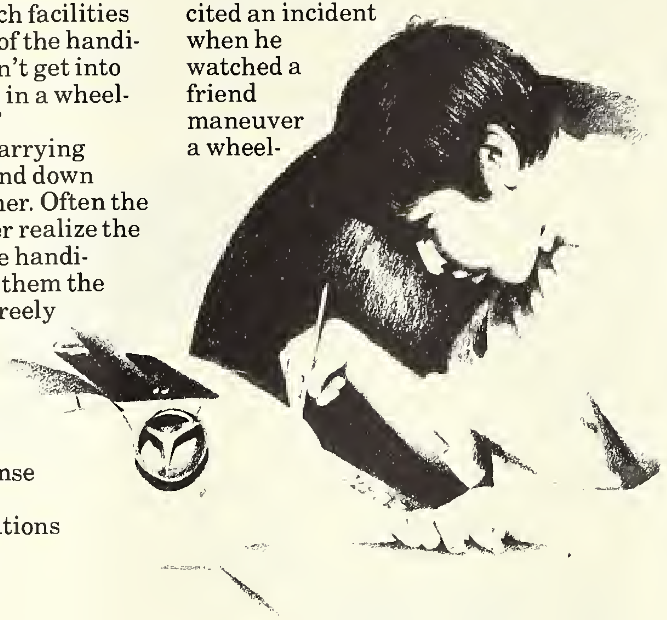
When information is available on how much the congregation knows about the handicapped, a task force should identify gaps in understanding about them and plan a schedule of activities to raise awareness. This could include information about all disabling conditions present in the congregation. Next, the task force can offer suggestions for specific ways to act toward the handicapped and how to get them involved in the church program.

Bartel advocates integrating mentally handicapped persons into regular Sunday school classes, even though this is considered a revolutionary approach, to provide them with Christian education. Separate Sunday school classes have merit, but they isolate the handicapped person from the body of Christ.

To include the mentally handicapped children in regular classes allows them to experience peer relations with other children and allows the non-handicapped children to discover that these children, who may look and act a little differently, aren't to be feared.

The next step in bringing the handicapped and congregation closer together is so easy, "we can't see it," he says. People are often uncomfortable with handicapped persons because they don't know what to say. Bartel's advice is, "Listen, admit you're uncomfortable."

Bartel advises anyone who wants to become involved with handicapped persons to learn to listen and to observe. They are often not as helpless as one may expect. He cited an incident when he watched a friend maneuver a wheelchair up a steep curb and resisted the urge to offer help. "Don't barge in to help. Ask first if the person wants help."



"Disabled" is more encompassing, has fewer negative connotations than "handicapped."

He has a special word to parents of handicapped children: "Let others know your pain." Historically, parents have come through a difficult period during the '70s as they struggled to get handicapped persons out of institutions, where care was sometimes only custodial, and to get governmental guarantees of an appropriate education for their children. Some are now too weary to take their case to the church and ask for a hearing there.

"I tell them they can't wait for the church to come to them. They will have to go to the church." He advises parents to "get off their own case" long enough to see they aren't the only ones with problems; other members of the congregation have problems also, in other areas. Pain and tragedy are not unique to any one group of people.

Parents must initiate the contact with the pastor, the Sunday school superintendent and others — but with an understanding of the other person's situation. Most important is to share their struggle openly with others.

"For a lot of parents, the understanding that becoming vulnerable to others is the key to opening doors is almost a revelation." Parents report how having opened up their hurts and needs to the congregation finally meant being able to talk together.

One elderly couple had a retarded son in his 30s who was mildly or borderline retarded but with emotional problems. Because he was living at home, they were responsible for his supervision 24 hours a day. The mother was bitter about the church's lack of support.

She explained the family's situation to her home congregation and amazed herself at her freedom to do so. She was further amazed at the way people expressed their appreciation for her openness. Some didn't know she had a retarded son. Now one older man comes several times a week to take the son out for coffee or for other activities. Others have offered their help.

If nobody knows the needs of a family with a handicapped child, nobody can become that support system. It's up to the family to speak up. Yet becoming open doesn't hold all the answers. In one case a vocal parent felt rejected because he spoke up freely. His congregation didn't want to hear what he had to say.

In his work as consultant, Bartel is compiling a directory of Mennonite-related services for developmentally disabled persons. It includes those funded by church groups, those funded by the government and administered or staffed by Mennonites, and those with less formal Mennonite connections but may have been started by Mennonites or have Mennonites on the staff or board.

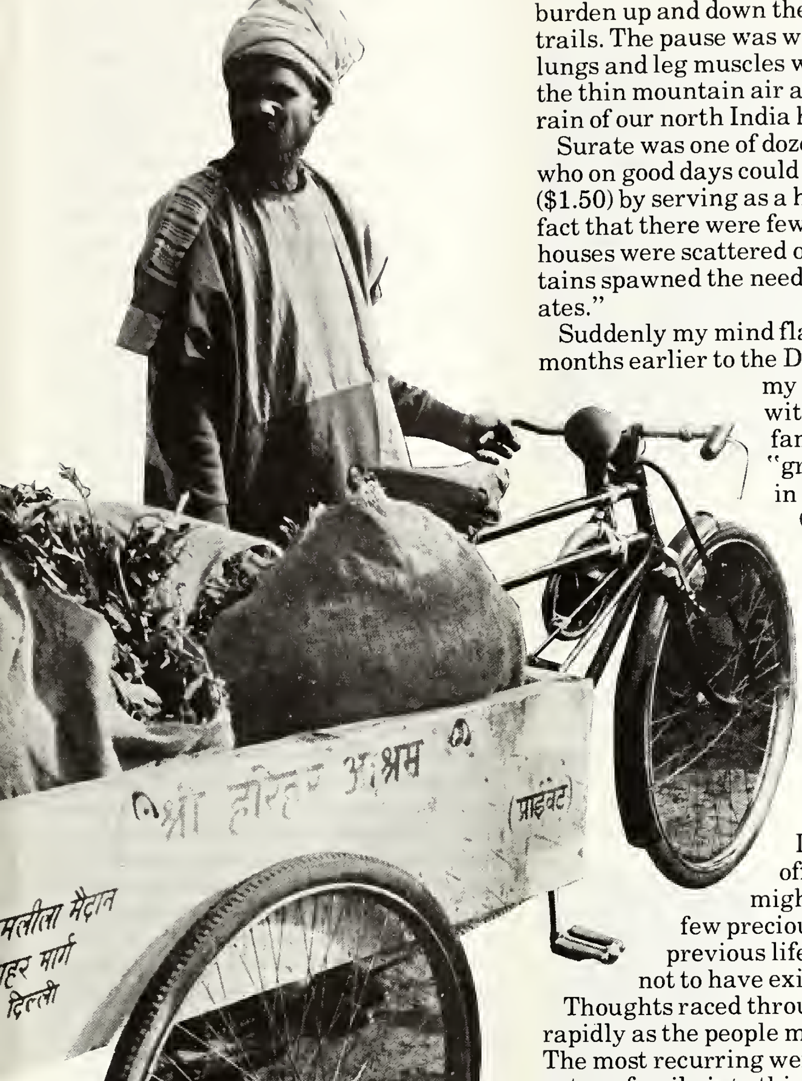
His office is in its eighth year of operation and is concerned primarily with the traditional government-defined developmentally disabled group: mental retardation, epilepsy, cerebral palsy, autism and those who have suffered neurological damage during the developing years.

Mennonite services to the handicapped have no national organization as yet because most developed out of local needs as a group home or a workshop. Bartel would like to see more formal connections between the programs, scattered from British Columbia to New Brunswick in Canada, and California to Virginia in the United States, similar to that of other MMHS agencies. These found a common bond drawing them together organizationally in their need to find alternatives to mental health care provided by government agencies. That catalyst has not yet surfaced with the services to the handicapped.

In the meantime Bartel keeps bringing his dream before Mennonite congregations. Only with their help will it become a reality. *A Meetinghouse article* •

I met Christ

Kermit Gingerich



Today, as nearly every day, we met again clinging to the inside edge of the steep Himalayan path. I allowed room for Surate to pass carrying his 75-kilogram burden up and down the well-worn trails. The pause was welcome, for my lungs and leg muscles were rebelling in the thin mountain air and vertical terrain of our north India hill station.

Surate was one of dozens of coolies, who on good days could earn 15 rupees ($1.50) by serving as a human mule. The fact that there were few roads and most houses were scattered over the mountains spawned the need for many "Surates."

Suddenly my mind flashed back two months earlier to the Delhi airport and my first experience with coolies. Our family arrived as "green" missionaries in mysterious India. Once through customs we were besieged, along with the 98 percent relative humidity and a too-sweet smell of tropical fruit and vegetation, by a flood of coolies each vying to carry our bags. I had fought them off, wary that one might abscond with the few precious remnants of a previous life that now seemed not to have existed.

Thoughts raced through my mind as rapidly as the people moved around me. The most recurring were: "What did I get my family into this time? Can we really live here for three years? Where is a white face that can speak my language?"

Yet today, as Surate squeezed by me with the jungle reaching out to grab the trunk supported on his back by a single strap across his forehead, something was different. I'd always greeted him with the customary "salaam" and received back "salaam sahib." Today, as we greeted and passed, he turned, stiff-necked, with his burden, and began with one side of a Hindi conversation.

Again I flashed back to my first glimpse of Indian landscape. Our Boeing 747 dropped through monsoon-laden clouds and an early dawn rendezvous with an India already bustling with activity. Small paddy fields were visible, interspersed with sugar-cane. Low areas loomed where pits had been dug for earth needed to build bricks. We dropped lower, and here and there a man worked a pump made from a hollowed log to drain a field of unneeded water. There someone was walking behind a herd of black water buffalo.

Now let's move forward a few days to the custom shed at the airport. Trying to be brave, I shook inwardly while attempting to secure the 15 official signatures needed on the crude sheet of damp paper before the coolie would bring my air freight.

Bill Block, my companion in this endeavor, dripped as did I in the steamy air of the custom shed. Having met only the previous week while traveling to India, we became instant friends. We talked and laughed as if just meeting after having been banished from our civilization for years.

By late afternoon my five barrels, along with 19 additional pieces belonging to Bill and two returning missionary ladies, were finally certified safe to be taken from the custom shed. Soaking from humidity, nervousness and frustration, I tried to ascertain the best way to transfer my belongings across town to the Old Delhi train station.

Bill, having had his camera confiscated, suggested I shift the baggage

Surate was like many other human coolies. On good days they would earn 15 rupees ($1.50) by serving as human mules.

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In India the human workhorse is still one of the common trademarks in town and country. The technological progress has been slow to replace the need for the crowds of "coolies" waiting everywhere to serve you.

while he attempted to negotiate with customs for the camera. We had previously consented to take care of the ladies' drums, and I now wondered how I could possibly keep track of my five — let alone 24 pieces.

Coolies soon appeared with two small, three-wheeled trucks. After receiving this bewildered foreigner's permission and agreeing on a price, they proceeded to load all 24 pieces. "Oh, no way can all that fit," I laughed to myself, or was I about to cry? Roping the odd assortment together, the journey began after I had wriggled in through one of the windows as neither door would open. The ride was generally in silence except for the constant blaring of horns and the roar of the small engine up front (which had no muffler) and appeared similar to that of a Cushman scooter we used to ride at home. Oh, where was home now? Would I ever find a place of some peace and order again?

Our two trucks raced side by side at speeds up to 20 mph with the drivers laughing and hollering over the roar to each other. Praise the Lord they were staying together. Oh! I'd thought that too soon for just then the other truck slowed and disappeared as we rounded a traffic circle. Frantic questioning of my driver produced only a red, beetlenut-stained, toothy grin accompanied by "yes, yes, yes."

Traffic increased as the street narrowed into a pedestrian sea. Horns were honking, people laughing, hawkers selling everything imaginable, loads carried in diverse ways. Would I ever see my baggage again? During the confusion of the next half hour, a little blue, three-wheeled truck suddenly appeared, honking beside ours. Yes, it was my baggage. Thank you, Lord.

Now what did these guys in red shirts want who were running along beside motioning us to stop? I could tell the driver was confused also. If only I could understand Hindi. Suddenly, we did come to a halt. My driver climbed out and I could hear them arguing fiercely. I bravely climbed out through my window as the "red shirts" began unloading the cargo. "No, no," I tried to explain as I now knew I was destined to lose everything. What could one bewildered foreigner do against 30 "thieves"?

My baggage was soon piled along the street and the trucks melted back into the confusion that seemed to be everywhere. I counted and recounted to make sure that nothing "walked away." Fingers by the hundreds fondled the containers and inquiring eyes begged for a hint of what they held. Surely they knew this didn't all belong to me. Where could I get help?

Two years passed (really 15 minutes) and up rolled two long wooden carts with two five-foot wooden wheels in the center. These were manned by several of the red-shirted coolies. Not easily did they convince me, with only their smiles, that they wanted to help. What other option did I have? The baggage was loaded onto these ancient-looking crafts. A rope across the top of each secured the precious cargo. We waded into the street teeming with buses, ox carts, trucks, scooters, bikes, rickshaws, cows and people all producing their own smells and sounds.

For me to cross the street, I must cling to the cart. Grabbing one of the barrel ends, I ran to keep up. In midstream, suddenly without warning, one of the half-rotted ropes parted and sent the fiber barrels rolling to the street. One, losing a lid, scattered precious articles with each turn until it came to a halt wedged between a team of docile oxen and their cart. "Oh, Lord! How did I get into this?"

Running after the open barrel I tried to retrieve the spilled drums as the honking, laughing and shouting added to the traffic jam. The "red shirts" laughingly reloaded my fallen cargo, oblivious to the confusion around, and continued on across the street. How was I to know the train station was only two blocks away? If I'd only have known that trucks weren't allowed up to the station. Or were they just taking advantage of a foreigner?

Surate's animated voice brought me back to the hillside. What was he trying to tell me now? Two months of Hindi study and I could pick up a few phrases if he spoke slowly. Now I heard a few English words mixed in as he pointed first to my tan-colored shoes and then to his own broken plastic chappals (thongs) which seemed three sizes too big. Was he really asking for my shoes? "But I need these shoes," I heard myself saying. The Hindi-English reply came back, "But you also have boots and yesterday you wore a black pair of shoes. I have only these." I shuddered as he pointed again to his feet which were shifting to ease the heavy load on his back.

Didn't I remember something about "naked and ye clothed me"? Chills ran down my spine. At that moment Christ was standing before me on that narrow mountain trail high in the Himalayas. •

"But you also have boots and yesterday you wore a black pair of shoes" . . . At that moment Christ was standing before me on that narrow mountain trail in the Himalayas.

A further view of the creation order

Ted VanderEnde

The July 6 Bible study on the creation order does a good job about male and female partnership. But it is incomplete, as are many pamphlets and reports, in its implication that there is no created order in the universe, or more specific, no created order for the human race in its varied interrelationships.

In a recent book, *Man and Woman in Christ*, Stephen Clark writes, "In some ways, the term 'complementarity' best sums up the relationship between the man and the woman in Genesis. 'Complementarity' implies an equality, a correspondence between man and woman. It also implies a difference. Woman complements man in a way that makes her a helper to him. Her role is not identical to his" (p. 23). The biblical term to indicate the relationship of complementarity between male and female (and other relationships as well) is the New Testament term *hupostassō*, most literally translated with the term "sub*(hupo)*-ordination (*tassō*)." In our common usage the meaning and application of this term is often negative. Not so in the Bible. "The word does not carry with it a notion of oppression or the use of force for domination" (Clark, p. 23. See also the discussion of *tassō* in *Theological Dictionary of the New Testament*, Vol. VIII, p. 27ff.)

Partnership and subordination are not mutually exclusive in Scripture or Christian practice. In fact, the relationship between Jesus and the Father is an example of divine partnership and subordination (see John 5:18-19). In many ways the church and its people are in partnership with Christ as co-heirs, yet are surely in submission to their Master. The call in Ephesians 5:21 to be "submissive" to one another in Christ does not, therefore, mean that we treat one another only as equals, but seek to serve one another in the place God has sovereignly given us, both as equals and as different from one another, as is shown in the examples following that statement.

Likewise in Genesis 1 and 2 this aspect of submission is present. Clark gives several arguments throughout his volume. (1) From a literary analysis the man is the center of the account. "In the narrative, the woman's role is understood in relationship to man." She is called *ezer*, which is qualified by *negdo*. In this statement the partnership (*negdo*) and the interrelationship (*ezer*) is combined. The translation "helper" brings out the biblical meaning of submission (even when this term is used for God as "our help," for in that activity he graciously submits to our helplessness and serves us). (2) There is clear indication in the account and other Scriptures that the fact of Adam being created first implies a divinely intended order (1 Timothy 2:12, 13 and 1 Corinthians 11:8, 9).

My point is not to say that Clark and many others are exclusively right in their interpretations. Rather it should be clear that one cannot solely state that Genesis 1 and 2 teach partnership (equality) exclusively. The July 20 article is like those articles which only state the Corinthian passage that women "should be silent" in the church. The one leaves out the texts showing equality, and the other the texts concerning submission. I do not suggest to know precisely how to work out in our day and age the wise application of the synthesis of partnership and submission, but I do suggest a more open stance to recognition that we must struggle with the concept of submission as it is presented in Scripture. We are not helped in our diverse General Conference to simply endorse one view and teach in our schools and practice in our leadership the implications of one recent and therefore untraditional view.

Furthermore, in mentioning the use of covenantal language in Genesis 2, the examples used of the relationship between king and tribe, king and chieftan, etc., show not only partnership, but also subordination. In general, biblical covenants are not merely between equals, but between non-equals. God and Abraham are partners in their great covenant, but surely Abraham submits to Yahweh.

Now on the issue of order. The article implies that creation order is not a real issue. To accomplish this a few statements are quoted which are used to imply that there is no creation order. That "males are a truer image of God" or that "God established the primacy of the male over the female" perhaps can be heard in certain circles, but these cannot be used to create an emotional appeal to accept the concept of equality. The fact of Scripture and all of life is that God has created all things great and small beautifully and orderly. Our concept of harmony and shalom involves an understanding and appreciation of this order. The Trinity, the Lord and his church, the individual members of the church, the man and wife, the home, society and all of nature only can function properly when they submit to the divinely intended order which God sovereignly ordained.

I do not object to the point of showing partnership from Genesis 1 and 2, but I object to the omission of the teachings of submission which are also clearly evident in these chapters. Historically, the Anabaptists have taken this dual aspect seriously. We should stay in that tradition, avoiding extremes and banal misinterpretations, from which women indeed have suffered in our carnal society.

Ted VanderEnde is the pastor of St. John Mennonite Church, Pandora, Ohio 45877.

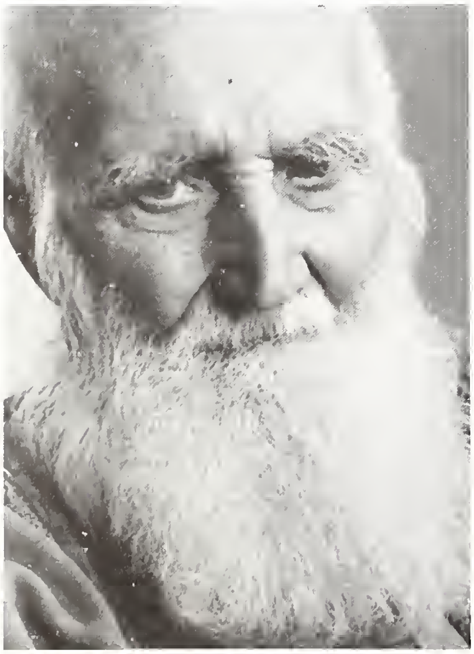
I met an angel

Kirsten Klassen

I met an angel once. Early in the morning on my way home from working the night shift. I was taking shortcuts through alleys. I am careful. I just prefer alleys to front-row streets. You can see more of what the occupants are like. Frontyards are like parlors. People make them neat and tidy to keep up their property value. Backyards are like bedrooms. People live in them and play in them and grow gardens and fix up old cars. Backyards are for pleasure. Frontyards are for show.

There are really only two alleys I have to pass through once I get off the bus. The first is just a few quick steps. There is a small iron fence, but it doesn't even have a door to swing open. Only a space for walking through. Once through the fence I cross the street. I follow the side wall of an apartment building past the garbage cans, where the second alley is in front of me and the back of my apartment block across the alley. It's not much alley-traveling at all. Probably a minute's walk from the bus stop.

The morning I met the angel, I had stopped at the early morning store. It faces the bus stop. I bought a chocolate bar. Not the best thing to eat first thing in the morning, but I was too tired to fix a breakfast.



I went around the side of the store and walked alongside a church until I passed through the fence. I didn't see him until I was halfway to the garbage cans. I heard him first. There was rustling and garbage-picking noises. I hoped it wasn't a drunk. I was nervous. I glanced at the garbage cans to see if he had seen me. I could not turn around. I was too close. I decided to step over the low fence to my left. I sneaked a look again. He did not look at me. He was an old man, about medium height from what I could tell as he stooped to examine the contents of the garbage cans. He had shockingly white hair. It touched his shoulders. Several feet from him stood a shopping cart, at least five feet tall. Boxes had been piled up high. Old clothes, shoes and oddities were sticking out all over the place. But it looked arranged. The man seemed a thorough garbage picker.

I continued along the side of my apartment block. The side door is always locked at night. I had a key to the front door. I was ashamed for having bought a chocolate bar. That old man was having to hunt for his food. I unlocked the front door and as I did I remembered the words, "When I was hungry, you gave me food . . . whenever you fed one of my brothers, you fed me." I knew what I had to do.

I leaped up the stairs to the main floor, ran to the stairway, down the stairs and through the hall to my apartment door. I fumbled with the key, praying all the while that the old man would be there when I returned to him. I pushed the door open, dropped my knapsack, took the few steps to the kitchen, rummaged through the cupboard for a paper bag, and swung open the refrigerator door. There wasn't much there — a whole wheat cinnamon bun, several grapefruit, a couple of apples, some carrot sticks. I grabbed what there was and hurriedly put each item in the paper bag. I took a couple of cans of tuna from the cupboard. There was a sense of urgency. He had to be there.

The door of my apartment still stood open. As I rushed through, I pulled the door behind me. When the latch clicked, I was already to the stairs. Once outside, I paused, listening for the rustle of the garbage-picker. He had to be there. I walked quickly to the back of the building and peeked fearfully around the corner. The shopping cart stood faithfully awaiting its master, who was still working the same garbage cans he had been at when I tried to avoid him.

I approached him slowly, not knowing what to say. Several feet from him I stopped. He turned to me. His beard was as white as his hair, full and cottonsoft. I wanted to touch his hair, to feel my fingertips confirm my vision. But I was arrested by his clear blue eyes. There were decades of life in those eyes. Knowledge. Peace. And something else. Dignity.

"Here," I said, feeling shy in his presence. And very young. I held out the bag to him, wishing there were more, but knowing I had given what I had.

Gentle hands reached out to take the bag. Hands which picked through garbage to save salvageable junk. Hands which commanded order in his shopping cart. Hands which had touched many years of textures. Gentle hands.

I do not remember his voice. Only that he thanked me and we were made equal by his words.

"You're welcome," I said quietly, knowing he understood I was expressing my gratitude as well.

I started to back away, not wanting to leave him. Not knowing what else to say. His eyes were full of a quiet radiance. Men do not have eyes like that. Only angels have eyes that shine with such dazzling inner peace.

He broke contact with my eyes to open the bag and peer inside. He turned back to his shopping cart. I turned to walk back to my apartment. I looked back once, hoping to see his eyes once more. But he was crouching beside his shopping cart, tucking the paper bag away.

Returning to my apartment, I wondered what stories of life he could have shared with me. Perhaps we could have breakfast together. Perhaps I would see him again.

But I never did. Seeing him again, talking to him, might have broken the spell. No one gets to know angels intimately. But I'll never forget that I met one once. Early in the morning on my way home. . . .

Praise to God and thanks to you

Clare Neufeld

"He made the storm be still, and the waves of the sea were hushed" (Psalm 107:29).

Feb. 3, 1982. "Hello. . . ." I spoke into the mouthpiece expectantly.

"Hello. This is Lois. How are you?"

"Just fine, and you?"

"Well, not bad, but not so good either. . . ."

"I sense by the tone of your voice there is something wrong. What's happened?"

"Well, Mom has ended up in a hospital in San Diego. We don't know what's wrong or how bad it is. . . ."

The conversation continued for a while longer, but the time for trial and tribulation, victory and salvation, sorrow and comfort, bewilderment and faith had begun.

Our dearly beloved mother and grandmother, sweetheart to her devoted husband, began an ordeal that would draw the family, relatives, friends and countless numbers of unknown believers before the throne of grace. God himself knows who prayed for her and her family, or who was newly called into fellowship with him at this time, but they were there.

Mother had suffered an aneurysm while at a swimming pool — her favorite recreational activity — and underwent two major brain surgeries in an effort to correct the problem and to save her life. The hospital staff, doctors and others worked valiantly, and God gave courage and grace during the next week and a half.

Far away from home and family, aliens in a foreign land, Mom and Dad had prayed together before she went into surgery, placing their trust for the outcome into the hands of our heavenly Father and submitting their wills into his. (His dwelling place is not restricted by geography or political boundaries.)

He provided angels of mercy in a local pastor who visited with Dad, in the fellowship and prayers of several hundred Episcopal Christians in the city who heard of the need through a time of sharing at a large interchurch prayer meeting, and the loving people, known to us as Dr. and Mrs. Winters, who drove Dad from place to place, prayed and provided constant fellowship and love.

Across North America the message that Mom was seriously ill was being passed on and people were praying — the Spirit of God was visiting his people. Total "strangers" got involved, calling their relatives and friends, activating a network of workers, helpers, and prayer warriors so large and encompassing that the human mind cannot comprehend it. Literally hundreds of brothers and sisters in the churches where Mom and Dad were known, rallied together in prayer for Mom. Thanks be to God for his unspeakable gift of love.

Then she died. On Feb. 11, 1982, Mary Siemens (nee Penner) was called to be with her Lord, 10 days after entering the hospital. We mourned her loss, praised God for his steadfast love and committed ourselves trustingly to follow him into and through this dark valley.

As God would have it, his children and the world were to witness and experience yet another moving of his Spirit. The costs involved in the efforts to save Mom's life were formidably high, enough to "wipe out" what earthly assets there might be. The government health plan, extra insurances, discounts from doctors and from others who had cared for her helped but still left thousands in unpaid bills. God's people became aware of this problem. They prayed about what they might do. Individually and collectively they committed themselves to help.

The three churches that Dad and Mom had served in the name of Christ for the past quarter-century wanted to make certain the family would not suffer undue hardships. Herschel, Sask., Herbert, Sask., and Niverville, Man., collectively committed themselves to the extent that now all bills have been paid.

Pastor Ken Epp of Herbert, in his message at the funeral, reminded us all of how God, in taking away, is at the same time a giving God. This he has truly shown; he has been faithful to his own Word. "The Lord had given, the Lord has taken away (and given again). Blessed be the name of the Lord."

The John Siemens family thank you all for your loving care. We thank God always for your faithfulness. We commend you, before God, to continue in the witness of his love, for he is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed.

OUR MISSION IS LIVING AS GOD'S PEOPLE

Whether at work, leisure or worship, God's people are grounded through various printed materials in a lifelong journey of faith-living as global citizens who pray, learn and love.

Leonicia and Dominga Gutierrez are planning a congregation for Spanish speaking people in Dallas, Texas. They will be self-supporting and begin a congregation among strangers. God's power will guide and sustain them.

Living as God's people in another culture means accommodating to new customs and interpreting the good news in new ways. This presence offers the Word alive and a light in the darkness.

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A new study by Marion Anderson of Employment Research Associates shows that increased military spending increases unemployment and that most of the job loss is among women. In 1980, says the study, women experienced a net loss of 1.3 million jobs due to the shifting of federal funds to the military. Complete copies of the study are available for $2.50 from NOW, Box 7813, Washington, DC 20044.

The recently passed *Young Offenders Act* is part of a larger attempt to revise parts of the Criminal Code of Canada. It will replace the antiquated *Juvenile Delinquents Act* when it takes effect in April 1983. The *Young Offenders Act* will raise the age of accountability for children from seven years of age to 12 years of age. Also, when a young offender has completed his or her sentence and committed no other offense during that period, all court records will be destroyed.

NEWS

Guatemalan refugees face struggle for survival

Chiapas, Mexico (MCC) — Approximately 40,000 Guatemalan refugees have crossed the border into Mexico to escape the violence in Guatemala. The refugees are mostly poor Indian farmers who "face a daily battle to feed themselves," reports Philip Hofer of Fresno, Calif., who recently visited the border area for Mennonite Central Committee.

Ruben Zuñiga, representative for the Evangelical Mennonite Church of Mexico, accompanied Hofer to the southern state of Chiapas in early July to investigate how the local Mennonite church could respond to refugee needs.

Guatemalan peasants have historically migrated into Mexico to find work. Today, however, most of them leave because of the violence. They are unable to return to their homes in Guatemala to work their small corn fields due to the civil war that plagues their homeland.

More and more refugees are fleeing from deep within Guatemala; some reported having walked five or six days to reach safety. The poor walk. The wealthy are able to travel long distances to resettle in Mexico City, Costa Rica or the United States. They are all escaping from a system that is attempting to snuff out any expression of opposition.

The numbers have sharply increased in recent months. What was once a slow trickle is now a stream of desperate Guatemalans escaping the repression and death they faced in their own country. Estimates of the number of Guatemalan refugees in Mexico vary from 7,000, according to the official Mexican Commission for Aid to Refugees, to 40,000, according to the August report by the Council on Hemispheric Affairs. But no one denies that the number is rapidly increasing.

Ruben Zuñiga, Mexican Mennonite, talks with Mexican farmer who has opened his house for Guatemalan refugees.

The Mexican government has been slow to grant refugee status to the Guatemalans, and officially refers to them as "immigrants." This lack of official refugee status has excluded international relief agencies from working to alleviate some of the needs of these refugees. It also means that the Guatemalans, many of whom are illegal immigrants, are liable to be deported.

Another result of the Mexican government's refusal to acknowledge the refugees has been the settling of refugees in scattered groupings rather than in refugee camps such as are found in Honduras and El Salvador. The American Friends Service Committee and the local Catholic churches have been active in meeting some of the refugee needs. However, since there is no central, officially recognized agency to process the refugees and supply for their basic needs, most are left to fend for themselves or rely on local people for help.

Hofer reports, "Repeatedly, we heard of the heroic hospitality offered by Mexican *campesinos* (poor farming families) who, having little more to offer than a small room or patio and some tortillas, do precisely that: offer what they have to their Guatemalan neighbors. Reception in the towns and cities and among the wealthy, we were told, is much colder."

Zuñiga and Hofer found the conditions with which the refugees live to be desperate. Hofer wrote, "They arrive with few or no personal belongings, except what they are wearing, and they must cope with families of up to eight and 10 children." Many of the families are headed by women. The men are dead, missing or perhaps fighting in the war. In addition to the responsibility of keeping the children and old people fed, the women must face their own grief. The problem of unemployment is also staggering. Those who do find jobs often work all day for as little as a dollar.

When Zuñiga and Hofer returned to the church in Mexico City to report on their findings, the church responded immediately by taking an offering to purchase food, medicines and other supplies for the refugees. Zuñiga will return to the area soon to deliver that aid along with assistance sent from MCC through the Franconia Mennonite Conference Mission Commission, which is associated with the Mexican church. The church has also agreed to talk with the Friends to become more informed on long-range needs and the possibilities for church involvement.

The Mennonite Health Association will hold their annual meeting March 19-23, 1983, in San Diego. "Choosing Health" has been chosen as the theme. The meeting is held for health-care institutions, service agencies, health-care professionals, and congregations who meet for the purpose of supporting the health-care ministry of the church.

A 750-page book profiling the Reagan administration's top 100 officials concludes that the present administration is "remote from the realities of life for most Americans," according to co-author Ralph Nader. The consumer gadfly told a news conference Aug. 30 that he was shocked by the "cold-blooded atmosphere" he found while helping his co-authors, Ronald Brownstein and Nina Easton, conduct interviews for *Reagan's Ruling Class.* Of the 100 officials, 98 are white, 95 are men, and 28 are millionaires.

President Daniel arap Moi ordered the arrest of virtually his entire 2,200-member air force and the closing of Kenya's two universities following an unsuccessful attempt to overthrow his government Aug. 1. More than 300 were killed and tens of millions of dollars worth of property was damaged or stolen in the wake of the abortive coup, led by low-ranking air force personnel. Mennonite Central Committee East Africa representative Harold Miller, who is based in Nairobi, reported that by two days after the uprising the city was "for all practical purposes back to normal."

Health clinic serves St. Paul's Native American community

St. Paul, Minn. (MCC US) — "To serve Native Americans, one must provide those services in the Native American community," says Donna Weaver, a Mennonite Central Committee worker from Elkhart, Ind., who works at the St. Paul Urban Indian Health Clinic.

She and her supervisor, Dana Cook, provide many health services to the local Native American community and the 50 to 80 children attending the Red School House, an alternative school located in the same building. "We want the St. Paul clinic to be a place where the community residents feel free to come and share their medical problems," they explain. "We have also worked hard to expand the clinic's services and maintain professional standards."

Weaver's duties at the clinic vary. When patients come to the clinic, she collects their biodata and medical histories, tests their hearing and vision, and does other preliminary screening before examination by Cook or the doctor and paramedic who come to the clinic twice monthly. Weaver also conducts blood pressure clinics for the elderly, maintains the clinical records and transports children needing dental care to the Public Health Department.

Weaver and Cook are especially proud of the preschool screening conducted at the clinic in May. "It was the first successful preschool screening in an American Indian community here," they report. Minnesota state law requires that all children be examined to detect physical and developmental deficiencies before they enter school and begin having problems.

At first, the preschool screening team of the Minnesota Education Board resisted coming to the clinic. "They explained," says Weaver, "that the parents and the children here would not come for the appointments, and that if the parents really wanted their children screened they could take them to another clinic."

MCC worker Donna Weaver and her supervisor, Dana Cook, arrange an appointment with a specialist for one of their patients.

"But we persisted," she continues, "and on May 14 they examined 15 children at our clinic and made 36 referrals. Seven children had vision or hearing problems, three had speech problems, while others needed immunizations and dental work or had developmental and nutritional limitations.

Weaver works to improve the Native American children's health in other ways as well. This past school year, Weaver and Steve Smith, a Red School House staff person, initiated a breakfast program during the winter months for the students. Food Bank in Minneapolis provided breakfast foods donated by area industries at minimal cost to Weaver. An average of 25 to 30 children ate the cereal, milk and toast served each school day by Weaver, Smith and other staff members.

"We initiated the program because at midmorning children would come running to me with complaints of headaches, asking for aspirin," says Weaver. "Staff also noticed the children were listless."

Every Monday morning Weaver taught nutrition classes for the younger students in grades one through six. During the week she conducted a "skinny clinic" for area adults who came to her for help in reducing, and individually counseled overweight schoolchildren. Weaver shared information with them about foods which contain nutrients and foods which provide only calories. She also helped them to modify their behavior so that they relied less on food as a comfort or reward to get them through the day.

To improve the health services available at the clinic, Weaver and Cook, with the assistance of John Frank, have expanded the stock of medications and supplies. They oversaw the construction of two examination rooms. An improved lighting system replaces the single light bulb and a refrigerator now chills the vaccines.

Weaver and Cook currently face another challenge — precarious funding. Competition for limited state funds and private corporation grant monies continues to increase among social service agencies in the area.

The St. Paul Urban Indian Health Clinic opened 10 years ago when Bea McFaden began providing health care for persons staying at the Red School House during the Wounded Knee trials here. After the trials were completed, McFaden, with the American Indian Movement persons working in the Red School House building, decided to continue providing health services to the Indian population.

Now the clinic is an independent operation, continuing to provide health care to an increasing number of persons. Each month during the past school year, over 290 persons come to the clinic for treatment. Weaver and Cook calculate that in 1982 the clinic will provide primary health care for 800 persons. *Charmayne Denlinger Brubaker*

"Building a New Creation: Partners in Hope" has been chosen as the theme for Perspective '83, a young adult conference scheduled for Dec. 28-31, 1983, in Minneapolis. Decisions as to format, keynote speakers and resource persons that would best support the theme are still at the skeletal stage. Homework assignments will allow planners to add meat to the bones at the next planning meeting on Oct. 9-10. The conference is being sponsored by the General Conference.

The growing needs of America's poor cannot be supplied by charity, according to a coalition of Christian and Jewish leaders. "Charity of the religious community can only ease the burden of last year's budget cuts on the poor" but "cannot resolve it," the coalition's statement reads in part. It also says, "Government must fulfill its responsibility to ensure that the basic needs of all citizens are met." Among members of the coalition are the Southern Baptist Christian Life Commission and Evangelicals for Social Action.

After 14 years of painstaking research and checking by Anglican missionary David B. Barrett and his Kenya-based associates, the *World Christian Encyclopedia* has been published by Oxford University Press. Barrett visited 212 countries and territories and called on the resources of about 500 experts in various countries in compiling the 1,010-page volume.

International Reconciliation Work Camp meets in Hong Kong

Hong Kong — The 11th International Reconciliation Work Camp, sponsored by the Asia Mennonite Conference, was held in Hong Kong Aug. 1-13. Thirty persons from India, Indonesia, Japan, Philippines, Taiwan and Hong Kong took part in the work projects and program activities. Canada and the United States were represented by five persons working in Taiwan and Hong Kong.

The program and activities of the two-week camp were planned by members of the Lok-Fu Mennonite Church in Hong Kong, with missionaries Ira Kurtz and Hugh Sprunger giving leadership and serving as co-directors of the camp. Campers lived and worked at Queen Maud Middle School, a Norwegian Lutheran school located in Rennie's Mill, a village facing Junk Bay in the New Territories.

The purpose of the camps, which were started in Korea in 1965, has been to bring young people of Asia together for fellowship, sharing their Christian faith and experience, discussing some of the religious, social, economic and political issues facing Asians today in light of the mission of the church, particularly the Anabaptist-Mennonite church, and working on projects that benefit the community.

Camp activities began at 6:30 each morning with singing, Bible study and prayer. Paul's letter to the Ephesians was the focus of study. A question guide, prepared by Verney Unruh, IRWC coordinator, provided direction for the campers. Following a time of personal study, small groups were formed for sharing the results.

Following breakfast the group worked on projects. These included building a 60-meter access road for the school, removing dirt and stones from under the dormitory-chapel to provide space for more rooms, leveling an area for a senior citizens' park operated by the nearby Haven of Hope Hospital and assisting gardeners in trimming trees and shrubs at the hospital.

Afternoon sessions were utilized to provide input and discussion on a wide variety of topics. The slide set "Faith of our Fathers," developed by Jan Gleysteen, made campers aware of Anabaptist beginnings and the price those early believers paid to follow Christ. Two films produced by Amnesty International on human rights in the Philippines and Korea vividly portrayed the struggle of the church today in seeking to be true to its mission.

Several resource persons led discussions on issues facing the church in Asia. Peter Wung, Mennonite pastor from Taiwan, gave lectures on "The Christian Attitude to Poverty," "The Christian Attitude to Other Faiths" and "The Christian Attitude to the State."

Victor Liu, Student Christian Movement secretary in Hong Kong, reported on a work camp in mainland China in which he and several Hong Kong students participated. One of the areas of study was water supply and water pollution.

Mr. Mak, a Christian social worker, related to the Hong Kong Christian Council, shared with the group the church's role in helping a community deal with fear and anger when a rapist terrorized the nighborhood.

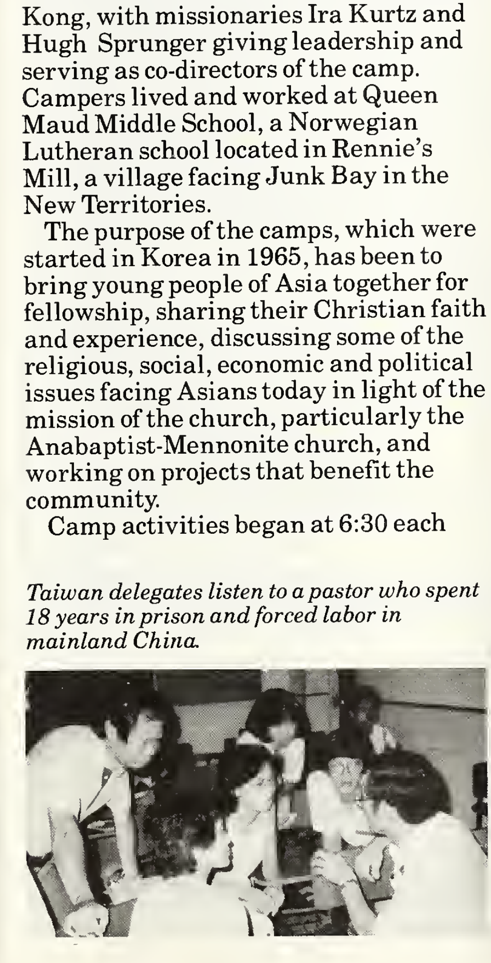
Nuclear energy was the subject presented by Peter Neu, lay missioner from Chicago, now working in Hong Kong for the Maryknoll agency Center for Progress of the People. In this presentation campers became aware of some of the complex problems and dangers in using nuclear energy and the involvement of US multinational corporations in pressuring Asian governments to build nuclear plants without adequate safeguards.

Diana Chan of Christian Communications Ltd., a group sponsoring the Chinese Research Centre, which seeks to keep informed of developments of the church on the mainland, presented a fast-moving 300-slide program on the church in China. She was accompanied by a pastor from Shanghai who had spent 18 years in prison and forced labor camps. He had come to Hong Kong only a month earlier and gave a moving account of the rapid growth of the church in the face of persecution.

Evenings featured "country nights," which gave campers an opportunity to introduce their own country, its culture and language, some of the customs and music and also report on the church and its development.

Campers expressed enthusiasm and appreciation for the opportunity of participating in the camp. Some had difficulty getting visas; the Taiwan delegates arrived a week late while those from the Philippines received their visas only the day before they left. For most it was a personal and family sacrifice to come. A $5,000 grant from the Council of International Ministries in North America provided funds for the camp, which included a partial travel subsidy. Without this assistance most could not have participated. *Verney Unruh*

Taiwan delegates listen to a pastor who spent 18 years in prison and forced labor in mainland China.



The political murder rate is rising in El Salvador, US officials and Catholic critics agree. US embassy figures indicate that the number of political killings doubled in the first two weeks of August. The San Salvador Archdiocese legal aid office reported 270 killings, including 197 civilian deaths, between Aug. 6 and Aug. 19. The El Salvadoran government's "progress" on human rights was certified by President Reagan July 27.

On May 15 the *Mesa Directiva* (national church council, composed of all the pastors and two representatives of each church) of the General Conference Mennonite Church of Colombia celebrated the 35th anniversary of the GC church in Colombia. On May 15, 1947, the newly organized boarding school and home near Cachipay was dedicated. Of the four GC missionaries present then — Gerald and Mary Hope Stucky, Janet Soldner (now Nussbaum) and Mary Becker (now Valencia) — three were present 35 years later (Nussbaum was not).

From left: Hector Valencia, Gerald Stucky, Peter Stucky, Luis Correa, Mary Hope Stucky and Mary Becker Valencia, who were present at the dedication in Cachipay in 1947

MCC to send personnel to Angola following fact-finding visit

Akron, Pa. (MCC) — Recruitment of the first Mennonite Central Committee workers to Angola has begun following a two-week visit to that country by MCC Zaire representatives. Renton Amell of Durham, N.H., Zaire country representative, and Marc Hostetler of Harrisonburg, Va., Zaire material aid administrator, visited the Angolan capital of Luanda and parts of northern Angola in early August.

Their visit was the third MCC delegation to that country since 1981.

Through already established contacts with the Angolan Council of Protestant Churches and the Angolan Reformed Evangelical Church, Amell and Hostetler were invited to investigate the placement of three workers in Kinkuni, a small village of 3,000 people near Sanza Pombo, about 425 kilometers northeast of Luanda.

After a visit to the area and lengthy discussions with local and national church leaders, the representatives agreed that MCC would provide an agricultural worker, a builder and a health worker for a loosely structured community-based development program in Kinkuni.

"This will require workers with much initiative as they will not be plugging into well-established positions," Amell reports. "All parties agree that this is a community program and as such we will encourage use of community resources as much as possible." Plans call for workers to be placed in these positions by early 1983.

Like MCC visitors before them, Amell and Hostetler also discussed with the council food and emergency needs in central and southern Angola. There civil unrest and incursions by the South African Defense Force along the Namibian border continue, causing large numbers of refugees and displaced persons.

All relief activities continue to be carried out at the grass roots by the Angolan government, though the council has made some breakthroughs toward involving local churches in distribution of relief supplies. The council, with assistance from the World Council of Churches, has purchased large quantities of local food supplies which are transported to areas of need and distributed through government channels.

Another MCC visit to Angola is planned for November. At that time Amell hopes to discuss specific MCC worker candidates with church leaders and to visit areas of central and southern Angola to assess emergency needs.

MCC program in Angola is administered out of the MCC Zaire office in Kinshasa.

Bangladeshi women produce solar-dried coconut

Ramganj, Bangladesh (MCC) — Twenty-two women living here are producing solar-dried coconut. They are employed in the Surjosnato Food Products project, initiated by Mennonite Central Committee in June 1980 as part of its Job Creation program. *Surjosnato* is a Bengali word meaning "bathed in sunlight."

The first year MCC employed 10 village women in the project. Now there are 22 producers drying approximately 1,500 pounds of coconut each month. They use solar dryers constructed according to the model designed by C. Stuart Clark of Brockville, Ont., a food processing technologist who worked in Bangladesh with MCC from 1977 to 1980.

The Bangladesh Institute of Development Studies estimates that 42 percent of the Bangladeshi labor force is now unemployed. This unemployment percentage will rapidly escalate when the persons now under the age of 17 — more than 50 percent of the total population — begin seeking work.

Surjosnato Food Products is one of the small projects which MCC has initiated to provide new jobs for the people of Bangladesh.

Producers extract the coconut meat from the shell, grate it and dry it in their homes. They then carry it to the project office, where quality control staff examine the grated coconut to ensure that it meets project standards.

If it does, the producers receive payment and the finished "Sunshine" coconut is packaged and transported to consumers in Maijdi, Dacca and Chittagong.

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At least 64 Canadian towns and cities, representing over 4 million people, will hold referenda on disarmament alongside their municipal elections this fall. Operation Dismantle, the Ottawa-based organization which is promoting the referenda, hopes that this number will double before voting. Such votes, assuming that they are strongly in favor of disarmament, will not bind political leaders to a particular formula, but they will pressure them to work for disarmament much more strongly.

A Brethren-Mennonite Bible Conference will convene Jan. 14-16, 1983, at the First United Methodist Church in Hutchinson, Kan. Elmer A. Martens, professor at the Mennonite Brethren Biblical Seminary in Fresno, Calif., will give four presentations on the theme "The Church and Power for Change." The theme comes from the book of Ephesians. Registration for the conference, including two meals, will be $13. Brochures, with registration forms, will be sent in bulk to Brethren in Christ, Church of the Brethren, Mennonite Brethren, General Conference and Mennonite Church congregations by the end of September.

Two members of the Methodist Federation for Social Action have found an innocent way to protest US budget priorities. John and Pat Schweibert concluded that about 41 percent of their income tax was going for armaments. So they withheld that amount from what they owed, then handed out a $5 bill to each of 200 unemployed people they found in line at a state employment office. The distribution, timed for April 15, received coverage in the local paper.

Inter-Mennonite Spanish curriculum moving forward

Elkhart, Ind. (MBCM) — The editors of the inter-American, inter-Mennonite Spanish Sunday school curriculum project, "Currículo Anabautista de Educación Bíblica Congregacional," met for the first time this past May 3-5 in Bogota, Colombia.

The editors are Gilberto Flores Campos from Central America, Milka Rindzinski for all of South America, and Rafael Falcon for North America.

Led by editorial director Hector Valencia and Arnoldo Casas, executive director of the project and staff person for Spanish education and literature with the Mennonite Board of Congregational Ministries, Elkhart, they looked at the revised curriculum outline, approved the production of a writer's manual, developed plans for orientation of writers, established the schedule for producing the curriculum lessons and gave initial discussion to the actual printing.

The curriculum outlines, prepared by Valencia, are based on *The Foundation Series*, with modifications approved by the project's executive committee and two additional studies — on the missionary movement, especially in relation to Latin America.

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Grace Mennonite Church, St. Catharines, Ont., celebrated its 25th anniversary with homecoming activities on July 11. Former pastors were part of the thanksgiving program. Pictured at right are former and present pastors and their spouses: (left to right): Edward and Elizabeth Enns, Art and Eleanor Dick, Fred and Virleen Unruh (present pastor), Ernest Harris (present associate pastor), John and Anne Krahn. Missing were Henry and Othelia Fransen, first pastor at Grace.

Belle Glade project to offer social services to Haitians

Belle Glade, Fla. (MCC US) — Mennonite Central Committee has begun placing personnel in a new social service program for Haitian residents here. The Belle Glade Project, sponsored by Lutheran Ministries of Florida, will be staffed primarily by MCC personnel and provide basic health care and social services to Haitians who are most frequently farm workers in local sugarcane and vegetable fields. Belle Glade is on the southeast edge of Lake Okeechobee, 90 miles from Miami.

"This is an exciting outgrowth of our work with Haitian refugees in South Florida," reports H. A. Penner, director of MCC US programs. "When Lutheran Ministries of Florida asked if we could help them by providing MCC personnel, we were eager to accept the challenge. Mennonite churches in the area have affirmed our involvement in this project as well, recognizing the opportunities it offers for church planting here where there are few Protestant churches."

Jenny Coward of Eden, N.C., began work at the project Aug. 23 as administrative assistant to Marie Saint Cyr, Lutheran-appointed director of the program. Coward's responsibilities include managing the office, receiving calls and visitors, ordering supplies and assisting Saint Cyr.

Silvano Pereira de Araujo of Natal, Brazil, the second MCC worker to join the project, arrived Sept. 20 to begin social work with the new immigrants.

Project personnel will establish a health clinic, the first locally to provide basic health care for the Haitian population. Program planners expect to hire a nurse, nutritionist and one or two other health-care workers who can speak Creole to operate the clinic.

To supplement this health care, Araujo and several other social workers will be responsible for providing basic social services to Haitians in their homes rather than from an office.

When the clinic and social service programs are operating, MCC will recruit a person to begin an economic development program. Haitians here are often unemployed or only seasonally employed at local sugarcane industries, which operate September through April.

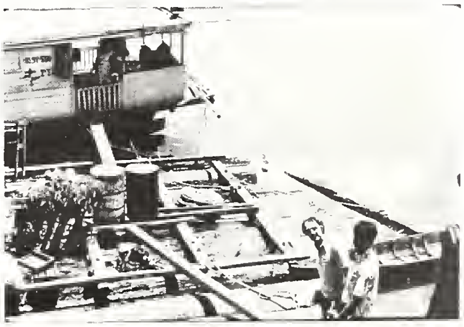
Haitian refugees first began arriving in South Florida in December 1972. During the 1980 Cuban influx, the number of Haitian immigrants also rose dramatically. Estimates of the total number of Haitians now living in Miami and surrounding Dade County range from 40,000 to 65,000. An estimated 7,000 to 12,000 reside in Belle Glade.

From houseboat, workers float new ideas in agriculture, health

West Kalimantan, Indonesia (MCC) — Paul and Esther Bucher of Dover, Pa., have lived and worked in a houseboat in Indonesia for the past two years. From their houseboat they conduct an extension program in agriculture, health and nutrition among five Kantu tribal villages located along the banks of the Kapuas and Manday Rivers here.

The two have worked in Indonesia since 1977 with Mennonite Central Committee and PIPKA, an Indonesian church mission and service agency.

Buchers, returning from home-leave in 1980, anticipated living in a bark village house as they had for the first three years, but they also recognized the "need for someone to [travel and] promote the already successful innovations in other villages."



Buchers with others had earlier discovered that by using improved cultural practices and limited spot spraying, farmers could prevent the 75 percent crop losses due to insect damage common here. "Innovations like [this] integrated plant protection program needed to be promoted," they report.

So, following discussions with PIPKA's Indonesian church planters, Buchers decided to live in a houseboat and travel from village to village. They have now lived nearly two years on the houseboat traveling among the five villages, with PIPKA's church planters serving as contact persons.

Once a month in each village, Buchers and local "cadres" they have trained weigh each child under the age of five. "The infants' weights provide concrete measures of the nutritional progress in an area where malnutrition is a contributing factor to a high rate of infant mortality," explains Esther Bucher.

At the time of the monthly weighing, the health-care workers and Buchers also give demonstrations and make home visits, explaining nutrition and other health concepts. Buchers want residents to understand, for example, that "a child's health can be improved by feeding infants local vegetables at an earlier age" than is traditionally done.

Diane Umble, instructor of communications and debate at Bethel College, North Newton, Kan., is currently producing a 30-minute documentary about the city of Strasbourg, France, where the Mennonite World Conference will be held in 1984. John L. Ruth of Harleysville, Pa., is the writer/director of the film, and Burton Buller of Henderson, Neb., will be the cinematographer. After being shown first to the 1984 conference, the film will be made available to churches and other interested organizations. It will be translated into French, English, Spanish and German.

Three British free churches were rebuffed in their efforts to move into closer unity with the Church of England when the general synod of the larger body killed the scheme. Earlier, Britain's 487,000-member Methodist Church had approved the proposed "Covenanting for Visible Unity" (by an 80 percent majority) as had the 147,000-member United Reformed Church and the tiny Moravian Church. It was the Church of England's second major rebuff to the Methodist Church in 12 years. In 1970 it was also the house of clergy which voted down a plan to unite the Methodists and Anglicans.

World Food Day is Oct. 16 this year. World Food Day is a day set aside for churches and other community groups to identify and act on local food and hunger problems, as well as to show commitment to fight world hunger. Anyone wishing to organize events may obtain information from the National Committee for World Food Day, 1776 F St., NW, Washington, DC 20437.

Commentary: Interdenominational mergers and Mennonites

Steve Sprunger

Delegates to the United Presbyterian convention in June express their feelings about unity.

Presbyterians in the United States have finally realized that the Civil War is over — 120 years after the last shot was fired.

That was the gist of a comment heard after the United Presbyterian Church in the USA voted in June to follow the Presbyterian Church in the US (Southern Presbyterians) in the search for reconciliation. The division of nearly 1½ centuries ago — before the time of anyone attending the Hartford, Conn., meeting — was largely caused by the slavery issue.

Just three weeks ago, the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches, meeting simultaneously in three states, voted to form a 5.5 million-member church which will be the country's largest Lutheran body. All three votes were overwhelmingly in favor of the union. The target date for the merger of the three churches is Jan. 1, 1988.

The ALC, meeting in San Diego, also overwhelmingly voted to discuss relations between the new US body and the Lutheran Merger Commission in Canada.

If all, or even part, of this comes about, it will end what one Lutheran leader recently called the long tradition of "the Word alone, faith alone, grace alone and *being* alone."

Unfortunately, the word "unity" often conjures up hoary visions of a loss of identity — and faith — in an amorphous generic body politic of the lowest common denominator (no pun intended). But perhaps Presbyterians, Lutherans and various other denominations are beginning to realize that, among other things, they can do more with less by avoiding the duplication of services and functions too similar to distinguish.

Perhaps also they took a look at synonyms for "unity" and found they include such words as "solidarity," "integrity" and "shared meaning."

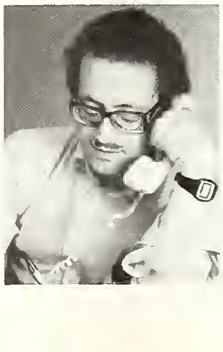
Aldous Huxley said that unity implies a unified influence. The integrity of a solid front against the threat of imminent global nuclear holocaust, if not a motivating factor, at least lends support to a thought recently quoted by church historian and theologian Martin Marty.

Speaking to Presbyterians in Hartford, Marty said that fellow Lutheran theologian Joseph Sitler is pressing for unity, saying, "I hope you'll get on with it, not because it's so important, but because it's so *un*important. It should be so easy to get that part over with, to get to the things we should do with the whole church."

Getting on with it is one thing Mennonites have begun to do with forms of inter-Mennonite cooperation such as Mennonite Central Committee, Mennonite Disaster Service, dual congregational membership and scores of other projects.

Mennonites looking to Bethlehem '83 have already responded to the question, "What do you wear to a reunion party?" with the answer, "working clothes!"

Mennonites appear to be dressed and waiting at the door.



Steve Sprunger is director of Ecumedia News, Room 856, 475 Riverside Dr., New York, NY 10115.

The Student Christian Movement in Pennsylvania will hold a conference Oct. 15-17 on the theme "Blessed Are the Peacemakers." Sessions will be held at Hartman Center in Milroy, Pa. Workshops will range from nuclear disarmament to ending domestic violence. The conference is open to students of all kinds. For more information contact Janet Cromwell, SCM, 231 Creese Student Center, 32nd and Chestnut, Philadelphia, PA 19104, 215/895-2522.

Seventy-four young people from 27 countries arrived in North America in August to begin a one-year stay in North America through Mennonite Central Committee's International Visitor Exchange Program. At the same time, 41 North American youth, participating in the Intermenno Trainee Program, prepared to leave for a one-year assignment in Europe. Trainees will work at child-care and preschool centers, farms, nursing homes, farm equipment and other industries, hospitals, households, banks, bookstores and other assignments.

Mennonite Disaster Service completed its 10th summer of Youth Squad activities. Thirty-one youths and adult leaders worked for 10 weeks in the 1982 Youth Squads at three locations, bringing the total number of Youth Squad participants during the 10-year period to 446. This year's Youth Squad workers improved and enlarged homes in a Cuban/Haitian refugee housing project in Miami, helped people in Lamar County, Texas, clean up following tornadoes, and helped people in Santa Cruz County, Calif., clean up after the January mudslides and floods there.

CALENDAR

Oct. 15-17—Women in Ministry Conference, Kitchener, Ont.

Oct. 21-23—Council of Moderators and Secretaries, Consultation on Inter-Mennonite Relationships, Chicago

Central

Oct. 17-19—Great Lakes Bible Conference, Goshen, Ind.

Pacific

Oct. 2 — MCC relief sale, Menno Church, Ritzville, Wash.

Western

Oct. 22-24—Western District/South Central Conference, Bethel College, North Newton, Kan., and Hesston (Kan.) College

MINISTERS

Edward Funk has begun serving as pastor at Plum Coulee (Man.) Bergthaler Church. He had been serving as pastor at Graysville (Man.) Church since 1975.

Frank Horst became pastor at Spring Valley Church, Newport, Wash., this summer. He also serves as editor of the *Pacific District Messenger*.

H. David Letkemann became pastor at Bergthal Church, Didsbury, Alta., on Sept. 1. Previously he served as pastor of congregations at Renata, B.C., Peardonville, B.C., and Pleasant Hill, Sask. From 1975-82 he was a missionary in Bolivia under the Commission on Overseas Mission.

Grant Noll has begun serving as pastor at Hague (Sask.) Church. He had served as pastor at Bethel Church, Hydro, Okla., since 1976.

Vern and *Gloria Redekop* have begun serving as pastors at Thompson (Man.) United Mennonite Church. They graduated from Mennonite Brethren Biblical Seminary, Fresno, Calif., in May.

Ruth Brunk Stoltzfus, Harrisonburg, Va., began serving as interim pastor at Grace Church, Pandora, Ohio, on Sept. 5. She recently served as interim pastor at Bancroft Church, Toledo, Ohio.

WORKERS

Ernie and *Anne Braun*, Bethel Church, Winnipeg, and *Ron Isaak* have been appointed co-directors of the MCC (Manitoba) SELFHELP Crafts program.

Katherine Burkey, Bellwood Mennonite Church, Milford, Neb., began a one-year Mennonite Voluntary Service term on Aug. 12 as a day-care teacher and human service worker with the International Institute in St. Louis, which serves Asian refugees in that city. A graduate of both Hesston (Kan.) College and Bethel College, North Newton, Kan., she is the daughter of Floyd and Erma Burkey of Milford.

Deborah Carpenter has been appointed an admissions counselor at Bluffton (Ohio) College. She is responsible for recruitment in northeast Ohio and for coordinating the student tour guide and volunteer program.

Carol Cerling, St. Mary's Roman Catholic Parish, Lake Bluff, Ill., began a two-year MVS term on Aug. 30, working with Senior Wheels in Seattle. A 1982 graduate of Purdue University, West Lafayette, Ind., with a bachelor's degree in computer science, she is the daughter of Bruce and Joanne Cerling of Lake Bluff.

Paul and *Ruby Classen*, Beatrice (Neb.) Church, are serving a four-month term with Mennonite Central Committee, working with SELFHELP Crafts at its Ephrata, Pa., warehouse.

Burkey

Cerling

Classens

Ronald Classen, South Seattle Church, began a two-year MVS term on Sept. 1 as a job developer at Seattle's Lutheran Community Center and worker with the Seattle Religious Peace Action Coalition (SERPAC). A graduate of the University of Minnesota (Minneapolis), he is the son of Harold and Leona Classen of Alberta, Minn.

Linda Enns, Grace Church, Winkler, Man., will work in agriculture in Bolivia for one year with Mennonite Central Committee as a SALT (Serve and Learn Together) International volunteer. A former student at the University of Manitoba, Winnipeg, and Winnipeg Bible College, she is the daughter of Frank L. and Josie Enns of Winkler.

Paul Enns, Osler (Sask.) Mennonite Church, began a one-year MVS term on July 15 as a home repair worker in Cin-

"The media are potentially some of the greatest threats to the survival of Third World people, outside of the nuclear arms race," declared Kenyon Burke, executive of the church and society division of the National Council of Churches of Christ in the United States. Burke made his comment in welcoming about 75 mostly black, Hispanic and Asian-American participants to a Third World Consultation on Racism in the Media in New York July 14-15. He added that Third World people face two kinds of problems in media portrayals — stereotypes and omissions.

Approximately 23 million adults in the United States are functional illiterates, says Literacy Volunteers of America, a non-profit group headquartered in Syracuse, N.Y. According to LIVA, a functional illiterate cannot decipher an ordinary bus, train or airline schedule, cannot understand the explanation of a finance charge or an installment contract, and cannot even address a letter so it arrives at its proper destination. There are numerous studies which show that illiteracy costs the United States $6 billion per year in welfare and unemployment payments, according to LIVA.

Twenty-eight residents of San Francisco, including the city's mayor, turned in their handguns in the first two days after a new city-wide law prohibiting ownership of such weapons took effect. The city planned to exempt merchants, security guards and other citizens who can show why they need a gun.

RECORD

R. Classen

L. Enns

M. Friesen

W. Friesen

Good

Gundy

P. Enns

Freeman

cinnati. A 1982 graduate of Rosthern (Sask.) Junior College, he is the son of Paul and Elfrieda Enns of Osler.

Dave Freeman, Agora Community Church, St. Paul, Minn., began a two-year MVS term on Aug. 30 as a teacher at Lakeview Academy in Chicago. A 1981 graduate of Macalester College, St. Paul, with a bachelor's degree in biology and with secondary teaching certification, he has worked as a teacher's aide in St. Paul's public schools. He is the son of Donald and Dorothy Freeman of Littleton, Colo.

Margo Friesen, Cedar Valley Mennonite Church, Mission, B.C., began a one-year MVS term on Aug. 16 as a day-care worker in Markham, Ill. A graduate of the Mission Senior Secondary School, she has studied at Columbia Bible Institute, Clearbrook, B.C., and Fraser Valley College in Mission. Her parents are Dave and Hilda Friesen of Sorrento, B.C.

Wendy Friesen, Olivet Church, Clearbrook, B.C., began a one-year MVS term on Aug. 30 as a day-care worker in Liberal, Kan. A former student at Winkler (Man.) Bible Institute, she has worked as a supervisor of nurses' aides for the mentally handicapped in Clearbrook. Her parents are Wes and Luella Friesen of Clearbrook.

Margie Good, Carlsbad (N.M.) Mennonite Church, began a one-year MVS term on Aug. 18 as an art therapy aide in Wichita, Kan. A 1982 graduate of Hesston (Kan.) College, she is the daughter of Ernest and Ellen Good of Carlsbad.

Carol Gramm has been appointed assistant director of admissions at Bluffton (Ohio) College. She is responsible for southwest Ohio, off-campus receptions and alumni relations.

June Gundy, Burrton (Kan.) Church, began a two-year MVS term on Aug. 30 as a teacher at Hopi Mission School, Kykotsmovi, Ariz. A former librarian at both the Burrton and Newton (Kan.) public libraries, she is a 1982 graduate of Bethel College, North Newton, Kan., with a bachelor's degree in elementary education. Her parents are James and Marjorie Gundy of Burrton.

Werner and *Marilyn Kliewer*, formerly houseparents at Swift Current (Sask.) Bible Institute, now jointly fill one teaching position there. They have been replaced by *Robert* and *Laura Bueckert*.

John Poettcker has returned after a two-year absence to head the music department at Swift Current (Sask.) Bible Institute.

Leona Schrag, First Church, Pretty Prairie, Kan., and a COM missionary to Zaire since 1968, returned to Pretty Prairie on July 28 for a one-year North America assignment. She is director of Christian education and literature for the Mennonite Community of Zaire and, in that capacity, writes, adapts and translates curriculum for use in Sunday schools and vacation Bible schools in Zaire. She also assists in teaching Tshiluba to new personnel.

Ken Steider, Hesston (Kan.) Church, returned to Schickley, Neb., on Aug. 8 for a six-week North America assignment. He served as missionary in Taiwan from 1966-69, then returned to that country in 1973. Steider will return to Taiwan to continue as administrative assistant at Mennonite Christian Hospital in Hwalien. He has also been active in other church work there.

Changing our views

Robert Perske

Not long ago you and I were conditioned to perceive persons with handicaps as deviants. They were seen as possessed by evil forces, carriers of bad blood, children who never grew up.

Our parents and teachers conditioned us by what they said, or didn't say, to feel uncomfortable around those imperfect people. We were led to believe that if we got too close to them, something evil would rub off on us.

Consequently, persons with disabilities were condemned to struggle against two handicaps. One was the actual handicap. The other was the wounding they received from our prejudices.

Once we believed fiercely that the world was becoming better and better. And in keeping with this belief, everyone was expected ultimately to develop a pure heart, a brilliant mind, a beautiful body, a successful marriage, a high-status job and live in a perfect society.

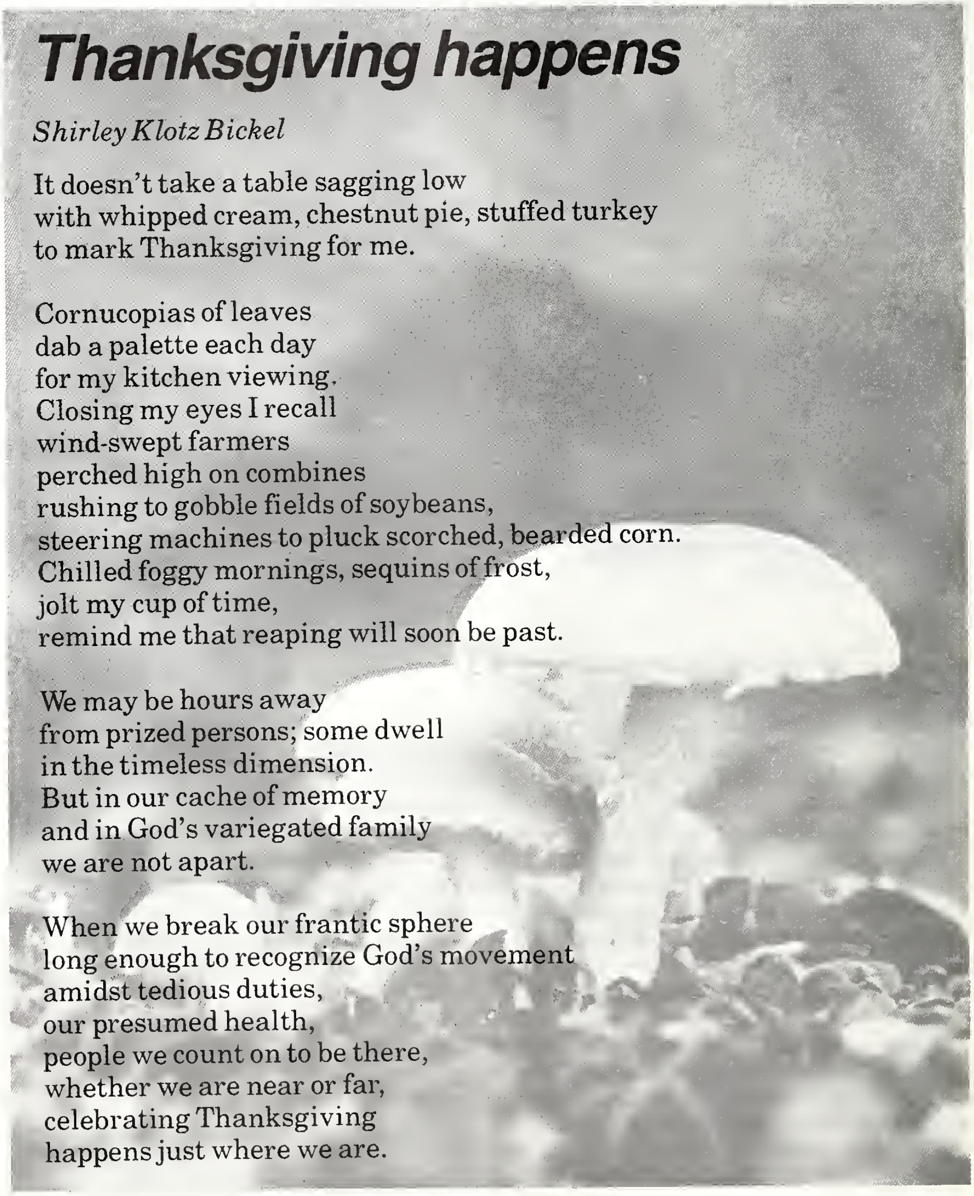
Then along came a few defenseless persons with obvious physical and mental handicaps. Their presence rattled our plans for a perfect world as a high wind rattles a loose shutter. We didn't like that, and the result was that we could not stand to have them around us.

Then something happened. One country, in an effort to create a superrace, started a world war. By the time it ended, the minds of all humankind were trying to comprehend the terrible things some groups of human beings had done to other groups. All of us tried to understand what had happened in places like Buchenwald, Auschwitz, Hiroshima, Nagasaki, London, Bataan, Corregidor.

After World War II, our belief in the gospel of world perfection began to fall apart, and we were reminded of some terrible facts. All of us have gaps in our bodies and minds. All of us are unfinished. Some of us can hide our deficiencies better than others. None of us will ever achieve perfection. Those of us who think we are closest to perfection may be most likely to drag the human race to new lows.

Today we do not know whether the world is getting better and better — we only know it is getting more complex.

And yet it is an astonishing fact that humankind's healthy interest in persons with disabilities began to mushroom after the holocaust and the atom bomb. One cannot help wondering if there is a connection.



Thanksgiving happens

Shirley Klotz Bickel

It doesn't take a table sagging low
with whipped cream, chestnut pie, stuffed turkey
to mark Thanksgiving for me.

Cornucopias of leaves
dab a palette each day
for my kitchen viewing.
Closing my eyes I recall
wind-swept farmers
perched high on combines
rushing to gobble fields of soybeans,
steering machines to pluck scorched, bearded corn.
Chilled foggy mornings, sequins of frost,
jolt my cup of time,
remind me that reaping will soon be past.

We may be hours away
from prized persons; some dwell
in the timeless dimension.
But in our cache of memory
and in God's variegated family
we are not apart.

When we break our frantic sphere
long enough to recognize God's movement
amidst tedious duties,
our presumed health,
people we count on to be there,
whether we are near or far,
celebrating Thanksgiving
happens just where we are.

The "real" steps to disarmament

William Keeney

Demonstrators pray outside the US mission to the United Nations on June 14.

"Not by might, nor by power, but by my Spirit, says the Lord of Hosts" (Zechariah 4:6).

The Second United Nations Special Session on Disarmament (SSD II) ended in disappointment. It made no real progress on disarmament. Instead, it probably moved back a step from the first special session in 1978.

The primary obstacles to progress according to most observers were the United States and the United Kingdom. They opposed any positive steps toward a Comprehensive Test Ban Treaty, a nuclear freeze and a comprehensive program of disarmament.

The Soviet Union seems to have played a careful, low-keyed game. It made an offer to commit itself to no first use of nuclear weapons. It also made a concession which previously blocked agreements on nuclear weapons control when it indicated an openness to the possibility of systematic on-site inspections. In these actions the Soviet Union came out appearing more genuinely ready than the United States for progress toward disarmament. When it opposed actions, it did it largely through client states rather than directly.

President Reagan's June 17 speech to the UN turned out to be a major setback to hopes for a breakthrough. Instead of coming with any imaginative or creative new proposals, he reverted to the cold war rhetoric of the 1950s. He used the occasion primarily to attack the Soviet Union and its policies. He clearly missed an opportunity to act in a statesmanlike manner and offer leadership to the world community. Instead he appeared as a petty and petulant politician disguising his sterility of new ideas by trying to cast blame on an adversary.

The only hopeful sign was that he did appear. That is more than President Carter did in 1978 at SSD I. Reagan's appearance came as a response to the demonstrations in Europe during the winter and spring, the growing campaign for a nuclear freeze in the United States and the June 12 rally in New York.

The non-governmental organizations (NGOs) provided the brightest spot in the otherwise dark and discouraging scene. They were better organized and had more impact at a UN session than ever before. And that does point to a possible hope for some change in the future.

Any disarmament program of real substance will require three things. The first is a program based on the technical knowledge of the disarmament issues. The second is the "political will" or the commitment to find a way to disarm and to do it. The third is a program that will move in the direction desired.

The SSD II had plenty of technical expertise and program proposals for disarmament. What was lacking was the commitment to disarmament and peacemaking. The major powers — the United States, the United Kingdom and the Soviet Union particularly — seek a power advantage in any disarmament move they put forward or endorse. The Third World nations got the SSD I and II on the UN agenda by their united desire for relief from the costs and threats of the arms race. They fragmented during SSD II largely as they sided with one party or another in the debates over specific disarmament proposals.

The New Call to Peacemaking (NCP) held its biennial national conference at Elizabethtown, Pa., while SSD II was meeting in New York. The nuclear weapons issue tended to be the major issue occupying NCP participants. Here there was no lack of commitment to disarmament and peace. But no clear program and translation of that commitment into "politicial will" that might have much bearing on SSD II or the policies of the United States administration emerged.

One of the positive accomplishments of the SSD II was the launching of a World Disarmament Campaign by the UN. If the programmatic and technical expertise evident at SSD II could be supported by the commitment of the NCP and other NGOs active in New York and elsewhere during the SSD II, a "political will" might be generated which would give some hope for real progress toward disarmament. By merging the two streams the leaders of government might be persuaded to come to the projected SSD III (date to be set at the 38th session of UN General Assembly) ready to change directions.

It will, however, require some of the sense of Zechariah's declaration to bring that to pass.

William Keeney is visiting assistant professor of integrative change at Kent State University, Kent, OH 44240.

During the fall of 1982 he is serving as a visiting instructor at Conrad Grebel College, Waterloo, ON N2L 3G6.

Training Japanese church leaders

TEE in Japan: A Realistic Vision, *by W. Frederick Sprunger (William Carey Library, Box 128-C, Pasadena, CA 91104, 1981, 472 pages)*

Reviewed by Alice R. Ramseyer, 3003 Benham Ave., Elkhart, IN 46517, a former missionary to Japan

TEE in Japan grapples with the question "Can the principles and methods of Theological Education by Extension (TEE) be applied successfully to the need for training leaders and lay people in the church in Japan?"

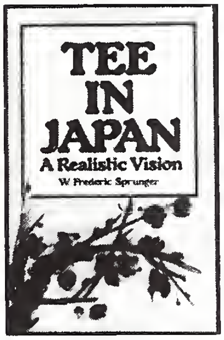
During his service in Japan under the General Conference, Frederick Sprunger became convinced of the need for an educational program within the local churches there which would train leaders without forcing them to leave their communities. As he studied further at Fuller Seminary he came to believe that it may be possible to adapt the principles of TEE to that need.

This book, written in part as his thesis for a master's degree there, explains what TEE is, discusses the situation in Japan, and records his conclusion that TEE could be a realistic answer to leadership training for the church in Japan.

Chapter one gives historical and geographical background information both about the Mennonites and about Japan which could be useful in groups studying the church in Japan. The first part of the section "Where in the world is Kyushu?" (p. 16) presents in brief form a great deal of useful information about Japan. A short history of the General Conference mission follows, then a description of the Japan Mennonite Christian Church Conference with emphasis on the needs of the church.

The second chapter presents an essentially undigested picture of some of the major problems of leadership training as experienced in the newly formed Mennonite churches in Kyushu. There is no attempt to gloss over the problems, and with the large number of quotations one has a sense of direct involvement in the struggles of those early days. Sprunger discusses the fact that from the beginning a need was felt for some type of education program in the churches, but in spite of at least two serious attempts to get something started, nothing developed on a conference level. A description of the Laymen's Bible School organized by the Kobayashi Church (p. 88) presents a specific program formulated by one local Mennonite church.

For readers seeking specific information about TEE, chapter three describes its history, principles and practice. Sprunger defines TEE as "the geographical extension of a program of a recognized theological training institution" (p. 135). He includes a case study of TEE in action, the program in Taiwan developed by the China Evangelical Seminary.



The Sighting
Luci
Shaw

Chapter four includes an encouraging description of the Eastern Hokkaido Bible School sponsored by the Mennonite Church with specific information about the curriculum and procedure used there.

In order to plan a theological education program, the church must grapple seriously with the form of the church it wants, what kind of leaders are needed for that, and finally what kind of training will produce the type of leaders needed for that church. Sprunger believes that the Japan Mennonite Christian Church Conference must decide what kind of church it wants to be before it plans an education program.

As a result of his research, Sprunger concludes that some form of TEE, possibly one requiring extensive change from TEE as it is known in other countries, is a realistic answer to the problem of theological education within the Mennonite churches in Japan. He emphasizes that it will have to be organized and put into effect by the church in Japan and cannot be done by missionaries or church leaders from other countries; to actually be successful, it needs a person who is convinced of the idea and stays with it, pushing it through to fruition.

Note: For a mission study group looking for an unusual and informative opener to a session, try Appendix E, "The Mennonites in Japan," which is a sample of the programmed instruction method. It could be used with any age group, junior high and above.

Seeing as God sees

The Sighting, *by Luci Shaw (Harold Shaw Publishers, 1981, 96 pages)*

Reviewed by Gordon Houser, editorial assistant for The Mennonite

In her "Fore Word" Luci Shaw writes, "A poet (a 'maker') indwelt by the Spirit must believe that poetic insights come ultimately from the Maker, the First Poet, who helps us all, if we will, to see things as God sees them, and apply ultimate values to what we observe" (p. 12).

Sight is the theme in this her third collection of poems as she moves from "Mirrors" through "Windows" to "Epiphanies" (the three subsections of *The Sighting*). Her eyes are sharp and laden with the light of God's presence throughout our world, both in the present and the biblical past. Her words reach our senses with a rhythm uniquely her own. In "Galilee, Easter 1979," ". . . the old lake leans/ against the land,/ rubbing a shoulder/ along the pebbles, water-worn,/ sun-warm. The lips of the waves/ mouth old secrets/ among the reeds./ Their edges lend the shore/ a small silver. . . ." "Jordan River" shows her skill at irony as Jesus comes out of the water after being baptized: ". . . the drops/ flew from his shoulders, wet & common/ & holy, to sprinkle the Baptizer."

One of my favorites is "The universal apple," in which the simple act of a 14-year-old boy eating an apple becomes a delightful exploration into the depth of human aspirations. What she avoids in this poem that she tends toward too often in others is a redundant didacticism. She is too quick to point out the lesson to be learned from a sighting, when her portraits are more powerful with the bite of ambiguity.

Still her language is beautiful, and *The Sighting* is well worth reading.

MEDITATION

The spirit of Thanksgiving

Thank you, Lord, for Thanksgiving. Thank you for our forebears who proclaimed this day a national holiday. A day to pause and count our blessings. A day to praise you for the many benefits of goodness and mercy we continue to experience.

Thanksgiving is the annual statutory holiday celebrated on the fourth Thursday of November in the United States and the second Monday of October in Canada.

For many years we lived near the border and, because my husband was employed in the United States, we were privileged with two Thanksgiving Days.

I have an abundance of blessings to be thankful for. It's not difficult to thank God for the things we often take for granted in this land of plenty. Our homes, jobs, clothes, food and all the pleasant things.

We know and accept that he promises to uphold us and to supply all our needs. As I look back, I am assured that he has done this and I thank him.

While more emphasis is put on giving thanks on this national holiday, I think of Thanksgiving Day as being like a ribbon on a package of 365 days of reasons to be thankful.

My reasons for being thankful?

The day my oldest daughter called to say, "Guess what, Mom, you're going to be a grandma!"

The day the snowplow piled a 2½-foot drift behind my car and I was able to drive through it without getting stuck.

The day my son phoned to tell me he need not go back to the cardiologist for at least another five years.

The day I had to stop short behind a stalled car and saw in my rearview mirror that a transport truck managed to stop even shorter.

The day my youngest daughter returned from a youth retreat filled with excitement and enthusiasm.

The day I recognized that my own physical afflictions and mental strains made me more understanding and perceptive to the needs of other people.

Other days come to mind and the list of reasons for thankfulness grows and grows. However, one of the items I have problems with sometimes is having a thankful attitude. Unless I have an inward attitude of genuine thankfulness, my Christian witness to others falls flat. A truly thankful person is generally recognized as a happy person.

When my bad days or negative attitudes pile up, I find I need a spiritual facelift. This may come about with a Sunday morning sermon, reading a good book or dialoguing with a friend over coffee. When I am reminded of the love of Jesus Christ, I become motivated to become and to show genuine thankfulness in my everyday walk of life.

1 Timothy 1:12, 14 — I thank Christ Jesus our Lord, who has given us strength, that he considered me faithful. . . . The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

Elfrieda Tiessen

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EDITORIAL

The Lamb will conquer

Summer is spent and fall has come. Signs of change are all around. The life of spring and summer is dying for the fall and winter. This sadness is somewhat alleviated by the new colors of fall and the fresh designs of harvest.

This past summer I had the privilege of studying on a university campus (University of Manitoba). One feeling and thought I heard repeatedly: Our planet's time has come and the nuclear holocaust is inevitable. It came like a recurring theme among students and professionals. They saw present human endeavors as futile.

I found that theme ("scenario" is today's word) depressing, and I refuse to accept it. God has never left his world without hope.

History changes courses and it is awaiting new dimensions of fulfillment. Evil is among us, and the supernatural satanic forces continue to lure us all.

But our Christian faith speaks profound truths for all time and eternity. John, the banished apocalyptic writer, says, "They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful" (Revelation 17:14).

Yes, the evil in the world is vicious and outrageous. It is more than a sum total of human depravity and human evil choices. There is a pernicious presence among us that is of the satanic "principalities and powers" (Ephesians 6:12), the "world rulers of . . . darkness," the "spiritual hosts of wickedness." It is everywhere trying to seduce and lure us as individuals, families, congregations, communities and nations. And we tend to underestimate these powers of darkness. I believe that individuals, couples, groups and even nations succumb to the devil and his troops. They march arrogantly and deceitfully among us.

The Revelation text above confirms my belief. Christians to whom these words were first written knew well of Jezebel, Herod and Nero.

Our history is no exception. Who can ignore the demonic deeds of Hitler, Stalin, Idi Amin and Pol Pot? Even closer to home, how do we explain the Watergate conspirators one after another earning millions in benefits from their evils? Or a Canadian government at its lowest popular level ever and still ignoring that there is a Canada that reaches west to the Pacific?

And could we bring it among us as believers? Surely it is not God's Spirit nor the true human spirit that continues to pit believers against believers. There is idolatry and pride among us as we refuse to discern new initiatives for a Christian church whose proportion of adherents in this globe continues to decline.

But that Revelation text is also our hope. The ultimate holocaust is not cause for despair. Incredibly, says the Revelation writer, "The Lamb will conquer" any and all forces that the beast can muster. Therein lies the gospel: "Jesus is Lord." He has saved us, will keep us and will reign forever and ever. Jesus once met and conquered the Evil One at Calvary.

The Lamb — all that is good, creative, loving — has assured us a share in his victory. We are his forever.

In that hope we can be optimistic disciples even today. Mennonites especially! Yes, I also hear many people say, "Get off that peace theme or the Russians will surely get us all." To these pessimists (and unbelievers?) I say, "Even if they politically took over our world, that is not the worst which could happen to me. . . . The worst thing anyone could do is to separate me from the love of God in Jesus Christ. That no Russian takeover could ever do. Jesus has overcome the Evil One."

No, that is not a cushion on which to rest. It is a foundation (1 Corinthians 3:11) on which to build. There is not one small part of any believer's life that is too small to matter *for* Jesus. In all of our involvements — political, economic, social, church, family, personal — let us so live that Christ's victory is evident in our lives ("those with him are called and chosen and faithful").

"The Lamb will conquer"; that is from the Bible — it is God's Word. Not the United States or Soviet Union, not Israel or the PLO, not Reagan or Trudeau, not conservative/evangelical or mainline/liberal.

Jesus the Lamb beckons you and me once again in this fall season to join in his conquering ministry. Let's each try to do our part to show our true citizenship as part of his holy nation — the church — where he is Lord.

Bernie Wiebe

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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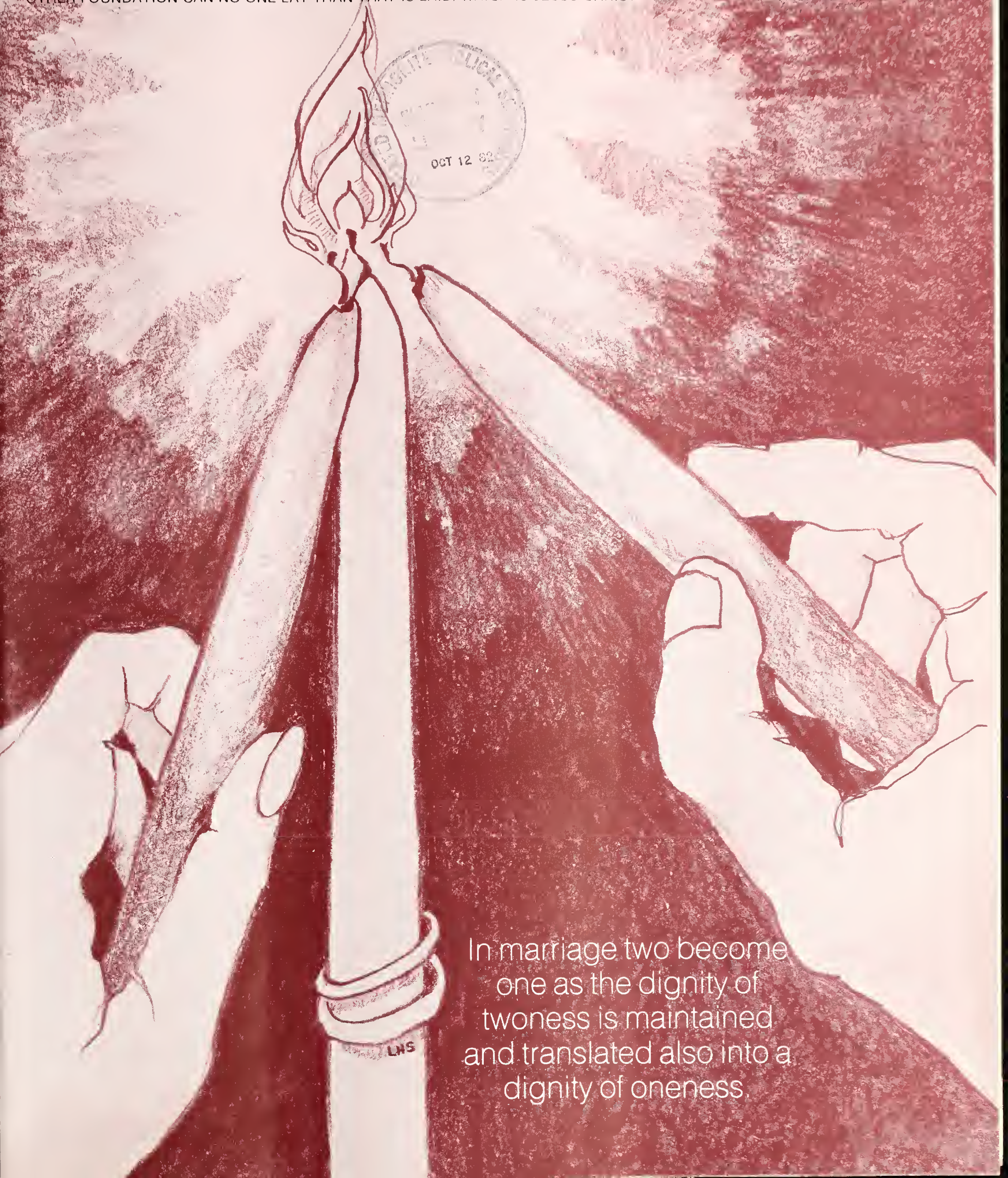


In marriage two become one as the dignity of twoness is maintained and translated also into a dignity of oneness.

Build on the dignity of marriage

Christians must see that convenanted commitment by faith before the Lord to one's spouse is the only valid, stable foundation.

Waylon Ward

In Dallas County, Texas, recent statistics indicate that the number of divorces is equal to or exceeds the number of marriages in a given year. Nationally, the United States registers one divorce for every 1.8 marriages. All evidence appears to indicate that the institution of marriage is in a critical if not in a terminal condition.

My personal belief is that marriage is an institution ordained of God and therefore will not be terminated in this world until God himself terminates it. Yet, Christians cannot be complacent about this all-important institution. Just because marriage is ordained of God does not mean it will be easy for Christians to have a good marriage. Going to church, praying together and reading the Scriptures together, while it will help, does not guarantee a successful marital relationship.

Marriage and Family Enrichment (MFE) is a relatively new ministry but a rapidly growing one. With the critical condition of so many marriages today, more and more people are seeking help. Many wise couples are seeking help *before* a crisis occurs to threaten their relationship. They are participating in MFE experiences. Together with professional therapists and MFE leaders, this constitutes a sizable number of couples involved in a prevention strategy. It is becoming a well-respected approach to equipping marriages for spiritual and marital growth.

Marriage is the fundamental cornerstone of a family. The family structure is foundational to the emotional development of healthy personalities. If we remove the cornerstone, we establish the inevitable deterioration of the human personality. It appears totally inconsistent to speak of the healthy emotional development of children and marriage by convenience, as some professionals advocate today. Now is the time for the Christian community to stand up and be heard through positive action.

Too often Christians expend lots of energy telling couples that it is wrong to divorce and use little energy helping them avoid divorce. Let's stop arguing about the biblical perspective of divorce and expend our energies in preventive measures. Regardless of the conclusion biblical scholars reach, thousands of couples are trapped in painful, unfulfilling, dead marriages. Some will divorce

As I look at the marriage situation today, self-centeredness may be a greater problem than any other.

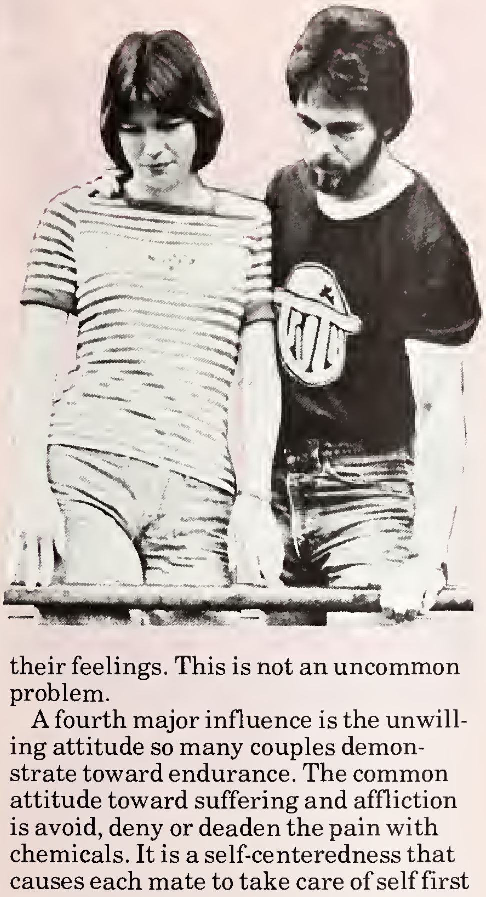
regardless of the church's view, but all will continue to hurt and destroy each other and their children unless they receive some active intervention.

Several factors in our culture have subtly undermined the sanctity of marriage and the will of couples to work through difficulties. Marriages that are not convenient, individually fulfilling, emotionally and sexually exciting, become disposable. Like so many personal articles today, marriage is discarded when it becomes displeasing. "It is easier to throw it away and get another one" appears to be the mindset of the "disposable" generation.

One of the most significant factors affecting marriage appears to be the idea that "love" becomes the foundation couples try to build on instead of "commitment." Many couples' understanding of love is emotional and therefore fickle. They fall in love, get married, fall out of love and get a divorce. Serial marriage is the result, with individuals having several marriages in a row. Children are confused and bewildered and suffer the most from these musical-chair marriages. Christians must see that covenantal commitment by faith before the Lord to one's spouse is the only valid, stable foundation.

Another factor that has its impact is the transference of emotions that occurs in a marriage relationship. A wife relates to her husband with the feelings she stored toward her father as a child. She reacts to her husband as if he were her daddy. Men do the same with their wives, responding to the wife out of the depth of feelings toward his mommy. The more feelings a person has repressed in childhood, the greater the transference in the marriage.

A third factor especially prevalent in many Christian marriages is the lack of emotions and feelings in the communication between the partners. They may talk about feelings but not really share their feelings. This is not an uncommon problem.



A fourth major influence is the unwilling attitude so many couples demonstrate toward endurance. The common attitude toward suffering and affliction is avoid, deny or deaden the pain with chemicals. It is a self-centeredness that causes each mate to take care of self first and be insensitive to the partner and marriage commitment.

I have been involved with hundreds of couples during the past seven years as a therapist, group leader and conference leader. I have faced most major types of marital problems there are with some couple at one time or another. As I look at the marriage situation today, this one issue may be of greater importance than any other. It is an issue affecting all aspects of our culture and not just marital relationships. The selfish individuality is demonstrated so frequently in our culture by persons demanding that their needs be met whether it be tossing trash from their car or satisfying their personal appetites regardless of the effect such gratification might have on other people. "I have a right. . ." is the slogan of this narcissistic epidemic.

Concern is too much turned inward. Individual rights take precedence over almost every other consideration in this "me generation." "I want what I want when I want it" appears to be the hidden message behind so much of the behavior. "I must be me" and "self-fulfillment" and "do your own thing" and "take care of number one" all are popular themes. "What is in it for me?" seems to be a guiding line.

Even much of the new religious zeal and enthusiasm appeals to this same selfish theme: "What can Jesus do for me?" The implications of so many Christian presentations and Christian songs is that Christianity offers the placebo for all your ills, the fulfillment of your dreams. The consistent focus seems to be on the self-satisfaction aspect of Christianity. Even our religious experience has taken a narcissistic twist.

Many other factors could be stated as contributing to the deterioration of marriage. These are four I feel to be important. Others would probably list inflation and financial problems, sex and permissiveness, rapid cultural changes and the deterioration of support organizations like the local church. Whatever the factors involved, marriage as we have known it is in serious trouble.

As Christians, it is time we make a stand for the dignity of marriage. We must move with deliberate intent to strengthen our marriages and to encourage our friends to do the same. Marriage enrichment and premarital training must become an integral part of every Christian church. There is no middle ground, no neutral position. Either we work for the dignity of marriage or we lose by default. •

Growing old

Susan Hiebert

I like old people. It seems I need to say that often these days, so my church-oriented friends can rationalize why I spend time enjoying the friendship of people who are old.

It started when I was little — before my mind registered differences — and I liked my grandmother, the old lady down the street whom everyone called "Gretchemum." A woman who was very, very old, judging by her wrinkles, she used to bring peppermint candies to church for little girls who got bored. I knew exactly when to grow restless so there was time for at least two candies before the last amen. I was five the last time I saw her, but I'll remember her always. She was kind. When I think of "old," I think of "kind" and peppermint candies.

The second Gretchemum was interesting. I didn't see her from the time I was about 12 until I was an adult, and she hadn't stopped being interesting. She was stubborn, outspoken, always wore black, talked mainly about cows and gardens, and at 99 years of age recited 23 verses of a hymn for me one day when I came to visit. Her memory was vivid, and she told me the history of the village where I was born and what my father was like when he was young. When I think of "old," I think of Gretchemum and old stories.

My grandmother was wise. She told me that even if my freckles never disappeared, a tragedy I couldn't comprehend at 10, life would be okay. Grandma died, my freckles didn't disappear, and life has been okay. Grandma's "old" meant wise.

None of these three women was ever institutionalized, and they grew old naturally, at their own pace, and allowed me to discover that with age usually comes intelligence. People who live a long time have the wisdom experience brings. Age does not make them good or sweet-tempered if they were not so while young; in fact, age is a continuation of life, not an interruption. It doesn't make them something they were not before they stepped across that invisible boundary which marks the country called old, but makes them more stubborn, loving, kind, caustic or whatever they are.

I had another friend — born in the late 1800s — whom I saw grow old. Not feebly, but grandly. His back was straight and his mind was keen. His eyes sparkled a lot, and he had a sense of right and wrong which dictated his lifestyle. Although he was outlandishly old-fashioned, he was also kind, fun, healthy, strong morally and physically, and he liked people. If a widow, poor or not, needed a window unstuck, mail delivered in winter, a toaster fixed or a cupboard built, Frank would arrive with his toolbox and do it. Maybe his name wasn't Frank, but I'll call him that.

Frank was born in a village not far from the Red River in Manitoba — Mennonite country. He lived through the "pre-days" — pre-plastic, telephone, hydro, television, medicare, pensions, canned goods, First and Second World Wars, atomic power, depression, drought, Mennonite conferences and revised versions of the Bible. He learned to say yes when in Canada that word spoken by a Mennonite constituted a legal contract, and he provided for a family during what people now refer to as the *hard* times. Banks and loan companies and various parties concerned with the welfare of their dollars carried off his worldly goods once or twice during his fight to keep body and soul together in a have-not province.

Through it all Frank never lost his faith in the family of humankind or the fatherhood of God. But when he became lonely in his old age he questioned the brother/sisterhood. People ignored him when he was old. His church people drove right past his front door year in and out and never stopped to pass the time of day. Especially in winter, when he was restricted to his house during bitter weather, he would wonder why visitors didn't come. The group of 80-plus in his congregation now had a membership of one. His contemporaries had either died or been persuaded to remove themselves to some mecca for the old. He used to wonder out loud whether moving to one of these places meant one step closer to heaven or out of the way of their children.

Church people would meet me in the store and ask me how Frank was. They

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without neighbors

"I have been young, and now am old; yet I have not seen the righteous forsaken or his children begging bread" (Psalm 37:25)

had just driven past his house and hadn't stopped. Asking me was safe; I was a shield between them and the man who was getting old. At times I was rude and told them if they cared they would go and see for themselves. What satisfaction could they get hearing from me how he was? Sometimes I preached a bit about how we don't accept secondhand information about the health or well-being of people we care about. When someone said to me God would repay me for my kindness to the old man, I got angry. It cheapened my friendship with Frank. I was not earning stars for my crown in heaven, I was enjoying knowing a man and privileged that he allowed me to be his friend.

None of my reactions made any difference. People ignored him. When they met him, they asked when he planned to leave his house and move into a "home," or at least into the local "units." "Loose housing," Frank used to call them. "Why do they want me to move into the loose housing?" he would ask me.

I could have told him it was to relieve their sense of guilt about shunning him. Any institution could have taken over the job of caring. They wanted to continue refusing him the dignity of their friendship and stop feeling guilty about it. The suggested move was not for the good of Frank but for the good of Christians who think the Fifth Commandment makes a nice wall hanging.

Many of the church members did some form of voluntary service during his lonely years. Cars full of men would drive past his door on their way to work for the Lord in the richest country in the world — the United States — where they applied their practical skills to relieve the misery of residents of Colorado, California and other points hit by wind or water. None ever shoveled the snow from his walk, weeded his garden when he could not or asked if he wanted his house painted. Service for the Lord obviously meant working under an institutional label; it did not include friendship to an old man down the road.

There are few things more satisfying — at any age — than to feel you have accomplished something worthwhile, even if that means a hard day's work.

They did offer him any friendship that could be made from behind the safety of an approved institution. Home care by women who had material comforts that Frank had never dreamed of was offered. But only a few of us got down on our knees and scrubbed his floor, not because he had been stamped qualified to need help, but because his floor was dirty and we loved the man. They brought cookies at Christmas, because of course that's what Christmas is about. A plate of them, usually decorated with a sprig of holly, would be pushed through his door sometime before the Great Day, like a lifeline. They were not accompanied by a visit, an invitation to the bearer's house for dinner or other kindness. Just the plate of cookies. Approved care, with a card saying the Ladies Aid was doing their thing. Institutionalized love, sent through the anonymity of a group.

The church people could not have told you which were his difficult days. The days when the deaths of people near to him had occurred. They never took time to ask. Every human has lonely times. There wasn't a member of his congregation who could tell you when Frank's low times came. But they could tell you how old he was. They counted the days and hovered over his existence waiting for him to break a leg or go senile. Surely he would have need of that lovely "home" down the road.

Frank died. People who had never darkened his door came to his funeral. I looked at them and wondered why. And I realized how good they felt about appearing at this, the public, institutionalized form of recognition of a life passed. Safe to come to his funeral. The norms of caring here were well laid out. No chance of looking into his eyes and seeing that there were needs in the old man's life that other humans were supposed to provide. It was neat and tidy — the funeral — and his oldness no longer threatened them. In fact, they spoke of the magic total of his years with awe and respect, now that he lay in his coffin. While I got ready to mourn the passing of a man who had been a good friend to me, and whose place in my life would never be replaced, they gave him momentary and fleeting church recogni-

Is old age a problem, or a gift from God? Is an old person someone who has become useless, or someone who has been blessed with long life?

Deep in the heart of Appalachia, Ova and Viola Gilkison have found that love is one of the few things they can afford to ease the stresses of life. With cash flow forever low, a doctor or medical center too far away at times of illness, and a house that can only be described as humble, they have found that life would indeed be bleak without love. The Gilkisons fortunately have each other. But for half of those who are 65 and over and who have no spouse, life is lonely.

tion and breathed a sigh of relief, mingled with a bit of chagrin that he "never went to a home." As if he had cheated the institution of its rightful due.

He didn't even get cancer. Another friend of mine grew old in loneliness, friendless except on Sunday mornings when people would greet her in church. But she got cancer, and the people fairly tripped over each other on their way to her house.

Is old age a problem or a gift from God? Is an old person someone who has become useless or someone who has been blessed with long life?

Old age does have problems — deficiencies which are unique to the process of getting old. Many of the modern ones are preventable — caused by the stress of knowing they are unwanted and by poor social customs and situations. We condemn people to senility and related diseases in institutions which are more concerned about budgets than nutrition. The advent of commercially prepared food is confusing, and older people need help. There is much proof that it is not necessary for so many of our old to die senile. Only in a few cases does real disease cause these symptoms.

I visited a senior citizen in a home last summer. It was a beautiful summer day, and the home was surrounded by gardens where bushels of tomatoes were rotting on the vines. My friend was just eating her dinner when I arrived. It consisted of a tomato sandwich made of white bakery bread and filled with a commercial tomato, accompanied by mushroom soup out of a tin. For a woman who has spent her life cooking *moos* and *borscht* and baking her own bread? She was weeping when I came, frustrated and angry at the end of a lonely Sunday with no visitors, and then served this insulting supper.

Fear and panic accompanies the birthdays of many aging Mennonites. Will I be forced to move this year? is a question ever large in their minds. Some resign themselves to an early voluntary move into an institution just to rid themselves of the stress and indecision of living with the disapproval of children and church. When they get there, they discover there is only one graduation out of an Old Folks' Home, and that is death. For most that is a long, long time in coming.

The last time I stood still to listen to someone telling me why a person I know should be placed in an institution, words like "I can't take the time . . . I don't want to be bothered . . . I can't afford . . . I have my bowling, my own children . . . I don't want to worry about her when I'm in Hawaii," etc., formed the argument. They were typical of many I've listened to. None of the reasons concerned the person to be moved.

Many old people spend New Year's Eve by themselves. A fuss is often made over birthdays, and I wonder why. What is there to be celebrated about "old"? Especially when "old" belongs in that nice home the government has built.

The Bible says so, doesn't it? •

The Good Samaritan — and you and I

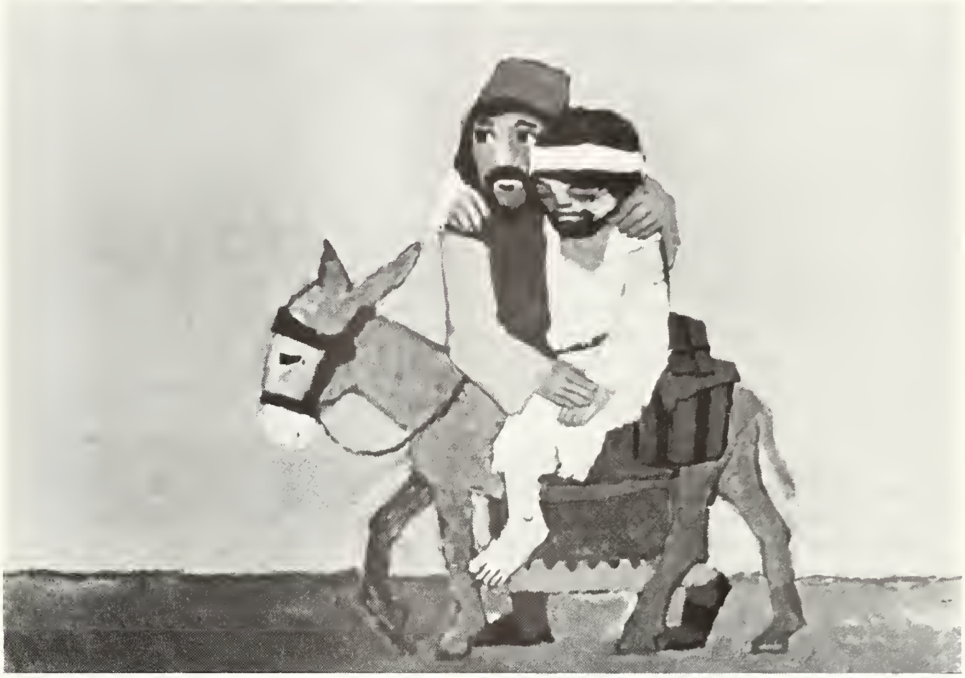
Calvin Redekop

The Good Samaritan, that familiar hero, has probably been as badly battered and beaten by Bible scholars and other amateurs as the poor traveler who set out to Jericho that fateful day. I must confess I have also tried my hand at interpreting that parable many times, but justified my joustings with the comforting thought that my exegesis can't be much worse than the Sunday school teacher's in the next room. If only the Good Samaritan hadn't been so good, less words would have been lost.

But wait. I have come upon another interpretation which I think may be the final interpretation. Let me explain. Some time ago I was writing a chapter on the dangers and problems of professionalism. In my studies I discovered that the Jewish priesthood and Levitical tradition were some of the earliest examples of professionalism in Judeo-Christian history. My mind wandered to the Good Samaritan parable and the light went on. The two people who "passed by on the other side" (what an eloquent phrase) were members of the *professional class*.

The priest was the professional who administered the sacraments, the Levite was the one entrusted with preserving the sacred objects and traditions. What holy and heavy responsibilities! The existence of the Jewish religious, cultural and social tradition depended upon the faithful execution of the obligations their positions entailed. Institutions such as the priesthood provided for the continuity of the society. This is the stuff upon which a sociologist can build elegant sociological edifices.

But Jesus did not give the professionals much credibility in the story. He proposed that the Samaritan, a declasse person in every sense of the word, noticed the victim, helped him and established an ongoing relationship with him. Jesus taught that loving the neighbor meant identification with the person in need, feeling with and entwining your life with the victim, i.e., acting like the poor unfortunate. More ironic still, it was the lawyer who asked Jesus what one must do to love God. Jesus in effect told the lawyer to behave like the Samaritan.



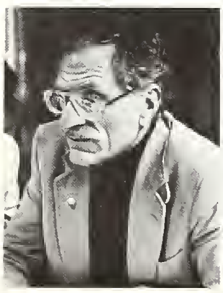
Could it be that our professionalism keeps us from seeing those who are hurt and makes us "pass by on the other side"?

Does not the Samaritan story teach that one shares what one has? It does that. But it teaches that one helps and loves one's neighbor by first noticing him or her. Jesus implied by the characters in the parable that the professional cannot identify with others, for the professional is taught to identify with position and to subordinate emotions to position.

It is not wealth (or lack of it) that keeps us from being the Good Samaritan, either as individuals or as a society. The priest and Levite had as many resources at their disposal as the Samaritan. The critical element is the ability to recognize "in the next person we meet" our flesh and blood. But we have become insulated from our neighbor by the professionalism of wealth, position, status and rank. It is not riches but the norms that tell us to act like people who have riches, which insulate us from our neighbors. Living in an exclusive section of town, "running" with those who are bored with their affluence, keeps us from identifying with the victims of poverty, oppression and greed. We "pass by on the other side" because it is so easy.

Professionalism affects us all, not only the rich. I have still to learn that as a father I can make mistakes and admit them without losing status with my sons or with God. Since love of neighbor was so high on Jesus' list of priorities, it behooves us all to beware of the "priestly and Levitical" syndrome.

And so, another swipe at the Good Samaritan story has taken place. It probably was an "unprofessional" attempt, but which professional would dare argue with me now? In any case, "Go thou and do likewise" (Luke 10:37).



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You can age creatively

Carl and Irene Smucker

Old age is a gift from God. Psalm 92:14-15 tells us how we can repay God for his gift. "They will still yield fruit in old age. They shall be full of sap and very green, to declare that the Lord is upright; he is my rock and there is no unrighteousness in him."

We are to "yield fruit." We are to be creative, productive and never feel we don't have a contribution to make. We shall be full of sap. Yes, we can have the strength of wisdom that stands like a tree. No tree can live without sap. We can be "very green" — radiate light and absorb the gifts from the younger generation. Ever declare that the Lord is our upright guide.

It does not matter how old we are. It is how we are old and "whose we are" that helps us be more creative.

What can we do to be creative, to grow old with grace and serve the Lord? Let us ask these questions and find some answers.

1. Are we continually widening our interests? Do we reach out to find new interests? You can be the first to visit a newcomer to your neighborhood. Do we use the church library? Do we develop new hobbies? Do we volunteer at our retirement or nursing home? You could offer to have devotions, to distribute the mail or get a small group together to read poetry at the home. Men can and should volunteer as much as women now volunteer.

2. Are we eager to continue our living? Grandma Moses started painting at age 78. Are you eager to grow spiritually now that you have time to reflect and study the Bible?

One woman said, "I wish I could grow old gracefully like you." "My dear," her friend answered, smiling, "you don't *grow* old. When you cease to grow you *are* old." This is the way you add life to your years. You say "yes" to life in spite of losses or sad days. You continue to push forward to declare to the world that the Lord is helping you to continue your life.

3. Are we affectionate? Do we give love? How do we do this? It is by being lovely. You practice the daily giving of yourself. This is the only way you will receive love in return. Love will move mountains. Have you hugged a child today? Do we reach out to our grandchildren? Will we be grandparents to some child who has no grandparents? Did you ever give someone an eye hug? Try it. You will get one back.

4. Do we let our unhealthy emotions rule us? Giving in to anger, fear and mistrust will keep us from being able to create. Worry can tear us apart from ourselves and turn others off. What can we do about this thing called fear and worry? You can receive the power of God through prayer. A faith in God and total reliance in him can help you. If you rule out fear then you don't have to fear death when the Lord calls you to him.

5. Do we make friends easily? We have to make new friends. Many of our friends are gone. You can never have friends unless you are one. Organize a "friendly visiting" group in your congregation.

6. Do we practice a growing and deeper religious faith? What do we really need to be creative in a spiritual sense?

a. *Security in Christ.* This is basic in achieving spiritual well-being and in being creative. This is security that the world cannot take away.

b. *To feel useful.* To hold fast to the conviction that we are somebody and that the Lord cares about us will help us feel we have something to give. You can serve him as you serve others. You can begin today.

c. *To preserve youthful values* such as hope, adventure, challenge, change and love. We can learn from youth and youth can learn from us. You can reach out to them. Talk to them after church. Invite them into your home. "Adopt" a young person.

d. *To be renewed in spite of certain losses.* We may be lonely. You can overcome this loss by creating new relationships. This may mean in some circumstances a new life partner. It may mean going back to school — taking a new creative leap into the future. Do things that make you feel good. Try the new. Serve in places you have never served before.

Add years to your life by adding life to your years. Live out the beatitude "Growing old is a gift." You are his "testimony of a lifetime of faith."

Irene and Carl Smucker are retired educators. For two years of their retirement — 1979-80 — they served with MCC US to help congregations discover ways they can incorporate the elderly into the work of the church and to encourage the elderly to use their gifts from God.

Passing the baton at COM

On Oct. 15, **Erwin Rempel**, former pastor and missionary to Brazil, assumes his new responsibilities as executive secretary of the General Conference's Commission on Overseas Mission. The largest of the conference's commissions, COM has a 1982 budget of nearly $3.3 million — about two-thirds of the entire conference budget — and supports 155 missionaries in 15 countries around the world.

The Mennonite asked Rempel and his predecessor, **Howard Habegger**, to share their thoughts about their terms as executive secretaries and about the shape of GC missions in the '80s.

Rempel: We are living in a world where the focus is moving more toward the Third World. We need to ask questions about what those countries want, rather than only about what we want to send.

More than anything else, my few years in Brazil made apparent to me the need for us, as North American missionaires, to be sensitive to the cultures that we're going to. How do we minister in a second culture in ways that are helpful rather than detrimental?

Church planting, evangelism and the training of national church leaders seem to me to be high priorities for the next eight to 10 years. I feel comfortable with COM's "Visions for the '80s" as they have been outlined by our commission and our churches.

I'm fully in favor of increasing the missionary team to 175 by 1985. That is not to say that we want to create the triumphalistic mentality that COM is going to save the world, but there are multiplying needs and invitations from other countries for missionaries.

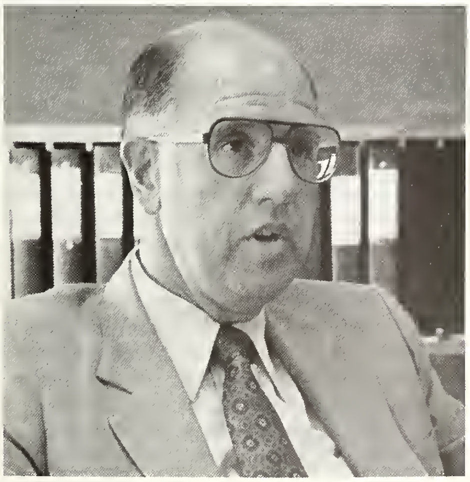
I am also learning about the importance of good relationships between missionaries and missionary agencies. We especially need to work at this at the personal level — maintaining good relationships between individual missionaries. At the interdenominational level, I look forward to equal, if not increased, cooperation with our sister agencies in the coming years.

I enjoy administrative work, and I know that this kind of task with COM will be the kind of work I really like to do. At the same time, when I think of the magnitude and responsibility of the job, it frightens me. Yet I'm very much looking forward to the challenge, knowing that with the help of the Lord and our congregations, we can continue to have an overseas program which is both meaningful and faithful.

Rempel

Habegger: From a historian's point of view, it is probably too soon to make any judgments about COM's accomplishments during my years as executive secretary, but the following are some results of the total team effort over the past 11 years.

Habegger



A new sense of direction was created in 1972, when the commission established its goals, priorities and strategy. The special conference to discern these directions that year set a new tone and tempo for the overseas mission program.

Since 1971, COM has expanded its outreach into six new countries — Lesotho, Botswana and Upper Volta in Africa; Brazil and Bolivia in South America; and Hong Kong in Asia. An innovative program among African Independent Churches in southern Africa was a new frontier in cross-cultural missions.

During the past 11 years, COM has designed and implemented a strategy of missions that moved from "mission to church." The major focus of these efforts was to open direct relationships between COM and national churches, to put more time and money into national leadership development and to assist the overseas churches and conferences in becoming autonomous bodies with their own identity and authority.

I believe we have also helped to create a more contemporary image of the missionary. The turmoil of the 1960s tended to cast Western missionaries in negative terms. In the '70s that missionary image was updated, creating a more positive view of missionaries in the minds of many people.

The future of the world mission program is bright, but is predicated by keeping the missionary vision alive within our congregations, colleges and conferences. COM should always be looking and listening for new areas of outreach. In a fast-changing world where the message of Jesus Christ is needed in word and deed, COM should not be timid in crossing new frontiers, establishing new programs and sending new people into new places.

Finally, with inflation at home and abroad, constant fluctuation of international currencies, desire of the commission to give missionaries adequate salaries and willingness to assist national churches with some financial resources, the GC dollar for missions must be increased at a steady rate. It will take great personal commitment and sacrifice to provide finances needed to remain obedient to the Great Commission.

Two Bethel students indicted for failure to register

(Left to right) Stephanie Hiebert, member of the Mid-Kansas Support Group, Warkentine, Epp and Robert Hull, GC secretary for peace and justice, meet with reporters.

Newton, Kan. — Two Bethel College students in North Newton, Kan., were indicted by a federal grand jury sitting in Kansas City, Kan., on Sept. 21 for allegedly refusing to register with the US Selective Service System.

Charles Epp, 20, and Kendal Warkentine, 21, were identified as the first men in Kansas to be charged with failing to comply with Selective Service registration. They also become the first General Conference Mennonite Church members to face prosecution for noncompliance with Jimmy Carter's July 1980 presidential proclamation ordering registration.

Epp is a member of Bethesda Mennonite Church, Henderson, Neb., and is a junior at the college majoring in philosophy. Warkentine, a senior history and English major, is a member of Bethel College Mennonite Church in North Newton.

The two men gave their reasons for not cooperating with the registration law at a news conference in Wichita, Kan., the following day. "The purpose of registration . . . seems largely symbolic," said Epp. "It is a threat, a message that our country will use a military tool as a solution to foreign policy problems. Because I believe such a tool can only increase tensions and reduce security, I am refusing to support it. . . ."

Warkentine placed more emphasis on the significance of his personal faith in his decision-making process. "It is because of my Mennonite and Christian convictions that I have taken a position of non-registration," he said. "For me to register would have necessitated my compliance with a system I felt was in direct conflict with what God wants for mankind."

A group calling itself the "Mid-Kansas Nonregistrant Support Group," consisting mostly of persons in the North Newton community, including some college students, also read a statement pledging moral and financial support for the two young men.

In a prepared statement, Bethel College president Harold Schultz was guardedly evenhanded in presenting the college's official position on the indictments. "Bethel supports the right of community members to be a minority, to take a stand, to endorse values that speak to life and death, aware that such positions may entail risk for them. Bethel also supports the right of the government, through due process, to carry out the law of the land," he wrote.

"Such convictions held by our citizens are an asset, not a liability to a moral and free society. Only a free society can risk non-conformity and minority positions — the right to be wrong according to the majority."

Initial proceedings for both cases took place in Wichita, Kan., on Oct. 6, while arraignment before a federal magistrate is scheduled for Oct. 13, at which time a trial date will also be set. *Larry Cornies*

MCC worker dies in car accident, wife and child survive

Wolfe

Nairobi, Kenya (MCC) — Ralph L. Wolfe, 28, of Salem, Ore., who had just begun a Mennonite Central Committee assignment in Kenya, died Sept. 19 in a car accident near Nairobi.

His wife, Sharon Louise, and 6-month-old daughter Anya survived the accident, which also took the lives of two friends of the Wolfe family. The two, both teachers at the International School of Kenya in Nairobi, were Linda Gisler of Stewartsville, Minn., a college friend of Sharon Wolfe, and Jeanne Grady of Santa Barbara, Calif.

Daughter Anya was unhurt, but Sharon suffered a dislocated hip, a badly fractured arm and severe facial lacerations in the accident that occurred Sunday at 7:30 p.m., just one-half hour after dark. Ralph was driving a passenger car which ran into a stalled truck left on the road without lights.

Sharon Wolfe was taken immediately to a nearby hospital, then transferred to a larger hospital in Nairobi on Monday morning, where she had surgery. She is in good condition, but will be in traction for at least four weeks. Anya is with her at the hospital.

Sharon's mother, Kathryn Fairley of Salem, left New York for Kenya on Sept. 23, arriving in Nairobi on Sept. 25 to be with her daughter. Kathryn and her husband, Gordon, are former Missionary Aviation Fellowship workers to Zaire.

Ralph's parents, Raymond and Arlene Wolfe of Akron, Ohio, are former Baptist missionaries in Kenya, where Ralph was born on May 6, 1954.

The Wolfes had been in an August orientation at MCC's Akron headquarters and arrived in Nairobi for language study in late August.

Peace and justice office tries to clarify position on draft

Newton, Kan. — The indictment of two Bethel College (North Newton, Kan.) students on Sept. 21 on charges of failure to register for the draft stirred the embers of debate in the central Kansas area about the General Conference's position on draft registration and support for non-registrants.

The conference's peace and justice office issued a statement on Sept. 23, in which it said it would "organize support" for the two men in keeping with conference resolutions passed in 1971 and 1980 which proclaimed that "all war and all that contributes to war is sin."

The statement continued, "We will try to support conscientious non-registrants by private and public prayer, by testifying as character witnesses, by testifying that their conscientious objection is part of the historical teaching of the church and by seeking help with their legal expenses, if needed."

Some Wichita-area media, however, interpreted "support" for non-registrants as meaning that the conference was encouraging non-registration. The Sept. 23 *Wichita Eagle-Beacon* ran a story which quoted Robert Hull, secretary for peace and justice, as saying that "the church was advocating breaking the registration law."

By the time the Wichita paper ran a retraction and correction the following day, central offices in Newton had already heard from a number of constituents who were upset by the reports they had heard or seen in local media.

"The distinction which our conference makes between supporting a valid witness and advocating it is not well understood by the public," Hull said. "The General Conference does not advocate civil disobedience. On the contrary, our current conference statement says, 'Wherever and whenever conscription exists, we will encourage draft-age youth to enter some form of meaningful alternative service.' In the current situation, this means that we encourage our young men to register in anticipation that the US Selective Service will provide an alternative service program which is consistent with our Christian witness in peacemaking.

"But this is not the whole story. Our conference statement continues, 'We recognize non-cooperation with the military draft, when based on loyalty to Jesus, as a valid witness. We pledge the resources of our brotherhood to a supportive ministry to young men who take such a stand.'

"Members of our congregations should be reminded that contributions made to the General Conference Mennonite Church budget through congregational offerings or other donations are not used to assist non-registrants," Hull asserted. "It has been a continuing policy of the conference that such needs are met only from designated contributions by concerned individuals."

In an attempt to clarify the conference's position, Hull wrote a letter of explanation to Kansas-area pastors and a letter to the editor of the *Eagle-Beacon*. The peace and justice office is continuing to respond to the concerns of constituents on this matter. *Larry Cornies*

Oklahoma Convention rallies around theme of revival

Orienta, Okla. — Gathering for nurture, business and fellowship under the theme "Revive Thy Church, O Lord," children, youth and adults met at the Oklahoma Convention of the General Conference Mennonite Churches on Sept. 18-19. Hosting the 83rd such event was the Saron Church of Orienta, Okla., with Saturday meetings held there and Sunday's services at the Fairview Oklahoma City Auditorium.

Nurture was provided by the preaching of Russell Mast, who reminded participants that in revival of the church, God expects his church to be part of the answer. Mast emphasized that this revival includes continued opening of the Scriptures and faithful preaching of the Word. He concluded with a call for radical obedience including Christ for us, with us, in us and over us.

An informative session was presented by Rudolph and Elvina Martens in a missions workshop highlighting their former work in Zaire and presenting their current pastoral work with native Americans at Hammon, Okla.

Business at the convention included reports presented primarily in written form with additional comments and illustrations by a number of persons. Retreat committee chairperson Robert Koehn reported a total of 250 participants at six retreats, and a new boys' dorm under construction at the Hydro (Okla.) retreat grounds. Help is sought both in contributions and labor for the completion of this and other projects.

Oklahoma conventioneers (left to right) Don Crisp, Clifford Koehn and Russell Mast

The Oklahoma Youth Activities Committee told of their year's activities through the written "Continuing Saga of OKYAC."

Choice Books area supervisor Walter Regier reported that 20 persons are helping to keep the Choice Book racks supplied in the area. He also revealed that one table in a downtown Enid (Okla.) drugstore sold over 950 books this past year at a special Choice Books sale table. Life changes are taking place as a result of these book sales, a story in the report indicated.

Walter Ediger, Oklahoma Bible Academy superintendent, listed 125 students at the school and stated that 75 percent of the funds needed to start the new building in Enid had been raised. Construction is currently under way.

In elections Don Crisp was elected vice president, to be followed in two years by the presidency; Ann Horn was elected treasurer; Carol Regier, program committee; Wilma McKee, retreat committee; Elizabeth Warkentin, All-Mennonite Women; Leroy Johnson, Choice Books board; Bill Entz, retreat trustee; and John Regier, Oklahoma Bible Academy board. John Voth will serve as president of the convention for the next two years due to a constitutional change.

Treasurer Joycelyn Stucky reported receipts of $4,607 and disbursements of $3,866. Project committee chairperson Norman Unruh presented a project list for next year of $1,700, which includes OKYAC, Hydro retreat scholarships, Oklahoma City and Stillwater fellowships, Oklahoma Bible Academy and Choice Books.

Youth from representative churches kept convention participants alert on Saturday evening with their humorous but educational rendition of "The Continuing Saga of the Gallant and Goofus Families" written by Brenda Buller and Wilma McKee.

Fellowship and fun were evident at meals, in youth games at the river, home movies of retreat life and finally at the "Great Banana Split Feast" on Saturday evening. At this event all ages literally rubbed shoulders and spoons at a 40-foot banana split.

Convention participants were reminded to vote "no" on the issue of parimutuel betting in the Sept. 21 Oklahoma elections. *Helen Coon*

The Episcopal Church announced Sept. 9 its final approval of a new hymnal for its 3 million members. The new collection is the first hymnbook revision in 42 years for the denomination's 7,578 congregations. About 40 percent of the new book involves new hymns.

Two Americans in five are considered unchurched — that is, they do not belong to a congregation and have not attended a worship service for at least six months, other than on special occasions. A new survey of the unchurched for an interfaith organization, Religion in American Life, finds many of them bitter about organized religion though positive about its role in teaching moral values. Organized religion is rejected on grounds it is materialistic, too powerful, hypocritical and irrelevant.

COE openings

Family ministries director: full-time position; give direction to Mennonite Marriage Encounter, marriage preparation, intergenerational education and other family life issues. A couple or one person could fill the position.

Children's education director: half-time position; should have theological training, know children's education, be a resource to teachers.

Application in by **Nov. 15, 1982**, to:
John Gaeddert, executive secretary
COE
Box 347
Newton, KS 67114.

Executives discuss cooperation with government in development

Akron, Pa. (MCC) — Discussion concerning growth of Mennonite Central Committee and reports on overseas programs and current financial, personnel and material resources occupied the MCC executive committee members meeting here Sept. 16-18.

The group began their meetings earlier than usual, dedicating Thursday evening and Friday morning to a report from the special committee to study expansion of MCC operations with government development funds.

Summarizing research and study carried out over the past year, that committee outlined assumptions, including: world needs are great and are not diminishing, MCC is "by and of the church," there is considerable validity in MCC's current approach to development, and MCC volunteers are the heart of its program.

Based on those and related assumptions, the committee to study expansion recommended tentatively that MCC be open to multiplying programs of the type and scale of present MCC programs and that MCC ought to additionally consider one or two larger-scale, long-term development projects to be funded by a greater share of non-constituent sources, including government grants.

After more work by the committee to study expansion, this topic will again be discussed at the December executive committee meeting and resolutions are to come at the MCC annual meeting in Virginia in January 1983.

In other business, Paul Longacre, secretary of personnel services, reported that MCC has placed a total of 359 workers in service this year, compared to 303 at the same time last year. Of the 359, 229 were placed overseas, 85 in North American volunteer positions and 45 in headquarters and regional offices.

Total cash income during the first nine months of fiscal year 1982 was $9.7 million. Although that figure is up slightly from the amount received during the first nine months of 1981, contributions are running behind what MCC will require to meet the projected 1982 budget. Present figures indicate that contributions will be $500,000 under the amount anticipated by the end of the year.

Board members expressed some concern over 1983 program and budget projections. For budgeting purposes, the executive committee asked staff to assume that contributions for 1983 would be 5.3 percent higher than 1982 projected giving. This would require a 7 percent increase in US contributions.

Even with that increase in contributions, decreasing fund balances and inflation mean that "our 1983 expenditure budget will need to be approximately 3 percent less than what we project 1982 expenditures will be," said controller Ken Langeman. That will mean some reduction in overseas program, he said.

In addition to financial contributions, MCC has received and shipped about $3.4 million worth of donated materials this year.

Gaeddert resigns from Commission on Education

Newton, Kan. (GCMC) — John Gaeddert, executive secretary of the General Conference's Commission on Education since 1975, has resigned from that position effective Aug. 7, 1983. Gaeddert notified COE commissioners at their August meeting.

"When I came to work for the commission in 1975, I hoped to serve between five and eight years. By next summer it will have been eight. I feel the need for a vocational change, although I've made no commitments at this point," said Gaeddert in releasing details of his decision.

Gaeddert

COE has assembled a search committee to gather candidates for the position. Members of that group are Alice Suderman, Thayne Balzer, Louise Friesen and Elaine Rich. The search process, according to Gaeddert, will include contacting persons involved in Christian education among General Conference schools, districts and congregations about suggestions for a replacement.

In a Sept. 28 interview Alice Suderman, COE chairperson, said that the commission "regrets John's decision to terminate his services. . . . He has, through his sensitive leadership, given Christian education the important place it deserves in our conference."

Concerning the relationship between COE's recent decision to restructure itself and the timing of the resignation, both Gaeddert and Suderman asserted that the move to reshape COE came in partial response to Gaeddert's announcement and not vice versa.

"After becoming aware of John's plans, COE made the final decision to restructure because it was felt that the transition between structures could be effected more smoothly at a time when the responsibilities of executive secretary were passing into new hands," Suderman said. *Larry Cornies*

Mennonite Central Committee has received official notice that the canned beef and soap it shipped to Phnom Penh, Kampuchea, have been distributed to returning refugees, hospitals and Provincial Health Services clinics. MCC shipped 570 cartons (10 tons) of beef to the United Nations High Commissioner for Refugees for use in its returnee program. Since 1981, UNHCR, through the Kampuchean Red Cross, has been distributing "returnee kits" to the large number of Kampucheans returning to their native provinces after their flights to Vietnam, Laos and Thailand to escape the violence of the 1970s.

A refugee woman receives a can of MCC beef and a UNHCR "returnee kit."

About 45 church leaders from 20 countries are expected in Nairobi, Kenya, in November to finalize details of a new Organization of African Independent Churches. There are an estimated 6,000 such denominations, large and small, on the continent, many of them formed as the result of schisms.

It's time to start planning for Mennonite World Conference

Strasbourg, France (MWC) — "How soon should I register? Where can I find lodging?" ask many Mennonites in anticipation of the XI Assembly of the Mennonite World Conference here July 24-29, 1984. Answers to these and many other inquiries are now becoming clearer as conference planners develop more complete plans.

The XI Assembly will open on Tuesday evening, July 24, 1984, and continue until Sunday, July 29. Strasbourg's Palais de Congrés and the Hall Rhénus in the adjacent Wacken fairgrounds will serve as the location for all assembly sessions.

Under the theme "God's People Serve in Hope" proposed by the July 1981 meeting of the MWC General Council in Nairobi, the program committee has outlined a daily program schedule.

The program provides for a morning assembly with Bible study, prayer, music and a major presentation based on the conference theme. Following a recess, emphasis will be placed on small discussion groups and cross-cultural encounters. The afternoon will offer a variety of events, including work groups, special interest groups and music. Through music, testimonies and other special events, the evening assembly will be more celebrative in character.

A film depicting the history of the Anabaptist movement in Strasbourg as well as various historical and contemporary exhibits will also add interesting highlights to the conference program.

A three-week international youth work camp is planned in connection with the conference. Youth will be involved in the conference in various ways. Special youth activities are being organized, although the main sessions are designed to include youth.

Official languages for the conference will be English, French, German and Spanish.

To adequately accommodate the expected 5,000 participants from six continents, MWC will send out preregistration forms in September and October 1983. Mennonite congregations throughout the world will receive the forms along with travel and housing information.

Expenses for the Mennonite World Conference XI Assembly will be covered by registration fees. For this reason, conference planners request each participant to register. Only those displaying a registration badge will be admitted to the sessions.

Participants are also encouraged to attend the entire conference. This will provide greater continuity and more significant involvement in the conference sessions.

A daily registration will not be available. However, those unable to attend the entire conference will be able to register on a part-time basis.

For travel arrangements, North American participants are encouraged to use the services of Menno Travel Service, the official travel agency for the XI Assembly. All offices of Menno Travel Service will offer a variety of tour packages for those planning additional travel throughout Europe or the Middle East. These offices will also arrange independent travel for those traveling alone as well as for those who plan only to go to the XI Assembly and return immediately thereafter.

Limited air service to Strasbourg is available from London and Paris. Other major airports within reasonable distance include Brussels, Luxembourg City, Frankfurt and Basel. An airport pickup service will be provided from Strasbourg and Basel only. Good rail and bus routes connect Brussels, Frankfurt and Luxembourg City to Strasbourg.

Menno Travel Service will also act as the official North American agent for housing arrangements. Here conference participants may choose from a variety of housing possibilities, including hotels, hostels, university dormitories as well as campground facilities. Large blocks of space have been reserved and are obtainable through Menno Travel Service. MTS will make accommodations available to other travel agents.

Prices listed for hotels, hostels and dormitories normally include a continental breakfast. One meal per day will be covered in the registration package. Various options such as restaurants and snack bars will be available for the third meal.

Overall costs for a five-day stay are difficult to anticipate due to fluctuations in currency rates and uncertainty of inflationary factors. Conference planners cite $25-$40 US for single rooms and $20-$30 for double as current per person hotel rates.

Estimates given for hostels and dormitories range from $8-$12 US per person. These costs are dependent on facilities and number of persons in a room. All price estimates are inclusive of service, taxes and a continental breakfast.

The registration fee is also dependent upon various factors such as exchange and inflationary rates. Currently a fee for registration of $70-$80 US per adult is foreseen. Special rates will be offered for spouses, youth and children.

Those participants planning longer tours in other parts of Europe are encouraged to consult Menno Travel Service. They will be arranging a wide range of tours both before and after the conference. These include a variety of Mennonite history and heritage tours.

Participants are asked to avoid planning such tours during the time of the conference in order to make their attendance at the 1984 XI Assembly more meaningful.

Peter J. Dyck will be the featured speaker at the eight regional MCC assemblies held this fall throughout the West Coast from Oct. 22 - Nov. 14. Dyck will speak on the theme "Witnessing in Word and Deed." Dyck has worked with MCC for 32 years in many settings and capacities.

"A Biblical Vision for the Eighties" was the primary theme of Ronald Sider's presentations during his second visit to Alberta Aug. 20-22. Sider addressed public gatherings in Edmonton and Calgary. On Sunday he delivered a sermon, "If Christ is Lord," to an audience of nearly 500. He said that if only 10 percent of North American Christians would live out a radical discipleship in all areas of their lives, the church would leave a profound impact in the areas of material and spiritual concerns. The meetings were sponsored by MCC (Alberta).

An increasing number of workplaces are finding it helpful to have a chaplain visible and available to support employees with special needs and problems, according to Industrial and Commercial Ministries, based at Roanoke, Va. The volunteer chaplain, a local pastor or skilled layperson, visits the plant, police station or office once a week. The chaplain greets, encourages, listens and supports without interrupting the work routine. ICM has more company requests for chaplains than there are volunteers.

MCC agricultural operation gets under way in southern Lebanon

Sidon, Lebanon (MCC) — Mennonite Central Committee has begun an "agricultural rescue operation" among Christian and Moslem farmers in south Lebanon. Through this program, MCC is providing farmers living in villages surrounding Nabatiye and in Haddad's "Free Lebanon" with the inputs that they need to resume farming. A major partner in this effort is the Middle East Council of Churches.

"The need is urgent," reports Ralph Miller of Chouteau, Okla., who has lived here since 1977. Many of these farmers have returned to their land now that the fighting in the south has stopped, only to discover that their homes, lands and equipment have been damaged or destroyed.

If these farmers want to resume farming, they must prepare their lands and plant their crops when the October rains begin. Otherwise they will need to wait another 12 months to cultivate a crop, according to Miller.

Miller and his colleagues are prepared to provide a variety of inputs to these farmers at a subsidized rate. Inputs available from MCC include tractors, water pumps, wheat and barley seed, beehives and olive seedlings.

Miller, who visits with the farmers in the villages where MCC is assisting, reports, "The mood in the villages concerning the war is often one of shock and dismay, but one also senses a strong undercurrent of excitement and optimism among the returnees. Lebanese are deeply rooted in their village origins, and being able to return to their villages, even under Israeli occupation, is cause for happiness."

Get Acquainted Seminar gathers together 23 ministers, spouses

Newton, Kan. (GCMC) — Twenty-three pastors and spouses gathered at the central offices of the General Conference Mennonite Church here on Sept. 20-22 for a series of presentations and discussions intended to acquaint them with conference work and to allow central office staff to hear the concerns of pastors.

The annual minister/spouse get-acquainted seminar is sponsored by the conference's ministerial leadership services office and its director, Jake Friesen.

Seminar sessions included Bible studies, presentations by each of the conference's boards, commissions and divisions about the nature of its work, discussion periods during which some grass-roots concerns about the conference were aired, a session devoted to women's interests and times for recreation.

Those persons attending the event each year are invited by the conference's ministerial leadership services office upon the recommendation of either a US district office or the Conference of Mennonites in Canada office.

This year's seminar included four persons from Canada and 19 from the United States.

Participants in the September ministers' get acquainted seminar included (back row) Glen Nickerson, Rudy and Elvina Martens, Bruce Nickel, Leora and Victor Walter, Ted Regier, Jr., Craig and Wendy Maven, Eldon Epp; (middle row) Carol Nickerson, Rosemary LaRue, Carla Toews, Joyce Epp, Mary Holsopple, Gwen Arbuckle; (front row) Jacob Friesen, director of ministerial leadership services, Robin LaRue, George Toews, Tim Epp, Jerry Holsopple, Brian Arbuckle. Absent from photo: Mark and Sue Weidner.

Marie Nord, a Franciscan nun from Colorado Springs, Colo., and Pat Mahoney, a Sister of Charity of the Blessed Virgin Mary in Denver, were arrested Sept. 7 in the Rocky Flats Nuclear Weapons Plant after raising a "Death Factory" flag and posting signs reading "Dachau" and "Auschwitz" on the site. "We went with the intention of naming the place — giving it its *true* name," Nord said. "The plant is carrying out the extermination of humanity, not just a race — so we called it by the worst thing we knew." They were charged with falsifying passes and with criminal trespass. Maximum penalty for both charges is five years in prison or $3,000.

California governor Edmund G. Brown, Jr., recently signed a bill which provides for the reparation of salary losses during 1942-47 to former Japanese-American state employees. Fired from their state jobs at the beginning of World War II were 314 Japanese-Americans. Those whose records can verify employment will be eligible for reparations up to $5,000. "No piece of legislation can undo the pain, the suffering of Americans of Japanese descent who lost their jobs, their property and their rights while our country was at war," Brown said.

Rodeos result in torment to animals, asserts the American Humane Association. "We believe that a program of official humane supervision cannot effectively prevent the cruelties inherent in rodeo," a recent AHA statement reads. The statement also claims that rodeo is not an accurate reflection of ranching skills but encourages "insensitivity to and acceptance of brutal treatment of animals in the name of sport."

Central States wheat shipment found to be free of vomitoxin

Newton, Kan. — The wheat flour to be shipped by Mennonite Central Committee's Central States facility in North Newton, Kan., to Vietnam will be safe for human consumption, according to Mark Keller, MCC regional assistant.

"There's no vomitoxin in our wheat," said Keller about lab tests which had been returned to MCC in North Newton from Manhattan, Kan. The negative results would seem to put an end to speculation that the relief shipment for Vietnam could be poisonous.

Questions about the safety of the MCC shipment were raised several weeks ago by a *Kitchener-Waterloo Record* reporter, Jim Romahn, and picked up by *Mennonite Reporter* in a front page story on Sept. 20.

According to William Willis, extension plant pathologist at Kansas State University at Manhattan, those concerns were not totally unfounded. "It is a problem," acknowledged Willis in a Sept. 28 interview. "Vomitoxin is a byproduct of a fungus infection in the heads of the wheat — we call it scab or head blight — and it's been fairly prevalent in eastern Kansas, as well as parts of Missouri and Nebraska.

"We don't really know what the danger is to humans," said Willis, "and the US Food and Drug Administration hasn't yet made a ruling on what levels of the toxin are unacceptable."

The KSU researcher claimed that wheat from central Kansas had, as far as he knew, not had a problem with the fungus. Keller stated earlier that MCC's wheat had come from the central Kansas region. *Larry Cornies*

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American composer Alice Parker, a conductor and hymnologist, will conduct a church music mini-workshop at Bluffton (Ohio) College Oct. 25 from 3 to 9 p.m. Parker will teach sessions on techniques for children's and adult choirs, the creative use of hymnal and hymn singing, and styles and standards in church music. Registration for the workshop is $7 and includes an evening dinner. Anyone interested in attending should call the music department at 419/358-8015.

The general council of the United Church of Canada has apologized to onetime UCC China missionary James Endicott, who was forced to resign from the UCC clergy roster in 1946 following his public support for the Communist forces who opposed and eventually overthrew the Nationalist government of China. The general council resolution says the church caused Endicott "much personal hurt and anxiety." It adds that "events in the past 30 years have borne out many of his predictions and prophetic actions on the issue of world peace," and "affirms the faithful and courageous contribution he made to the cause of peace and global justice."

Bluffton (Ohio) College is one of 10 colleges in the United States invited to participate in a national conference on college student work programs. The conference will define student work program types, their benefits and problems, and their adaptability to other institutions serving similar student bodies. The outcome will be the first working paper on existing student work programs in America today and will provide an action paper that will serve as a model for colleges nationwide.

Winnipeg's urban poor in need of improved housing, relationships

Winnipeg (MCC Canada)—Improved housing for the urban poor of Winnipeg was recommended in a study just completed by Vera Isaak.

Isaak, formerly under assignment with Mennonite Central Committee in Germany, Bangladesh and Thailand, but now in Winnipeg, was requested to research Winnipeg's housing needs for Mennonite Urban Renewal Program (MURP). Her research lasted from June to August and included an examination of existing non-profit housing corporations and the functions of social services within the city. She also interviewed several representative individuals to get a perspective of a tenant's point of view in obtaining and retaining adequate housing.

Greater Winnipeg's vacancy rate, according to Isaak's findings, currently runs at 1.9 percent, while the inner-city region runs at 2.6 percent. This, while reflecting housing shortage, nevertheless does not reflect the condition that generates impetus for the construction of new houses. It is the poor and the racial minorities who are particularly caught in the housing squeeze.

Isaak's recommendations, with some additions, are (1) that a wholistic approach be taken toward housing; (2) that priority be given to details in the construction of a new housing unit in Winnipeg's Point Douglas area. Construction of such a new unit would not only add to actual housing possibilities in the area, but would make available three to four bedroom units needed for the typically larger families in this region; (3) that a common area for tenant activities be considered as well as office space for counseling in the new construction and (4) that MCC (Canada) be approached for voluntary service staff to manage the operation of MURP.

When asked how housing would be different for the poor when supplied by MURP rather than housing experienced generally, Isaak and MURP members responded as follows: (1) the empathetic stance of a landlord represents a wholesome alternative to the usual landlord image. The tenants do not suffer under managerial oppression often experienced from landlords operating from a strictly entrepreneurial vantage point; (2) social activities as participated in by the MURP manager are appreciated by the tenants; (3) while not quantifiable at this point, there is indication that mobility is reduced when the relationship between the landlord and the tenants becomes a goal and purpose of the organization and (4) the creation of a home-community atmosphere drew favorable comments from existing tenants in MURP's short history.

"If MURP becomes involved in housing without related services," said Isaak, "they will become just another landlord." More than just physical homes is needed. A new relationship between landlords and tenants is required. The tentative experiment of MURP to provide caring and sharing qualities has already produced favorable results.

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The gift you give this holiday season is the seed that grows into joy for a faraway neighbor. MCC encourages you to choose one of these projects for holiday giving.

scattered

Community garden plots allow Haitian farmers to experiment with new varieties of vegetables. $25 rents 3 to 4 plots. $5 buys seeds and fertilizer.

In Swaziland an MCCer works at a school for the handicapped. $30 will help buy medical supplies for a handicapped student.

Volunteers visit prisoners, especially the ill and handicapped, and their families in Louisiana. $150 pays travel costs for two workers for one month.

MCC sells Bibles and other Christian literature at half price at the Rural Training Center in Bolivia. $50 supplies 10 Bibles and 8 inspirational books. Send the seed that grows in the heart.

Stories about peacemakers help young people appreciate nonviolent heroes. $10 plants a seed of peace through a Peace Section storytelling project.

Volunteers minister to immigrants at the Montreal House of Friendship. $20 buys toys and supplies for a center for children.

As Kampuchea recovers from years of violence, a food shortage continues. $3.50 sends a pound of canned beef to a Khmer family. MCC hopes to ship 21 tons this fall.

MCC gives food to drought victims in Zimbabwe through the Brethren in Christ Church. $5 buys and sends 50 pounds of pinto beans.

An olive tree brings new hope to war-hurt farmers in Lebanon. 50¢ grows one seedling.

seeds

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MCC (Ontario), 50 Kent Avenue, Kitchener, ON N2G 3R1
MCC (Saskatchewan), 2206 Speers Ave., Saskatoon, SK S7L 5X7

What about other schools?

We are concerned that your recent "Back to School" issue omitted the Christian student that chose a non-Mennonite school — except in Marty's article, which warns of dangers but leaves out the possibilities of a positive experience. It is our belief and experience that God has the freedom to direct students to Mennonite-related *or* non-Mennonite-related schools as he chooses. The assumption that God's will for all Mennonite students is to attend a church-related school seemed to undergird the Aug. 17 issue. To stimulate further thinking we have listed some pros and cons of both situations.

Church-related school: *Pros:* (1) higher education in your own tradition; (2) congregation and family have more peace of mind; (3) nurturing community; (4) professors modeling a life with integrity. *Cons:* (1) expense; (2) lack of exposure to other traditions; (3) lack of opportunities to share faith with non-Christians; (4) limited choice of academic major; (5) protected environment which can leave faith untested.

Non-Mennonite-related school: *Pros:* (1) Gain understanding of other Christian traditions; (2) exposure to non-Christians and opportunities to share faith; (3) faith is tested in secular world; (4) challenge to develop an intellectually viable faith. *Cons:* (1) exposure to cults; (2) away from community accountability; (3) possibility of being away from church of Mennonite tradition.

Thank you for addressing the issues of Christian college students, but we would like to challenge you to do articles for the college student in a non-Mennonite setting. Further, we would like to challenge individuals in each congregation to develop friendships with their youth that can be continued into the college years and be used to help address the weakness in either circumstance. *Mark and Gayle Wiens, 777 Chamberlain Pl., St. Louis, MO 63119*

Aug. 21

Editor's note: *Thanks for the challenge. Obviously our Aug. 17 issue focused on GC and GC-related schools. They are the ones we know and have easy access to. And they are part of us and we of them. We make no apologies for a bold call to find out more about and to consider attending these schools.*

You raise a valid point. What about other schools and our youth? We have to address that question more generally (because we couldn't begin to list all of them) and we do that regularly in articles on education. We'll continue that challenge also.

Your reminder to congregations about congregational friendships to youth is an excellent starter for both groups of students.

Eller stands for peace

The witness to God's desire for peaceful coexistence among all people has been boldly made by Enten Eller in his decision not to register for a military draft. (Enten, from the Church of the Brethren, was convicted and placed on three years probation by a Federal Court in Roanoke, Va., on Aug.17.)

Registering for a future draft may only encourage the United States to confront world crises on a military level, showing little respect for the lives of youth who would be forced to carry out the Pentagon's policies. The causes of world peace and human dignity are not advanced by such preparations for war.

Enten's refusal to register is a powerful statement for the cause of peace which ought to motivate all people of Christian faith to be more diligent in confronting and correcting all oppressive and potentially life-threatening programs of our governments. May we find ways of expressing our support to Enten and others in our communions whose faith stances bring them into conflict with civil law. *Stephen Newcomer, Bethany Theological Seminary, Oak Brook, IL 60521*

Sept. 7

Our interpretation is biased

People choose the God they want to serve or affirm their God's choice of themselves. A negative toleration for a different viewpoint seems to be a built-in trait for some of us. It is obvious that some interpretation of Scripture is biased by the philosophy of life of the interpreter.

I consider the Anabaptist principles of religious voluntarism, freedom of conscience and separation of church and state to be absolutes for the world in which we live. It seems to me that the emphasis on personal salvation and dispensationalism may be because most people, like me, despair of peace on earth. Nevertheless I will support individuals, organizations and unbelievers who evidence a reasonable desire to oppose the preparation for war and to support a livable world. *O. K. Rutschman, Box 117, Hesston, KS 67062*

Sept. 7

After death

If I am an unbeliever and die an unbeliever, what happens to me after death? *Mrs. Byron B. Friedt, 246 Baldwin St., Wadsworth, OH 44281*

Sept. 14

Editor's note: *This is not the best time in my life to answer that question. The Bible does not seem to address this clearly. In the case of "saved" persons, we do have illustrations, e.g. Jesus says to the penitent thief on the cross, "Today you will be with me in Paradise." This seems to suggest instant translation. But then in Matthew 25 we are told that in the end there will be a great judgment session.*

From Matthew 25 I get the impression that there is an intermediate state for the dead. It appears to suggest that sinners will suffer more unhappiness even after death. But these unbelievers will also appear at the judgment day.

Mrs. Friedt asks a sincere question. How about other readers giving your responses? By the way, Mrs. Friedt is a believer. She was stimulated to think on this after a Sunday school lesson and a sermon.

Equals and order?

I am continually amazed at the exegetical liberties taken in order to defend "man rules over woman." I have heard 1 Corinthians 11:1-16 interpreted literally for men and figuratively for women so that it means a man must take off his hat to pray but a woman must pray under the authority of her husband.

In his letter "Order Among Equals" (Sept. 14 issue), Irvin A. Busenitz did it again. "In each of the curses pronounced upon man and his wife one observes an intensification of what was already true before the fall. Women would bear children (Genesis 1:28), but now pain would accompany it (3:16a). Man performed work before the fall (2:15ff.), but now it would be difficult, laborious and toilsome (3:17f.). In a similar fashion the fall would play havoc with the

LETTERS

hierarchical relationship, for now it would be infiltrated and plagued by selfishness and sin, thus becoming a curse (3:16b)."

It seems that when parallel interpretation leads us to a conclusion different from our preconceived idea we abandon it. Where is the Scripture reference that speaks of a hierarchical relationship between man and woman before the fall? Was it forgotten, or is it perhaps nonexistent?

In the first two instances the curses are named by Mr. Busenitz. The first is pain; the second is toil. Both words are taken directly from the scriptural text. But in the third instance "selfishness and sin" are not the words the Bible uses. The word used is "rule." My dictionary defines it as "authority." Is this the name for the sin that plagues our relationships? And if it is, what does it imply about the hierarchy so persistently defended?

Rather than an intensification of what was already true before the fall, I observe the introduction of disunity and strife. Satan and God are at war; the woman and her body are at war in what should be a beautiful experience; man is at war with the life-giving earth. Whereas in Genesis 2:23-25 the man expresses his desire for his wife and they become one flesh, after the fall the woman — inspite of her pain —continues to desire her husband and he rules over her (3:16b). Again, strife.

We do all we can to minimize the pain of childbirth. We do all we can to minimize our toil. But to minimize the hierarchy — which is only a mild term for rule — is considered sin. This is sad. For this is a matter of the mind and heart. We must wait for transformed bodies and a new earth, but Paul challenges us to renew our minds *now* (Romans 12:2). *Betty Harms, Box 1235, Altona, MB R0G 0B0* Sept. 16

RECORD

workers

Jon Harder, First Church, Mountain Lake, Minn., has begun a three-year term with Mennonite Central Committee in Zimbabwe, where he will teach math. He has a bachelor's degree in math and physics from Eastern Mennonite College, Harrisonburg, Va. His parents are Lawrence and Kathy Suderman Harder of Redwood Falls, Minn.

Darla Harms, Grace Hill Mennonite Church, Whitewater, Kan., began a one-year MVS term on Aug. 11 as a day-care worker in Hutchinson, Kan. The daughter of Galen and Roberta Harms of Whitewater, she has studied at Goshen (Ind.) College.

Kim Henritzy, Northwood Presbyterian Church, Spokane, Wash., began a two-year MVS term on Aug. 19 with Synapses, Inc., and the Church Committee on Human Rights in Asia, located in Chicago. A 1982 graduate of Whitworth College, Spokane, with a bachelor's degree in English, she formerly served as a summer volunteer at Reba Place Fellowship, Evanston, Ill., and as a librarian at the ICA American Embassy in Germany. She is the daughter of Adam and Rose Henritzy of Crofton, Md.

Laura Howard, Snead (Ala.) First United Methodist Church, began a two-year MVS term on June 7 with Neighborhood Services Organization in Oklahoma City. A graduate of Cleveland (Ala.) High School, she is the daughter of Margie Howard of Cleveland.

David Ivey, West Shore Evangelical Free Church, Mechanicsburg, Pa., began a one-year MVS term on June 7 as a home repair worker in Oklahoma City. A graduate of Mechanicsburg High School, his parents are William and Phyllis Ivey of Mechanicsburg.

Angie Jantz, First Church, McPherson, Kan., began a one-year MVS term on Sept. 3 as a child-care worker in Markham, Ill. A 1982 graduate of McPherson High School, she is the daughter of Lester and Shirley Jantz of McPherson.

Harder

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Let's turn our other cheek

Aubrey B. Haines

"When people growl at me, I growl back," a layman said one morning in Sunday school. If this should sound strange, remember that many of us have yet to master the graces of Christian living and to probe the depths of Christian understanding.

Someone has observed that in the great Orestean trilogy of Aeschylus which comes down to us from Greek antiquity, the great problem in the three plays is that no one is willing to forgive anyone. And in Euripides' *Medea* the title character slays her "beloved" children to avenge her husband Jason's having abandoned her.

To get even is the ethics of the world. Drop a bomb on us and we will drop one on you. Then it is your turn again. So by the time everyone has paid back everyone else, no civilization is left. Somewhere we must break the vicious circle of returning evil for evil. It happens when we return good for evil. In his Sermon on the Mount Jesus promoted this moral principle when he advised, "If anyone strikes you on the right cheek, turn to him the other also" (Matthew 5:39).

Sounds as if we are to put ourselves in the position of victim of whatever evil others wish to bestow upon us. But the principle remains: When we return good for evil, evil loses its demonic impact.

That Jesus practiced what he preached is most evident when we recall his remarks regarding the persons who crucified him, "Father, forgive them, for they know not what they do" (Luke 23:34). In this spirit Abraham Lincoln replied to a Northern woman who reprimanded him for saying something good about the South. "Don't you know, Mr. Lincoln," she remonstrated, "that the South is our enemy? We should want to destroy them."

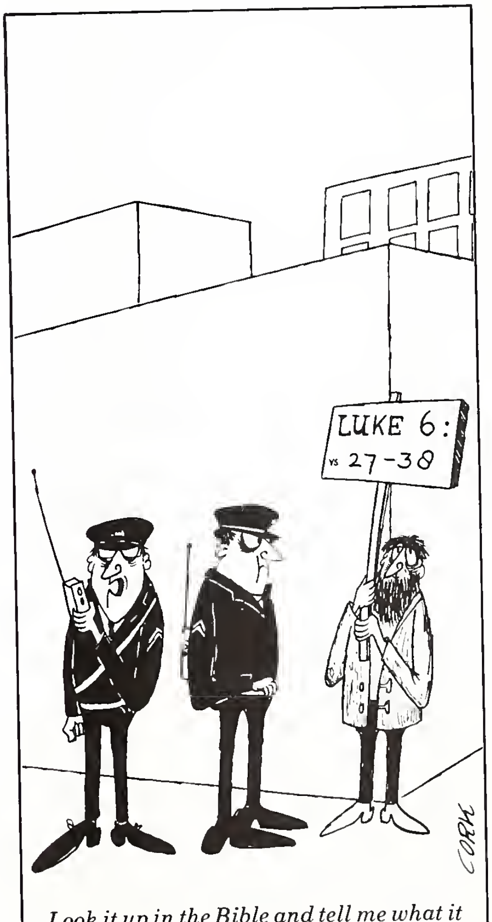
"Don't we destroy our enemies," Lincoln replied, "when we make them our friends?"

Corrie Ten Boom, who with her father, brother and sister took Jews into their Holland home to help them escape the Nazis, years later saw the man responsible for sending her family to their deaths. Her first inclination was deep hatred. But she no sooner started to hate than she realized that to do so was not Christian. She prayed for God to enable her to forgive the man and soon found release from the bondage of hatred.

Unfortunately, many Christians believe that by "standing up for our rights" no one will be able to make us servile. But the epitome of Christianity is love and forgiveness. And the moral principle of love brings about a freedom in Christ that all the hatred and suspicion in the world cannot do.

The late Martin Luther King, Jr., was awarded the Nobel Peace Prize. I still remember the bitterness and resentment that characterized some of the letters to editors. "Why should he be given the peace prize?" a man inquired. "He's the one who started all the upheaval."

But King was the power behind lack of retaliation when blacks were humiliated. One night, while conducting a meeting of the Montgomery Improvement Association in Alabama, King's house was bombed. He inquired whether his wife and daughter were safe and was driven home to find his house surrounded by white policemen who tried to control a crowd of angry blacks, many of whom carried rocks and clubs. Learning that his wife and child were uninjured, King addressed the sullen blacks. "The voice of Jesus still cries out in words that echo across the centuries, 'Love your enemies, . . . and pray for those who persecute you. . .' (Matthew 5:44). These words we must live by. Go home now with the faith that God is with us."



Look it up in the Bible and tell me what it means!

The rocks and clubs fell out of the blacks' hands, but the threats against King and his family continued. One night he had just drifted off into troubled sleep when the telephone rang and an angry voice said, "We've taken all we want to take from you. You'll soon be sorry you ever came to Montgomery."

After King hung up and slowly returned to bed, an inner voice told him, "Stand up for righteousness, stand up for truth, and God will be by your side forever."

"Our fight may mean that we'll have to fill the jailhouses," he told his people. "It may even mean physical death, but if death is the price we must pay to free our children and our white brothers from permanent death of the spirit, then nothing could be more redemptive."

To return evil for evil is to create the enemy in our own image. Someone must break the vicious circle. Why not let it be you and me?

When, with God's help, we learn to pray for those persons who mistreat us, to regard our enemies with love, we learn a remarkable truth: the redemptive power of love melts hatred, bitterness and resentment. It opens channels that until then are closed to mutual reconciliation. Ones who used to be our enemies find the reasons for bitterness (if there ever were any) dissipated in Christian love and understanding. Turning the other cheek is no feeble attempt to right wrong; it is a powerful, positive force to destroy evil.

Come to historic Bethlehem

Robert V. Peters

During the summer of 1983 Mennonites from both the (Old) Mennonite Church and General Conference families will be celebrating their first joint sessions and the 300th anniversary of the establishment of the first permanent Mennonite settlement in North America.

Although the 1983 celebrations will take place in a rural/suburban setting, tours are being arranged to take conference delegates into Philadelphia to visit both the historic Mennonite sites in Germantown and the work of present-day Mennonite congregations. While Bethlehem is not an important center for Mennonites, it is integral to the story of the Moravian church in North America.

In many ways their experience parallels our own. Like our Anabaptist ancestors, the Moravians have their roots in Reformation-era Europe. Noted reformer John Hus, burned at the stake as a heretic by the Catholics in 1415, planted the seeds for the growth of the first Protestant church in what is now Czechoslovakia. After years of defending themselves against Catholic persecution and bitter internal dispute over theological and political matters, only a few Husites remained. In 1457 several young Husites sought out the leadership of a visionary self-taught peasant Peter Chelchicky (1390 - 1460), who was expanding Hus's vision of church renewal. Several scholars have noted the similarity of Chelchicky's vision with that of the later Anabaptist leaders. In his only work, *The Net of Faith*, Peter argues that the church must be a visible-believing-covenanted-community separate from the state. He also advocates pacifism, the importance of *koinonia* in the church, openness to experimenting in worship styles, the need for social justice and for an end to class structures.

Near the end of 1457 Chelchicky and his followers organized into the *Unitas Fratrum* (Unity of Brethren), Czech Brethren or Moravians. By 1517 the Unity had around 200,000 members attending 400 churches. They also had a strong school system, the Bible in their Moravian vernacular and an excellent hymn collection. They had begun to abandon the vision of the founders and were beginning to seek unity with the Protestant reformers. This resulted in renewed persecution by the Catholic church which ended in 1620 with the destruction of the major Moravian army, leaving perhaps 100 Moravians alive. These remaining brethren fled to Poland, where they lived in exile for 100 years.

Gemein Haus (1741), the first US Moravian church (still in use), also home of the Moravian Museum, the oldest building in Bethlehem.

In 1722 a German pietist nobleman, Count Nicholas von Zinzendorf, offered the Moravians a home on his estate in what is today East Germany. The new community was called Herrnhut and included not only the Moravian exiles but Pietists, Anabaptists and other religious dissenters. In time Zinzendorf was able to unite this community by rediscovering the dynamic of the original Moravian vision and adding his own warm pietism and sense of missionary call into the mix.

As a result on Aug. 13, 1727, the Herrnhut community renewed themselves as a Moravian church with a special sense of mission for renewing the mainstream church and for taking the gospel to the ends of the earth. In 1732 the Moravians sent their first missionaries to the West Indies, beginning a remarkable history of missionary endeavor. In the late 1730s they began work in America among the Indians. In 1740 Zinzendorf himself traveled to Pennsylvania to visit the Moravian work. During that fall he visited Germantown in an effort to create a united German Protestant church in Pennsylvania. On Christmas Eve of the next year the Moravians began their new settlement in the Lehigh Valley 60 miles north of Philadelphia. The name Bethlehem was chosen after a moving Christmas Eve service led by Zinzendorf.

The early Moravians in America were known for their dynamic missionary work but also their practical pietism, their practice of community of goods, their hospitality and technological genius. They also played a major role in the birth of the Protestant concern for missions and for ecumenism and had an influence on the birth of the Methodist movement led by John Wesley.

Mennonites have many Moravian hymns in their hymnbook, including "Heart with Loving Hearts United" by Zinzendorf, a favorite at many Mennonite weddings. John L. Ruth, Mennonite artist/historian, notes that the Moravians and Mennonites of southeast Pennsylvania both suffered various hardships during the Revolutionary War era, a story told more fully in *Conscience and Crisis*. Yet despite living close to each other for over 200 years, and despite sharing similar pilgrimages, Mennonites and Moravians have had little to do with each other.

According to Moravian historian David Scattschneider, today's Moravian church is struggling with many of the same issues that we are. For example, they are wrestling with the question of what it means to be a people called Moravian? What meaning does their past have for the present and future? How can they expand their mission work into the urban areas of North America? How can they overcome a sense of rural German ethnicity which prevents inclusion of other groups? Moravians are also asking hard questions about leadership, peace and justice, sexuality, the survival of their institutions, and church renewal.

There are 34,500 Moravians in North America — 452,000 worldwide. Bethlehem is a major Moravian center, being the site of church headquarters, historic sites and the Moravian college and seminary. Their historic sites will be open for tours in 1983 and are located just north of the upper Lehigh University campus. It may help us to understand our own story better and perhaps form the basis for greater cooperation with these spiritual cousins.

Cheyenne leader finds solace in Jesus

Marion Keeney Preheim

Ted Risingsun, whose original name was Highhawk, came to his faith as a non-resistant Christian through a long and hard journey. Although his father became a Christian in later life, when Risingsun was growing up his father taught him to hold to the traditional Cheyenne beliefs. "He was convinced the Bible and Christ were not for Indians because they were from the white people," Risingsun said.

One step in Ted's journey to become a Christian occurred in 1944 when he was 18. Through his Christian mother's influence he agreed to enroll in the Mennonite Bible Academy then on the Bethel College campus in North Newton, Kan.

He and the missionary's son, David Habegger, hitchhiked to school. On the way they stopped in Ransom, Kan., because they knew the local Mennonite pastor, John Bean. "I attended church that weekend and Bean introduced me," Risingsun said. "Up till then I had seen only a few white people and I was suspicious of them."

What happened at the church began a change in his attitude toward whites. The pastor told about Risingsun's going to the Bible academy and his need for financing. There were no scholarships then. A plate was placed at the church's door for contributions.

"I had never seen so much money in my life," Ted says. "They were white people. They had given me, a stranger, a lot of money. Remember, I was not a Christian then. My hand shook when I counted it. That was the beginning of a change in me."

"I found out why they were different," Risingsun continued. "They believed in God and followed the command to go to all people with the good news. Mennonites had come as missionaries to us who were known as the 'fighting Cheyenne.' "

After getting to Bethel, Risingsun was in for another shock, but of a different kind. He learned, because of his poor educational background, that he could not even qualify as a freshman. He had not heard of subjects like algebra, geometry and English I and II.

He went back to the room he shared with Habegger and cried. However, he had come down to go to school and he was determined to stay. He was placed with 13- and 14-year-olds. He felt bitter at whoever had failed to provide a good education for him and others on the reservation.

When a call came for him to serve in the army, he decided to go. His stay at the Bible Academy had not been long enough to change him into a non-resistant Christian, but it had had its influence.

His ability to stick to a situation also came out in the army. He was awarded a silver star for gallantry in action and a purple heart for wounds suffered in battle. The awards came because he urged his squad of eight men forward in a battle despite his being wounded. Although willing to serve in the military then, Risingsun was later to reflect on the uselessness of fighting.

The next phase of his life was not so pleasant. Ted succumbed to alcohol. He spent so much time in jail for drunkenness that he felt like he was serving a life sentence. Once he spent 42 days in a hospital for excessive drinking but drank again immediately upon release.

"One day in 1969 I thought of doing away with myself," Risingsun states. "I had already tried once. I realized I had to make a decision. That day I stopped in my living room and said, 'God, you are the only one who can keep me sober.' "

Something happened that morning. Ted Risingsun has not taken a drink since. "I can thank Jesus Christ," he said. "If it was not for him, I wouldn't be here today."

Since that time Risingsun has become a productive Christian. He has served in many ways to help the people on his reservation. In 1974 he became missions consultant for the Missouri Synod Lutherans — which he still is — and missions coordinator for the Northern Cheyennes under the Commission on Home Ministries. In 1977 he became involved as Northern Cheyenne staff representative for the Mennonite Indian Leaders Council under CHM.

As a Christian he feels strongly about non-violence. "There can be no such thing as a limited nuclear exchange," he says. "I've been in the military service and it didn't solve anything."

Becoming a Christian did not mean that Ted Risingsun's life was made easy. "I still have deep personal problems," he says, "but whereas I used to seek the solace of a bottle, I have something now to sustain me. He helps me. It is good to thank God for creating me."

MEDITATION

Let's become more friendly

Tim stood alone near the corner sandlot. Sides had been chosen up. Each team took its place. The usual Saturday afternoon neighborhood ballgame was about to begin. *Tim had been left out.*

Jerald, a young Christian teenager and talented, watched sadly as others of his buddies were asked to serve in his church and youth group and he was not. *Was there no place for him?*

An aging grandfather watched daily for mail that did not come; for visits that did not materialize. *Forgotten.*

A middle-aged woman stood near the window watching her husband drive away without her. She could just as well have gone, but he had not thought to include her and she had not asked. *It happened so many times.*

What were the reactions? Tim found a less desirable crowd. Jerald "stayed with it" until the day a "chosen one" failed to show up. Being second wasn't so bad after all when God was in it. And Grandfather, you might have guessed, died of a broken heart. The woman? At first she felt sorry for herself, then she remembered a picture of Christ she had seen at women's Bible study that week — Hunt's "The Light of the World." Here was one with whom she could identify.

The anguished wife recalled the picture in detail: God's Son as High Priest, crucified King, standing alone, rejected, outside a vine-covered door — knocking. Jesus would not push an entrance. Patiently he knocked and waited. . . . The light he carried symbolized his own life-giving light, dispelling sin-darkness, revealing right answers to wrong questions, pointing the way, shedding warmth and love.

The woman fell to her knees. A new understanding strengthened her heart. This Jesus *knew* what it meant to be left out, ignored, forgotten. He had felt the sneers of so-called religious leaders; he had known aloneness in Gethsemane; above all, he had experienced being forsaken by his own heavenly Father.

"Oh God," she cried, "you are still waiting — knocking — while we are so busy treading the mills of our own small worlds, with no time and no place for you. Lord, forgive my narrowness — my unyielding heart. Help me to love others, lift their loads, ease their pain and share their loneliness." Resolutely, she stood to her feet, victorious over Satan — ready to serve.

Indeed this same Jesus who was "smitten of God and afflicted" is "acquainted with our grief" (Isaiah 53:3-4) and promises to help us carry our sorrows (Isaiah 53:10). If you too have experienced real loneliness, remember him, then look about you for lonely boys and girls, disillusioned teens, aging senior citizens, tired mothers and dads. Help them. God has left none of them out. And more, you'll make a delightful discovery — for you it will become an insurance against personal loneliness.

Bernice Tilson

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EDITORIAL

Welcome to the "club"

It was a great day all around. But the really special thing was a letter to the editor. It was the fifth letter from the same person and with the same contents except for revisions. This fellow GC discovered that which I learn daily. Articles, editorials — yes, even a brief response letter, do not fall out of our sleeves. They demand painstaking care and repeated redrafting. So I welcome writers like the above to the "club." You're one of us.

Sometimes an idea feels right — it comes from within and wells up; you or I feel it is from the Lord — and it must come out. Once we try to put it in appropriate words they come slowly and reluctantly. Even after a third or fourth draft it seems too much like a putdown rather than a liftup (Ephesians 4:29; Philippians 4:8). So it gets taken apart and a new draft creeps onto the paper landscape.

In spite of a self-imposed rigorous discipline, sometimes even a year later I see something I wrote and wonder how such a poorly crafted piece managed to weasel across my desk and into print. Right here I apologize where my "skills" got in the way for you when you tried to read my copy.

Yes, I understand when some people say, "I've meant so often to write a response, but I just can't seem to do it." I empathize when someone writes but requests that we not publish it. And I feel with those who wish to remain anonymous. I agonize with this writer who sent five versions of the same letter.

To my awareness there is only one consolation. Because of God's incredible grace (Hebrews 12:24 — the blood of Christ speaks [*writes?*] grace), his Spirit dwells in our hearts (Hebrews 8:10) and minds (Hebrews 10:16). The Holy Spirit helps us in our weakness (Romans 8:26 — prayer), (1 Corinthians 4:10 — he becomes strong), (2 Corinthians 2:10 — weakness is strength).

All of us — writers, speakers, readers — must learn this lesson. Only when we become weak can the Holy Spirit assert his presence and power. We all need to join this club.

Readers tell me about articles that enriched their spirituality, and often these are ones we didn't think well-crafted. But the greatest positive response invariably comes when the writers have agonized over several rewrites and still apologized about submitting their texts. As we recognize our own weakness, God's Spirit empowers our words with his almighty, omniscient and omnipresent grace.

It's a good "club." *Bernie Wiebe*

Here's the "not-so-nice" news

The GC communications committee met June 11-12 — four months ago. In a careful prognosis of *The Mennonite* they recommended a subscription price increase for 1983. Nobody volunteered to tell you about it. I did not volunteer either.

The Mennonite prices are too low. We haven't changed them over the past two years (partly because of the new format).

In this year I have seen many publications (about 50 different ones cross my desk each week — mostly on a courtesy exchange) double their prices; others have raised by 50 percent; few by less than 25-30 percent.

Last January our postage increased by 100 percent. Not to mention paper and printing costs. In comparison, salaries show quite a small increase (the new format has freed some staff for other assignments).

The total GC budget helps to support *The Mennonite* (hey, I should calculate what percent we are of the total budget) and that keeps us from being fundraisers.

But the facts say we should generate more income. Will you help us by passing on the "bad" news?

Oh, you wanted to know how much we'll increase? As of this writing that figure has not been finally set. But it will be in the neighborhood of $1 to $2 per year.

Yes, Canadians, I know that exceeds Trudeau's six-and-five plan.

Psst — I'll tell you all a secret. You could beat this 1983 increase by paying up your subscriptions before the end of 1982.

Please pass it on. Let's build our circulation even if prices go up. We need each other. You need *The Mennonite* and *The Mennonite* needs you.

It's not *really* terrible, is it? *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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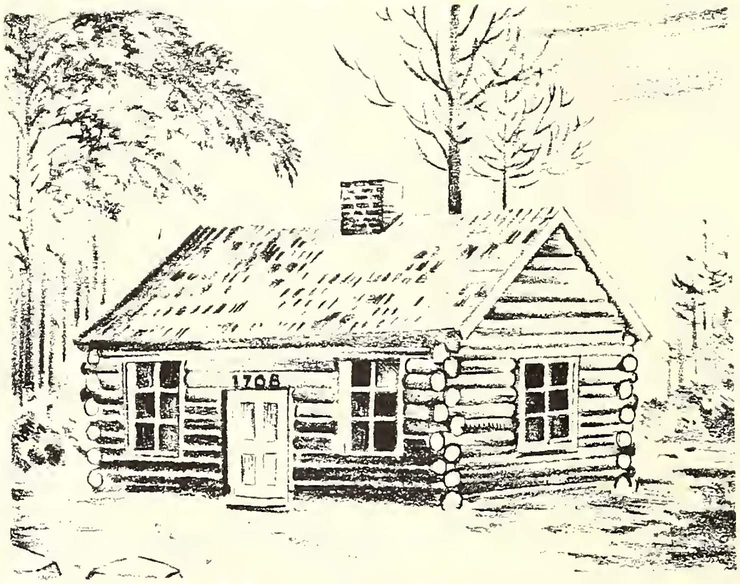
First Mennonite century in North America



The first Mennonite church building in North America was erected 1708. This is an artist's reconstruction of that building based on writings about that church.

Leonard Gross

The first Germans to come to North America were Mennonites and Quakers. They came for political, religious and economic reasons. Their settlement in Germantown, Pa., in 1683 marks the birth of North American Mennonitism in general and of the Franconia Conference of Mennonites in particular. Scattered Dutch Mennonites — traders and isolated settlers — had appeared earlier but built no lasting community.

Mennonites' first century was largely shaped by British colonial history and by the American Revolution. Mennonites settled in Pennsylvania because of William Penn's Holy Experiment — based on freedom of conscience and the ways of peace. The story of the first 100 years rests basically with the early history of the Franconia and Lancaster conferences (1683 and 1710) and of the Berks and Lancaster County Amish-Mennonites (1738). Only later in the century do patterns leading to other permanent Mennonite settlements develop to the south (Maryland and Virginia), to the north (Ontario) and to the west (for example, along the Juniata, and for the Amish-Mennonites in the Kishacoquillas Valley; families that became Brethren in Christ when that denomination emerged as a movement around 1780 began settling along the Susquehanna in 1752.)

In this article we want to illustrate the faith and life of the early Pennsylvania Mennonites. We shall note contrasting elements, as well as a deeper level of faith and its outworking that seems to have defined the common experiences of the Franconia and the Lancaster Mennonites (with less attention to the Amish-Mennonites and Brethren in Christ, for whom there is little documentation during this period). An episode near the end of this first century provides a natural entree into the themes of Mennonite piety (which will receive most of our attention) and Mennonite social consciousness during the first Mennonite century in North America.

Contrasting expressions of Mennonite piety: *The Jacob Denner sermon book mystery.* A dearth of good German literature in Mennonite homes had become a concern for some time. In 1792, with the Revolutionary War over, two clearsighted, enterprising Franconia Mennonites — Johannes Herrstein and Johannes Schmutz — went to Germany and ordered 500 copies of a weighty book (1,502 pages), originally published in 1730 by a North German Mennonite author, with the typically long title (in English translation): *Jacob Denner's Christian and Edifying Gospel Meditations for Sunday and Special Days of Celebration, for the Entire Year, Including an Appendix of Various Sermons on Special Texts from the Old and New Testaments, and an Elaboration of Three Sermons on the Holy Lord's Prayer. Presented Orally Through the Grace of God in Public Meeting at Altona (Germany), and Placed in Print by Request. New Edition Published by Johannes Herrstein and Johannes Schmutz, to Which the Meditation "On the Nobility of the Conscience" and a Report About "Particulars on the Life of the Blessed Mr. Denner" Have Been Appended. 1792.* They also ordered 500 German Bibles from Basel.

In Philadelphia the books were covered in leather and were finally ready for sale. The two brethren divided the territory: Herrstein would cover Franconia, and Schmutz, Lancaster. Each took 250 Bibles. They agreed to meet one year later to settle accounts. Lo and behold, at the appointed time and place, Herrstein's wagon was light, whereas Schmutz's was still heavily laden. After an exchange of the brotherly kiss, each related his experience. Herrstein had soon sold every copy of his half, while

Schmutz had sold hardly any. Schmutz reportedly quipped: *"Wann Du Eppes verkaafe witt zu die Lengeschter Mennischte, musst Du ein Fuhr Ochse nemme. Sie verkaafe besser wie Bibele!"* (Anyone who wants to sell something to Lancaster Mennonites would need to take a team of oxen. They sell better than Bibles!)

Solving the sermon book mystery. Why did Lancaster Mennonites not buy the books? The Lancaster Mennonites were as intelligent and as cognizant of the needs of the times as the Franconia Mennonites. Some of the most persuasive Mennonite petitions to the colonial governments are the product of Lancaster Mennonites. The strong statements of 1755 and 1775, reaffirmations of the Mennonite position on declarations of allegiance and on non-resistance, are only two of the better-known Mennonite (and Church of the Brethren) petitions among many such communications of protest and earnest entreaties stemming from the Lancaster Mennonites.

The "frontier thesis" too, although it may well have played a role, is not the whole story, where Mennonites supposedly were too busy clearing virgin land at this edge of North American (white) civilization to have the time for reading.

Granted, the Franconia Mennonites were considerably closer to Philadelphia, the largest city in North America, than were their Lancaster brethren, and they acquired something of an urban quality and spirit. To be sure, Franconia and Lancaster Mennonite farmers were known for their wealth: "The Mennonites are the wealthiest of the Germans; some possess 1,000 acres," was the conclusion of one Lancaster observer in 1742. Yet again, this says little about levels of reading among the Lancaster Mennonites, in contrast to those of the Franconians.

Contrasting pieties. The answer lies partly in differing expressions of piety, which set the Lancaster Mennonites apart from the Franconians. Our thesis is that the Franconians were more open to the new spirit of Pietism as an appropriate expression of Christian renewal than were the Lancaster Mennonites.

Jacob Denner's sermon book was couched from beginning to end in classical 18th-century Pietistic language, conveying a mood and spirit that simply did not mesh with the spirit of the Lancaster Mennonites and the Amish-Mennonites.

Denner's Pietism. To establish a theological base from which to make comparisons, we quote Denner himself, noting that Denner as a low-country Mennonite was part of the Franconia Conference heritage but not of the Lancaster tradition.

Denner explains in his preface the aim and goal of all of his writings: "It has been my aim continually to influence my hearers, so they would willingly be converted to the gracious God and turn their backs on this wicked world and its sinful vanities; so I tried to follow in the footsteps of my dear Savior and his faithful apostles, who always proclaimed repentance and faith.

"This is the only universal truth which penetrates all my exhortations and sermons, which you, my dear readers, will find under many texts. Of God I received these thoughts; to him I offer them again, to protect and save them for his praise and glory."

Denner's hope and prayer is that "all pious souls" will keep "the doors of our hearts open for him" and that the time may soon come "when he will take us into the heavenly Jerusalem . . . where . . . there are pleasures for evermore."

Pietism began with an inner conversion as the way into the Christian life. Piousness was the quality of life to be lived, defined in terms of humility and *Gelassenheit* (yieldedness). A personal, inner faith was the precious experience of all those who joined with the movement, which saw the gatheredness of individual believers as pleasant, yet not essential to faith — although for the earlier Anabaptists, the corporate life together and the corporate manifestations of faith were essential (discipleship was an impossible ideal without it). And yet something of this piety had entered the experience of the Franconians. How had this come about?

The Franconia connection. Most early Mennonite families immigrating to Pennsylvania during their first century in North America had originated in Switzerland but lived for a time (a generation or more) in South Germany.

Some of the earlier Franconia Mennonites originated in the Low Countries (Holland and North Germany). And here there was a direct line back to the piety of the Dutch and North-German Mennonites, including that of Jacob Denner.

Yet this same piety was to be found among the South-German Mennonites. Take for instance Jacob Gross, who in 1767, after immigrating to the Franconia area, could begin one of his many letters to Peter Weber in South Germany with an extended salutation, covering a total of four (out of 10) pages. He begins: "To thee, O Jesus, I entrust this simple letter; accompany it together with the one carrying it according to thy holy will. I would also like to hope that those to whom I am writing may be met according to thy will, which you know best."

Hints of such a Franconia piety continued into the 20th century, with remnants of this tradition still extant in the Franconia Conference. And Jacob Denner's sermon book fits in remarkably well. And since the German Baptists (the Church of the Brethren), a sister group, spoke this same language, it was natural for them and the Franconia Mennonites to have close fraternal ties throughout these centuries.

The Lancaster connection. After 1710, Mennonites began to settle in the Lancaster area — then a frontier 40 miles west of the Franconia area. This was a full generation after Germantown beginnings, during which period the Swiss/South-German Mennonite crisis leading to the birth of the Amish Mennonites (the 1690s) had come to a head.

Although more research is needed, it seems the Amish division occurred, in

In our history, Mennonites have frequently been on the move to new frontiers.

North American Mennonite congregations in 1800.

Franconia Conference (1683)	22
Lancaster Conference	41
Virginia Conference (1727)	3
Amish-Mennonites (1738)	12
Brethren in Christ (1752)	6
Washington and Franklin Conferences (1765)	2
Ontario Conference (1786)	4
Allegheny Conference (1790)	3

part, as a reaction to Pietistic inroads into Mennonitism in Switzerland and South Germany. The Jacob Ammann group resisted the new piety. When taken to the extreme, an individualistic Pietism (and its primary emphasis on an inner faith) can weaken the reality of the gathered church and of social consciousness, both seen as essential to the function and work of God's kingdom by the early Anabaptists.

Furthermore, it seems the Lancaster Mennonites concurred with Ammann's anti-Pietistic views and, equally important, with his espousing a hierarchical leadership (in line with Menno Simons' views, but not with that of the later Dutch or Swiss/South-German Mennonites). A long tradition of a strong, hierarchical leadership can be traced from the early Lancaster history — leadership patterns which contrasted markedly with those in the Franconia area (until around 1900, when aspects of the Lancaster tradition also became evident within the Franconia context).

Pietism was the opposite of a hierarchical authoritarianism, being a grass-roots movement that flourished from the bottom. And whereas Lancaster Mennonites consciously separated themselves from the religious movements of the day, the Franconians established ongoing ties with other kindred groups (Quakers and Brethren), thus combining Anabaptist and Pietist traits in a creative manner, leading to Christian renewal.

Whereas those Franconia Mennonites who espoused Pietism generally remained Mennonite (some joined the German Baptists), it seems that most Lancaster Mennonites who embraced Pietism left the Mennonite fold to join with the Martin Boehm movement (the Brethren in Christ, and the United Brethren in Christ, which later became the Evangelical United Brethren and today is part of the United Methodist Church).

To what degree the contrast between Franconia piety and Lancaster piety continued to exist within the 19th century and 20th century is a question that needs further testing. It is our thesis that an observable continuity of these contrasts prevailed well into the 20th century. Taken too far, there were dangers inherent in either extreme. Pure Pietism leads to the disintegration of brotherhood; pure authority from above likewise, for other reasons, undercuts the brotherhood dynamic where truth emerges from these groups of disciples gathered in the name of Jesus (Matthew 18:15-20; John 20:19-23).

A common faith and its expression. Such extremes did not become reality. There was a deeper, underlying unity of faith embracing both the Lancaster and Franconia conferences and the Amish-Mennonites and Brethren in Christ. They had a common aversion to the practice of slavery. Another common experience to Franconia and Lancaster Mennonites was the early affirmation of Penn's Holy Experiment but a later disavowal of what had become of it and a return to a more traditional Mennonite separatist posture. The Amish-Mennonites had remained more consistently traditional in this regard. For three generations (1683 to the 1760s) Mennonites were involved politically in Penn's Holy Experiment. With the outbreak of the Revolutionary War, persecution came to be the common experience of many groups of dissenters. And the Mennonite reaction for the most part was to withdraw from the political arena.

A testimony of an "outsider" in 1785 attests that Mennonites were still people of conscience at the end of their first century in North America: "It is well known that the Quakers and Mennonists were formerly some of the best farmers in Pennsylvania. These people, from having their cattle, horses, farming utensils, etc, so often taken from them for taxes, have sensibly declined as farmers. Many of them have sold their farms and gone to other states, whilst others of them do not raise 20 bushels of grain, where they once raised 100." There may thus be more truth than hitherto assumed to the thesis that Mennonites migrated to "Upper Canada" and to other states for conscience' sake (ca. 1780).

Economic reasons also played a role in such migration — to Virginia, Maryland, the Carolinas, Ontario and western Pennsylvania. Yet the times of trial and testing of the Mennonite faith were met squarely by a vigorous Mennonite response, whereby the Mennonite brotherhood reverted to a greater (political) isolation and separation. A reaffirmation of the German language and culture was an important symbol and reality of this.

We would be remiss not to mention, as an aside, that the 18th century was also a major period for other Mennonite migrations, not only to North America but to Russia (1789), two widely divergent movements that would utlimately find a geographic meeting four generations later (1874) when thousands of Russian Mennonites and Hutterites set out for Kansas, the Dakotas and Canada.

After the Denner book episode, there was little Mennonite interest in writing and publishing until after the 1830s, when a new interest arose both in Franconia and Lancaster, as well as in Ontario (Benjamin Eby). But this takes us beyond our first Mennonite century in North America and into the second, when new Mennonite conferences and movements emerged in other states and provinces.

Second article in Meetinghouse series on 300 years of Mennonites in North America •

Did our Anabaptist forebears receive the gift of *Gelassenheit* from the example of Jesus? Konrad says *Gelassenheit* led them to renounce "any form of selfishness because they trusted God to care for them. . . ."

Try *Gelassenheit*

Maynard Shelly

(An old German word dares us to share)

Just when I thought I had gotten a grip on all the German words I needed to pass myself off as a Mennonite in the know, George Konrad comes along in *The Foundation Series for Adults* with another of those big words that'll clear your throat.

It seems only yesterday that I finally learned to roll *Stillen im Lande* off my tongue. (I knew I'd at last made the grade when people began to ask me how to spell it.)

Now Konrad drops *Gelassenheit* on me. Just as I suspected, it's all wrapped up in Mennonite-Anabaptist history. He says it's that attitude of our spiritual forebears that led them to renounce "any form of selfishness because they trusted God to care for them. . . . This view of life that made sharing natural has been called *Gelassenheit*" (*Living as God's Family*, p. 83).

Some years ago, like the scrolls discovered in the Jerusalem Temple during the days of King Josiah, we also discovered parts of our history long overlooked. We called our scroll the Anabaptist vision.

In that vision, discipleship came through in a brighter and clearer light. Not only has the Christian been saved from sin, the believer has been saved for a purpose — for discipleship. And discipleship grows out of obedience to Jesus Christ, who is the Christian's Lord.

Gelassenheit is that tough stuff that Christians need if they're going to be obedient disciples. Back in the old days of the Reformation, it took some super starch and stiffening for those Christians who had to face the fires of persecution. How were they going to last through long months and years in prison? Where would they get steel for their backbones to face the inquisitors who would torture them to get them to deny their faith? How would they find the raw courage to face death?

Those who met the test — they had *Gelassenheit*. Whatever it was that got them across the Red Sea of persecution can help us buck the tide of materialism that today threatens to drown us all.

Laid back at the burning stake. When the Anabaptists preached *Gelassenheit* (a word they probably never used), they turned to Revelation 13:10. "Whoever is meant to be captured will surely be captured; whoever is meant to be killed by the sword will surely be killed by the sword. This calls for endurance and faith. . ." (TEV).

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Who can share more freely than young children do? Why and how do we lose that gift as we grow up?

Endurance and faith they had and in good measure. Hans van Overdam had been a Christian for only six years when in 1551 he was sentenced along with a friend to be burned at the stake in his hometown of Ghent. These two had *Gelassenheit* in full supply. They agreed that when they arrived at the place of execution, the friend would cause a long delay by taking off his stockings so slowly that Hans could speak at length to the spectators about the Christian faith before the torch would be put to the faggots that would end their lives. Really laid back, weren't they?

That same Hans van Overdam, during his last days in jail, wrote a letter to the city council, saying, "We would rather through the grace of God suffer our temporal bodies to be burned, drowned, racked or tortured, as it may seem good to you, or be scourged, banished or driven away, or robbed of our goods, than to show any obedience contrary to the Word of God."

Even the enemies of the Anabaptists-Mennonites recognized *Gelassenheit* when they saw it. Johannes Faber, a leading minister in the state church in Augsburg, wrote a pamphlet in 1550 to slander and discredit the Anabaptists. Yet almost against his will, he had to praise them for a quality that even he could not deny.

"Whence does it come that the Anabaptists so joyfully and confidently suffer the pain of death?" he asked. "They dance and jump into the flames, see the flashing sword without dismay, speak and preach to the spectators with laughing mouth; they sing psalms and hymns until their soul departs; they die with joy as if they were in a merry company; remain strong, confident and steadfast until their death. Persisting defiantly in their intention, they also defy all pain and torture."

At a loss for any other explanation, Faber put the source of this great strength in the work of hell's dragon, revealing a weird bent in his logic.

One word, many translations. Strangely enough, those early Anabaptists probably never used the word *Gelassenheit*, a word that we've had to borrow from German mysticism to describe this special quality.

Robert Friedmann, a historian who researched this phase of Anabaptist life, lists more than a dozen possible English words and phrases for *Gelassenheit*: resignation, calmness of mind, composure, staidness, conquest of selfishness, longsufferingness, collectedness, silence of the soul, tranquility, inner surrender, acquiescence, submission to God, yieldedness, equanimity and imperturbability.

That exercise seems to demonstrate here indeed is a German word that almost defies translation.

But what's the connection between suffering and martyrdom on one hand and the sharing and materialism about which Konrad speaks on the other?

"Following Christ in suffering is only possible for those who have been freed from the values of this world," he says, "especially the need of wealth as a means to exercise power. Godliness with contentment is a radical alternative to the middle-class striving for security and wealth" (p. 86).

It's not likely that the North American Christians of today will be herded off to be burned at the stake or to rot in prison because they are Christians. We won't have to face the firing squads. But we do have to face the materialism of this world which tries in a thousand sneaky ways to entice and entrap us in the mire of worldly pursuits.

The Moravian Anabaptists, later called Hutterites, had a little *Gelassenheit* jingle, a kind of folk poem. It clinched the case for them: *"Gottes Wort war nit so schwer/ Wenn nur der Eigennutz nit war,"* which comes through to English as, "Not so hard the word of God would be/ If from self-interest we were free." That's one way of saying *Gelassenheit* quite clearly.

For the Hutterites, community of goods required *Gelassenheit*. Could you freely and fully share? That showed that you were resigned to the will of God, you had surrendered and yielded to God, and you had conquered self. You had *Gelassenheit*.

To the communism of love. Communal living may not be the call for every Christian. But we do know that each Christian has been called to be a responsible steward of his or her wealth. All of us are expected to live in a sharing community that Konrad describes as a "communism of love" (p. 83).

No one comes easily or lightly to the way of obedience — whether that means giving control over one's life or sharing one's wealth. Both require a cultivation of faith and a deepening of our commitment to the cross of Jesus.

Instead of *Gelassenheit* and the way of the cross, we're tempted to go the way of the *Stillen im Lande* (the quiet in the land). That, in part, happened in Anabaptist-Mennonite life after the capital of the brave 16th century had been spent. The believers retreated to the remote valleys of Switzerland and to the out-back bogs of the Netherlands. They avoided any further clash with the world. Their witness became ever more passive, far removed from the active and creative witness to which Christians are called.

Hans Haffner, an early Hutterite leader, made victory over "world, flesh and the devil" the aim of the Christian life. He lamented the shallowness of much of Christendom. "The world truly accepts Christ as a gift but does not know him at all from the point of view of suffering," wrote Haffner. "When we truly realize the love of God, we will be ready to give up for love's sake even what God has given us."

Other writers of Anabaptist tracts often said, "Let's be silent before Christ" (*Wir mussen in Christus still halten*). From such silence comes not just a spiritual experience but readiness to do God's will and to live with daring — daring to give to God the substance of our lives. •

Called to joyful living

Waldo W. Kaufman

Numerous and strenuous demands are made on us daily . . . the cares of life: our schedules, our competitive activities, problems of transportation and communication, the payment of bills, school and community affairs. Often we are too exhausted to consider seriously the real meaning of life. In time we may come to the conclusion that many of our involvements are vain and we are not living joyfully and victoriously.

There was a time when people were considered dedicated believers if their faces and lives manifested melancholy. A sad mournful attitude seemed to mean one accepted the gospel at face value. Pastors were berated if they were seen at ballgames or other community social functions. They were not to laugh or enjoy a good joke. Pastors were expected to study, pray and constantly remind the people, "Thus saith the Lord."

When I was a child, the family gathering was the chief social activity. Part of the day was spent singing chorales, reading the Scriptures and having a time of prayer. Today we usually focus our attention on a baseball, basketball or football game (and that's not really bad). Standing around an old reed organ or piano, we sang the chorales, often noting moist cheeks of relatives expressing deep feelings of reverence. Occasionally one could hear an "amen" or *"danke Gott"* (thank God). This is seldom heard today. Now we hear outbursts of "get him," "slug him" and "of all the dumb things." Neither extreme is the ideal model for joyful living. Our forebears did not always experience the emotion of real joy; neither do I see much genuine Christian delight in the free-swinging, rhythmic cadence of our day. While one era assumed that all their inhibitions and long faces brought credence to their witness, today's unstructured society with all its gyrations gives a false idea of what true freedom in Christ is. Everyone wants to do their own thing.

Rather than adhere to the strange yet important demands of the Son of God, we selfishly seek self-gratification. No one can live joyfully if love and devotion are not directed to the person of Jesus Christ. To acknowledge him as Lord and Savior is what brings eternal satisfactions.

Everyone is interested in progress. We do not want to stagnate in a system of thought that allows us to vegetate in a cold orthodoxy, nor do we want to become depthless in an emotionalism that is at times only passionate and trivial. Neither extreme is good. But we do need a synthesis of both. We need the solemnity of our forebears *and* the spirited devotion of our youth. In our quest for spiritual reality, there are times when progress means going back to some principle or concept we have abandoned.

I believe the music we make gives some evidence of our condition. I am not naive enough to suggest that we limit our church music to Gregorian chants, Lutheran chorales, Psalm paraphrases or English hymns. Nor do I think that all churches (because of size) are capable of singing the great oratorios of Bach, Mendelssohn, Mozart, Beethoven and others.

In relatively recent times, we were introduced to gospel music. Many of these lyrics are authentic expressions of our highly individualistic faith; they are painstakingly personal and often deal with our faith value systems. But many people get carried away with rhythmic patterns and overlook theological concepts. Thus some churches have allowed beliefs to come into their churches that are theologically borderline. Tunes too are suspect. Some tunes are often not far removed from barbershop harmonies, others are rock style. To bring people into a controlled mood, many worshipers have to endure singers, each with a microphone, controlled (or uncontrolled) sound systems and psychotic-like motions that tend to distort Christian perceptions. No one escapes the fact that often "the beat goes on," but true joy does not.

When our hearts have been cleansed and our minds have been unshackled from that which is worldly — is there a better way to express our love to Jesus than to put it all together and sing, worship and praise him with our lives and voices with the best we have to offer?

David, the greatest of all the kings of Israel, in the early period of his life was considered ". . . a man after God's own heart" (1 Samuel 13:14). He was a superb athlete and a fine musician. His poetic genius was of the highest order. He wrote some of the great masterpieces of spiritual literature. David was an able general and conducted his military campaigns with great success. His ability as an administrator is unequaled. In spite of both innate and learned abilities, he became a fugitive. He even lost the joy he once had. Consider his prayer in Psalm 51:12, "Restore unto me the joy of Thy salvation," and then again his realization that ". . . in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psalm 16:11). Psalm 51:10 records his pleading for a clean heart; then restoration can take place. That is the secret if we are truly interested in joyful living. We must have a clean heart and a pure mind.

Sensationalism, mediocrity of worship, mean standards, average lifestyles and a moderate love for our Lord and the church will never bring our joy to fruition. Joyous living comes not from things; it comes from right relationships. Let us never confuse a superficial emotional response with the profound and deeply entrenched joy that our Lord can bring to each of us.

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Conrad Grebel College: a 20-year retrospective

Larry Cornies

A second-year undergraduate student squeezes into the University of Waterloo (Ont.) registrar's office the week before classes begin. In a narrow slice of space along the counter, he scans the university calendar, entering his course selections for the coming semester on a computer-prepared form.

History 247: Mennonite History I, he writes. Music 275G: Computer Applications in Music. Religious Studies 253: Biblical Foundations of Christian Pacifism. Sociology 220G: Sociology of Business Management. Peace and Conflict Studies 230: The Politics of Nonviolence.

He hands the form to a waiting, unsmiling secretary and leaves for the campus bookstore.

Unwittingly or by design, the student has elected five courses offered by Conrad Grebel College and taught by its faculty. One of four church colleges on the campus of the University of Waterloo, CGC is currently in its 20th year of teaching UW students.

Established in 1961 by a provisional board with representation from five Ontario peace church conferences and a local congregation, CGC was the Mennonite response to an invitation from a fledgling university for help in rounding out its arts offerings.

J. Winfield Fretz, founding president of the college, recalls that "since the University of Waterloo, when it began in 1957, was basically a science and engineering school, the idea was that the liberal arts program would be strengthened considerably by the presence of church colleges. The new university also needed the support of the community, and so UW president J. G. Hagey invited churches to become partners with the university on the new campus."

That invitation was relayed to the Kitchener-Waterloo inter-Mennonite ministerial fellowship by Norman High, dean of the UW arts college. The fellowship included pastors John W. Snyder, Edgar Metzler and Henry H. Epp among others, as well as University of Guelph (Ont.) professor Earl Snyder and Mennonite Central Committee's Harvey Taves.

The ministerial group was successful at getting the provincial peace churches to organize a study committee on the proposed college and, after a year of study, a provisional board was established. Yet by the time a board of governors was officially organized and by-laws adopted in October 1961, the Mennonite Brethren Conference of Ontario and the Brethren in Christ Conference of Canada had dropped out of official participation, leaving representatives from Stirling Avenue Mennonite Church in Kitchener, the Ontario Amish Mennonite Conference (later called Western Ontario Mennonite Conference), the Mennonite Conference of Ontario and the United Mennonite Conference of Ontario on the board.

Fretz became CGC's first president in July 1963, and that fall taught the college's first two courses — one in sociology, the other in church history. A year later, with the addition of Walter Klaassen to the faculty and the opening of the residence hall, CGC donned the vestments of a full-fledged college.

Giving birth to and steering a college through the 1960s was somewhat like building a 200-foot ark in a semiarid country in the middle of the dry season: it required a lot of courage and a vision for the long haul. Like the triple-decker Noah built of gopher wood, Conrad Grebel's three-storied structure rose above the University of Waterloo during a time of unrest and cynicism. In the years of CGC's infancy, North American colleges and universities became floating mines in a sea of protest; some were more pressure-sensitive than others.

"We tended to attract the more conservative student," Fretz says of that era, "yet there was an overflow of radicalism that bobbed up here and there amid the student body. We were very much in the maelstrom of things, but since we were one of four church colleges and on the campus of a large university, it was on the university where most of the demonstrations, protests and attacks took place." Conrad Grebel religious studies and history professor Walter Klaassen today credits Fretz with having the vision and credibility to keep the college afloat during those "anti-establishment" years.

Had CGC been directly dependent on the churches for its funding, it may never have taken root in the soil of the '60s. Because of an ample contract with UW whereby it reimbursed the college a certain sum for each student enrolled in CGC courses (the college still derives

Located on a spacious 5.6 acres, CGC is adjacent to the University of Waterloo.

TOGETHER

half of its annual income this way), and since the residential program was virtually self-supporting, Conrad Grebel was relatively independent of its constituency during the early years.

That was both a positive and negative factor in CGC's evolution, concedes Fretz. "Because we didn't have to rely on the support of the churches in terms of money, they didn't have to give us their interest either," he said. Ralph Lebold, current CGC president, added that "there was a quasi-independence during those early years that initially hurt the school." Lebold's administration is still trying to increase the "hands-on" involvement by the churches at CGC, something that his predecessor, Frank H. Epp, also cultivated.

The late '60s and early '70s were years of growth for the college. More faculty members were added — Helen Martens, 1965; John W. Miller, 1969; Donovan Smucker, 1970; Frank H. Epp, 1971; John Rempel, 1973; Rodney Sawatsky, 1974 — and the academic program grew beyond the expectations of the founders. A million-dollar building program was completed in 1976, and the college discovered a new role for itself in that of service teaching (interdisciplinary and arts-related courses) for a number of faculties within the University of Waterloo.

The latter '70s brought the development of a peace and conflict studies program under Conrad Brunk (1976), a music major for university undergrads under the leadership of Wilbur Maust and Leonard Enns (1977) and a strengthened school of adult studies.

Academic Hall was completed in 1976.

CONRAD GREBEL
COLLEGE

After nearly 20 years, the relationship of the college to the University of Waterloo, the premise on which the school was founded, remains both CGC's advantage and handicap. "That is the dilemma of Conrad Grebel College," says professor Frank Epp. "It is difficult to measure results because we lack all the symbols and yardsticks of the average college. We have no alumni (in the traditional sense), no graduates. The training we offer is more for the world at large, rather than for church institutions. We sow seeds feverishly, but the reaping is done elsewhere."

Epp refers to the fact that CGC's students, if and when they graduate, do so at the University of Waterloo, not the college. CGC remains a teaching and residential center for the university, offering its students the benefits of a small Mennonite college alongside the advantages, and sometimes disadvantages, of a large provincial university.

The link to the University of Waterloo, a significant part of CGC's bread and butter, also becomes the college's restrainer. UW must approve new college courses, programs and faculty, and regulates many aspects of CGC's operation, from groundskeeping to funding. Lebold characterizes college-university relationships as "generally good, with some unevenness over the years. Tough but fair. Currently very positive."

Yet the close university connection was envisaged by college founders and remains the reason for Grebel's uniqueness among Mennonite post-secondary schools. "We believe that the Christian presence in the university setting is invaluable," says Lebold. CGC residents become part of a Mennonite residential community yet study disciplines as diverse as psychology and kinesiology, engineering and optometry, religious studies and computer science. Conrad Grebel professors may also advise university graduate students.

"Our identity was wobbly for so long," says professor Klaassen. "At a series of faculty-student discussions last year, it became clear that the students saw the college as more than just room and board; they were taking ownership in it. Some faculty were threatened to a degree; I saw it as positive."

Lebold hopes the next decade will bring more constituents into the halls of the college.

Klaassen feels strongly that, at present, the college's chapel program is most influential in shaping CGC's identity, both for students and the constituency. He attributes the growing influence of the program to strong student leadership, as well as its patient cultivation by newly ordained chaplain John Rempel. "Conrad Grebel College is the only place on campus with a truly ecumenical chapel program," says Klaassen. "The other church colleges fall fairly rigidly within their own traditions." In this way, CGC is a ministry to more students than just those from the Mennonite tradition.

Like the students that live within its halls, Conrad Grebel College, at about 20 years of age, is still in search of its identity as it grows toward full maturity. Although president Lebold hopes that the next 20 years will put the college into "Canada-wide orbit," Conrad Grebel students seem to be equal partners with college administrators in sorting out the still-emerging identity of CGC.

The subscription rates for *The Mennonite* and *Der Bote*, the General Conference's two official periodicals, will increase beginning January 1983. The 1983 subscription rates for *The Mennonite* will be: Individual, $13 Canada, $12 U.S.; Every Home Plan/Congregational Subscription Plan, $12 Canada, $10 U.S.; Student, $7 Canada, $6 U.S. For *Der Bote* the new rates are: Individual, $13; Every Home Plan/Congregational Subscription Plan, $12. As an incentive to churches to increase their subscribers, a 10 percent discount will be offered to those congregations which have subscriber lists that equal or exceed 50 percent of their membership in number.

The Mennonite Economic Development Associates (MEDA) 1982 convention will be held Nov. 11-14 in Winnipeg. It is expected to attract several hundred Mennonite business and professional people from across the continent. According to Neil Janzen, MEDA president, the convention offers an opportunity to stimulate discussion of how Christians can better integrate biblical values with those of business and professional management, to broaden awareness of Third World economic development opportunities, to provide insight on how to deal with money issues in the church and to improve management skills.

NEWS

General Board keeps judicial action on hold

(Clockwise from upper left) *Irene Dunn, J. Winfield Fretz, Ken Bauman and Menno Wiebe participate in GB deliberations.*

Newton, Kan. — Realizing they had reached a critical juncture in their church's ongoing struggle against the payment of taxes used for war, members of the General Conference's General Board decided on Oct. 2 to stall its impending suit against the IRS and let delegates to next year's triennial sessions decide on what course of action to take.

A resolution to proceed with the judicial action, which would have tested the constitutionality of laws forcing the church to collect taxes on behalf of the state, was turned down by a vote of six to two, with seven abstentions. The move to put the suit on indefinite hold was based on recommendations from the church's judicial action committee and the denomination's attorney in the matter, William B. Ball of Harrisburg, Pa.

In a letter to general secretary Vern Preheim dated last February, Ball had been pessimistic about the chances of the judicial action's success in the light of the U.S. Supreme Court ruling in the case *Wisconsin v. Yoder*. As part of its ruling in that case, the court had stated, "The tax system could not function if denominations were allowed to challenge the tax system because tax payments were spent in a manner that violates their religious belief."

"We regard that language as most threatening to [the General Conference's] position, if not foreclosing it completely," wrote Ball.

Rather than scuttle the proposed litigation completely, GB members agreed at the recent meetings to consider the suit again, "if and when more favorable conditions prevail and depending upon the response at Bethlehem, Pa." (the location of next year's triennial sessions).

Delegates to the General Conference's 1980 triennial sessions in Estes Park, Colo., empowered the General Board to initiate a judicial action as a follow-up to a special session on the theme of Christian civil responsibility in Minneapolis a year earlier. At that meeting, delegates resolved to "use all legal, legislative and administrative avenues for achieving a conscientious objector exemption from the legal requirement that the conference withhold income taxes from the wages of its employees."

Part of the General Board's Oct. 1-2 discussions focused on interpretation of that resolution; namely, at what point each of those "avenues" would be considered to have been exhausted. Some members felt that Ball's advice closed the legal avenue; others said that the judicial route would not be blocked until a court ruled against a suit brought before it by the conference. Many agreed that a legal test would be an important public witness and is, for that reason alone, worth considering further.

The administrative avenue to a solution was eliminated after a meeting between GC officials and representatives of the IRS on Jan. 4, when IRS declined to make any exceptions to rules requiring the conference to withhold taxes from the salaries of its employees. The World Peace Tax Fund legislation, currently in committee in the U.S. Congress, represents the legislative avenue.

Board members will ask the GC delegate body to answer some of these questions at Bethlehem '83, and to make a decision about whether or not the conference's business office should simply go ahead and stop withholding taxes from the salaries of those employees who wish it, thereby breaking IRS regulations. In such a case, the general secretary and business manager would be immediately responsible, Preheim reported.

The conference's judicial action committee will prepare appropriate background materials and resolutions for presentation at Bethlehem and present these to the General Board at its March 1983 meeting for review. *Larry Cornies*

Bread for the World, a 42,000-member Christian citizens' lobby against hunger, and its affiliated educational fund have moved their national headquarters from New York to Washington. Arthur Simon, a founder and executive director of the eight-year-old movement, said the move would facilitate better coordination of Bread for the World's nationwide organizing effort, which has been in New York, and its issues research and lobbying efforts, which already have offices in Washington.

The medical service of the Mennonite Church of Zaire (CMZ) has begun a training program for public health workers at Kalonda near Tshikapa, Zaire. Dennis Ries, medical director for CMZ, reports that the first class of three graduated in April 1982, and a second class began in July with six enrolled. The purpose of the program is to provide capable assistants in community health development for the nurses in rural health centers. Dr. Ries is in Zaire under the Africa Inter-Mennonite Mission and sponsored by the Commission on Overseas Mission.

Taipei, Taiwan (EPS) — What its newspaper describes as an "unprecendented" meeting has taken place between leaders of the Presbyterian Church in Taiwan and the island's ruling Guomintang Party. *Taiwan Church News* reported in its July 25 issue that despite differences of opinion on certain issues, the six-hour session, asked for by the party, was "frank and helpful." The denomination has been critical of the government in recent years. Its general secretary, Kao Chung-Ming, is in prison.

China reparations funds designated at COM mid-year meetings

Newton, Kan. — After years of consideration, the General Conference's Commission on Overseas Mission decided on the use of its China reparations funds during meetings here Oct. 4-5.

The commission designated the funds — now totaling $35,894 — for the support of the China Educational Exchange program, the purchase of books for the Nanjing Theological Seminary and the the purchase of an apartment in Hong Kong for use by Mennonite ministries there.

COM began receiving reparations payments from the People's Republic of China in 1975. Other Asia-related actions concerned North America travel for non-English-speaking Mennonite pastors in Taiwan and the use and sale of several properties in India. In addition to these actions and the Asia report given by secretary of Asia Peter Kehler, some special presentations on China were given. Slides and reports were presented by Robert and Alice Ruth Ramseyer, Roland and Sophie Brown, and Milton and LaVonda Claassen, based on their recent trips into China.

After approving the decision for COM to enter Recife, Brazil, a year ago, Glen Klaassen, secretary for Latin America, informed the commission that it now has COM personnel in that city. Others involved during the Latin America report included LaVerne Rutschman reporting on Costa Rica, Erwin Rempel providing comments on the recent Brazil strategy planning conference, and Howard Habegger, who showed slides and reported on the inauguration of the Mennonite Center of Bogota, Colombia.

Two actions related to Latin America were the further investigation of cooperative ventures with MBM in Bolivia and approved travel for Klaassen, Rempel and Jake Harms to Mexico to encourage the establishment of a National Mennonite Church Council.

Jim Bertsche, executive secretary of AIMM, submitted a written report on Africa. COM presently is providing 64 of the 83 AIMM personnel.

Discussion of the projected 1983 COM budget in light of the General Board guidelines indicating a modest budget increase for next year resulted in further board action. Scrutinizing the current budget created questions about the COM emergency reserve fund and the COM trust/bequest funds, as well as the reality of supporting the goal of 175 missionaries by 1985. A motion was made to recommend that the Division of Administration and General Board permit COM a two-track budget for 1983.

Anita Janzen was welcomed as a new board member, replacing Henry T. Dueck as one of the Canadian appointments. A ceremony of transition occurred Tuesday evening in which Habegger turned over the responsibilities of COM executive secretary to Rempel. *Meribeth J. Sprunger*

Another tough final quarter for conference budget

Newton, Kan. — General Conference administrators are staring at a giant gap between the figures representing the 1982 budget and income to date as the final quarter of the year rolls around.

With only three months to go, not quite half of the 1982 General Conference budget has come in to central offices in Newton. Receipts to the end of September totaled $2,482,200, or only 49 percent of this year's askings.

Those numbers are the worst the conference has seen since 1977, when income at the end of the first three quarters stood at 49.1 percent. That year, only 89 percent of the budget came to central offices by the end of the year.

This year should be better than that, claims conference treasurer Ted Stuckey, since giving to General Conference causes is actually 6.4 percent ahead of the same point in time last year. Because the 1982 budget is 12 percent higher than 1981 income, however, giving is not keeping pace with the budget.

"We feel good about giving so far this year in light of the economic conditions in Canada and the United States. We could be much worse off, as many charitable organizations are," says Stuckey. "If giving to conference causes does not surge significantly during the balance of the year, it will mean substantial cuts in program for 1983."

Stuckey projects that if giving continues at the present rate in comparison to last year the conference would close the 1982 books with about 95 percent of budget having been received. The General Conference's Division of Administration will wrestle with the financial picture at its mid-year meetings Oct. 14-17 at Reedley, Calif.

Dollar amounts (with percentage of total budget in parentheses) donated to each of the General Conference's programs to the end of September are as follows: Commission on Overseas Mission, $1,607,440 (48.8 percent); Commission on Home Ministries, $452,556 (48.8 percent); Commission on Education, $200,312 (48.8 percent); and Mennonite Biblical Seminary, $221,892 (50.9 percent). The total conference budget for this year amounts to $5,064,530.

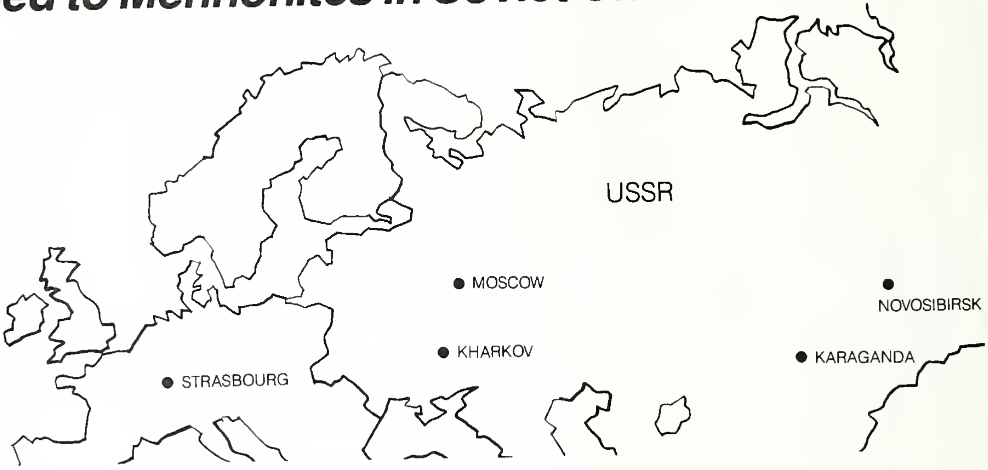
The conference's Women in Mission organization is doing substantially better than the rest of the church, with $152,369 of their $216,000 budget, or 65 percent, having been received by the end of September. *Larry Cornies*

Faith and Life Press, the publishing department of the General Conference, has unveiled an enlarged-type edition of the widely used *Mennonite Hymnal*, designed for those with impaired sight. The new hymnal is simply a photographic enlargement of the standard size shaped-note version, and measures 11¼ inches by 8½ inches. The enlarged-type hymnal is a joint publication of Faith and Life Press and Herald Press, Scottdale, Pa., and sells for $11.95 (U.S.).

N'Djamena, Chad — Eric and Verna Olfert of Winnipeg have moved back to Chad after 2½ years in Nigeria. The MCC workers were forced to leave Chad due to intense fighting that erupted in March 1980. In June of this year a coup led by former Defense Minister Hissien Habre consolidated his control in a government that appears to be workable. As a result of intense fighting earlier this year many crops were not planted. MCC worker Phil Witmer worked with various villages before the June coup to set up cooperative grain banks.

Civil war kept many farmers from planting this spring in Chad.

MWC invitation extended to Mennonites in Soviet Union



Karaganda, U.S.S.R. (MWC) — Hope, long delayed, came to fruition in Karaganda on Sept. 16, when a Mennonite World Conference delegation of four spent one day — all too short, but rich in joy and emotion — in this long-closed city.

The delegation was comprised of Carl Brüsewitz, vice president of MWC, Jacob Pauls, MWC executive committee member, Abram Enns, pastor of Enkenbach Mennonite Church, and Paul N. Kraybill, MWC executive secretary. The visit was part of a 12-day tour of the Soviet Union. The visit followed upon invitation by the All Union Council of Evangelical Christians-Baptists, host for the official delegation.

After a three-hour flight from Moscow, the delegation arrived in Karaganda at dawn to be met by a welcoming party representing the Baptists, autonomous Mennonite Brethren and Kirchliche Mennonite congregations. In spite of a disappointing delay which reduced the Karaganda visit from three days to one, it was a special occasion. The delegation was the first official church group to be granted permission to visit this city of 572,000 people.

The crowded schedule included a morning gathering with 100 local ministers and leaders. Lunch followed in the home of Heinrich Goertzen, Mennonite Brethren leader who was part of the MWC delegation from the Soviet Union to the 1978 10th Assembly of MWC in Wichita, Kan.

The usual obligatory city tour was uniquely different. Instead of visiting the typical landmarks and memorials, the delegation, accompanied by 15-20 people, toured the city's remarkable variety of churches. Visits remained brief but were concluded each time by singing together before leaving the church building. The tour included the Mennonite, Pentecostal, Orthodox, Catholic and Baptist churches. Time prevented a visit to the Lutheran and Adventist churches.

Unfortunate scheduling problems necessitated two services to be planned in the evening. A joint Kirchliche Mennonite and Mennonite Brethren service was held in the Mennonite meetinghouse and a second service in the Baptist church.

Twice during that day the delegation shared in a meal with the Mennonite and Baptist leaders after church services. These occasions provided opportunity for discussion, questions, fellowship and sharing. Among others, Julius Siebert, elder of the Kirchliche Mennonite congregation, and Heinrich Goertzen, elder of the autonomous Mennonite Brethren congregation, participated in the discussion.

Other visits by the delegation included Moscow, Kharkov and Novosibirsk. The delegation's expressed intent and desire to visit Mennonite congregations was only partially realized. In addition to the two congregations and the two elders in Karaganda, contact was also made in Novosibirsk with the Kirchliche Mennonite congregation.

Highlight of the tour was an opportunity to extend an invitation to the XI Mennonite World Conference to be held in Strasbourg in 1984. The executive committee of the MWC, in its May meeting, authorized an invitation for four Kirchliche Mennonite representatives and four Baptist and Mennonite Brethren representatives.

Plans for this delegation of eight were discussed with the Council of Religious Affairs and the All Union Council. It seemed clear that such a delegation would be possible if the Kirchliche Mennonites were willing to seek the help of the All Union Council in arranging the joint delegation. However, the Council of Religious Affairs and the Baptist Union both confirmed that the Kirchliche congregations should make the selection of their four delegates.

The delegation carried letters of invitation addressed to various representatives of the All Union and the Kirchliche Mennonite congregations. These letters were delivered personally in conversations with four Kirchliche Mennonite elders as well as with the Baptist Union in Moscow. The Kirchliche elders responded favorably to the invitation and the procedural suggestions. *Paul N. Kraybill*

A Quaker study reveals a U.S. industrial plan to undermine South African trade sanctions. U.S. companies are involved in a secret plan to help South Africa undercut international trade sanctions, according to a State Department cable released under the Freedom of Information Act to the American Friends Service Committee. The cable indicated that U.S. companies in the white-ruled nation "have already made plans to camouflage their operation through subterfuges arranged with affiliates in other countries."

The Lombard (Ill.) Mennonite Church has authorized the establishment of the Lombard Mennonite Peace Center. The congregation is now searching for a half-time peace center director who, it is hoped, will begin serving in January 1983. The peace center will be located in the western suburbs of Chicago. People interested in the director position should send their resume, letter of application, statement of vision and commitment, and names and addresses of references to LMC Peace Committee, 528 E. Madison, Lombard, IL 60148 by mid-November. For information call 312/627-5310, or 629-3061 evenings.

The United Methodist Church should not take part in an international boycott of Nestle products "at this moment in history," a special task force examining the issue said Sept. 11 in Washington. The task force said its recommendation is based on the Nestle company, "under new management and in response to dialogue with church groups and others," moving to comply with an international code adopted by the World Health Organization.

Schmucker convicted for non-registration

Cleveland (GC) — The first Mennonite to go on trial for violation of the Military Selective Service Act was found guilty by a 12-person jury Oct. 5 in Cleveland.

Mark Schmucker, a 22-year-old Goshen (Ind.) College senior from Alliance, Ohio, was released on bond until Oct. 19, when he was to return to the U.S. District Court building for sentencing.

About 60 Mennonite and public supporters and press people crowded into the small courtroom to hear the verdict, which came after 3½ days of proceedings under Federal Judge Ann Aldrich. Witnesses presented by prosecuting district attorneys Gary Arbeznik and Joseph Schmitz included six government workers from the Selective Service System and FBI.

Witnesses for defense attorneys William Whitaker and Elizabeth Reilly included Schmucker, his mother, Anna Belle Goering Schmucker, and Don Blosser, Bible professor at Goshen College.

Following Schmucker's conviction, Goshen College president J. Lawrence Burkholder released a statement, which read in part, "Although the faculty and students of Goshen College represent a variety of views regarding registration, the college officially stands in support of Mark Schmucker. Mark has acted courageously, thoughtfully and in continuity with his religious tradition.

"We regret that he was found guilty but we recognize that, given the narrowness of the charge, the court could not do otherwise. When seen in broader context, however, the trial touched on issues which the verdict could not reflect.

"Mark anticipated the verdict and is prepared to accept the consequences. We would hope that the sentence may be of such a nature as would complement his service motivation. In any event, Goshen College will continue to support him." *Terry Stutzman*

Selective Service revises alternative service regulations

Newton, Kan. — The public is being given one last opportunity to comment on Selective Service's plans for their alternative service program before the regulations become final and have the effect of law.

The latest regulations which appear in the *Federal Register* were issued Sept. 30. The comment deadline is Oct. 30, with final rule then taking effect on Nov. 1. However, Jim Amstutz of the Mennonite Central Committee U.S. Peace Section indicated that a 30-day extension would be requested and felt there was a good possibility that it would be granted.

The peace and justice office of the General Conference, in cooperation with MCC U.S. Peace Section, is assessing these proposed regulations to see how they compare with the previous June 7 proposals.

Several key components of the June 7 regulations were seen as unacceptable by the various U.S. Mennonite conference staff draft watchers (see June 22 issue). John Stoner, executive secretary of MCC U.S. Peace Section, said, "The new regulations contain some changes requested by the conscientious objectors community, but leave much to be desired. The establishment of civilian review boards to review alternative service job assignments is provided in the new regulations. However, there is fear that the restrictions placed on the scope of authority for review by the boards will not allow serious review of questionable assignments. such as jobs related to civil defense." *Fred Loganbill*

Further proceedings set for two non-registrants

Newton, Kan. (GCMC) — Charles Epp and Kendal Warkentine, the two General Conference men indicted for failure to register with the U.S. Selective Service, were arraigned in federal court in Wichita, Kan., on Oct. 13.

The two students at Bethel College, North Newton, Kan., appeared separately with their attorneys before U.S. Magistrate John Wooley to be formally notified of the charges against them and to enter their pleas.

Epp entered a plea of "not guilty" to the charge against him. Several pretrial motions which he intends to enter will be heard before Judge Wooley in an omnibus hearing scheduled for Nov. 10. No trial date has yet been set for Epp.

Warkentine pleaded "no contest" to the charge of failing to register and entered several motions in his omnibus hearing which will be raised during pretrial proceedings before U.S. District Court Judge Sam Crow on Dec. 6. Pending the outcome of these pretrial motions, trial date has been set for Dec. 14.

Executive secretary needed

The General Conference Mennonite Church **Commission on Education** is accepting applications for the position of executive secretary. Requirements include: administrative skill, theological training, experience and expertise in Christian education, and experience with General Conference churches in Canada and the United States. Salary: $2,000 per month.

Deadline for applications: **Nov. 30, 1982.** Duties to begin July 15, 1983.

Send resume to:

Alice Suderman, chairperson of COE
Box 184
Mountain Lake, MN 56159
507/427-2946.

Sales of traditional toys are down, and those in the high violence categories are markedly increased, according to a report from Thomas Radecki, psychiatrist with the Southern Illinois University School of Medicine and chairman of the National Coalition on Television Violence. Violent videogames dominate a new, multibillion-dollar market, and toy gun sales are up 200 percent in the last four years. Radecki attributes this trend to the increasingly heavy emphasis on violence in television and movies seen by children.

Evangelist Billy Graham accepted invitations to visit the German Democratic Republic (East Germany) and the Czechoslovak Socialist Republic. His visit to the GDR was scheduled for Oct. 15-25. The invitation came from the Federation of Evangelical Free Churches (which includes Baptists, Methodists and other Protestant groups). The visit to Czechoslovakia will begin Oct. 29. That invitation came from the Central Council of the Baptist Union of the CSR. Graham said he hopes to preach the gospel in these countries, as well as meet with representatives of the churches and the government and social organizations.

Representatives of GDR (East German) Baptist and Evangelical (Lutheran and United) denominations have formed a joint commission to study the contemporary relevance of Reformation-era condemnations of Anabaptists. At an initial meeting, representatives of both traditions gave a historical-critical assessment of the condemnations. Results from the series of four meetings are expected next March. The first meeting was reportedly marked by "mutual openness . . . a joyous community in the Spirit."

The Mennonite Center in Bogota: a dream come true

Bogota, Colombia — The General Conference Mennonite Church in Colombia is celebrating its 35th anniversary this year. One of the culminating activities was the formal inauguration and dedication of the multipurpose Mennonite Center the week of Sept. 5-12.

But there is a history behind this event. It began 37 years ago when, in the fall of 1945, Gerald and Mary Hope Stucky, Janet Soldner (Nussbaum) and Mary Becker (Valencia) arrived in Medellin, Colombia. After a year of language study and scouting around for a place to start a boarding school in cooperation with the American Leprosy Mission, somewhere between Bogota and the leprosarium, Agua de Dios, a suitable farm with a large house near Cachipay was found. The work began modestly in early 1947 with 24 children, including three preschoolers and two girls to help with the work.

In the 35 years since this small beginning, growth has taken place. There are now 13 organized churches plus a few preaching points, a home for the aged, two primary schools, an attractive retreat center on the grounds of the original school which today is operating as a day school with about 150 students, an accredited bookstore, a theological extension program, a foundation for development (MENCOLDES, a part of Mennonite Central Committee and Mennonite Economic Development Associates), several programs for family development in connection with World Vision and an accumulation of goodwill and confidence on the part of other denominations and missions working in Colombia.

Many of the students who studied at the school in Cachipay and La Mesa formed the nucleus for the churches in the period of formation and are today some of the leaders in churches and other institutions. The General Conference Mennonite Church of Colombia, though it has remained small in number, has had a considerable influence in the Protestant community in Colombia.

(Left to right) Angel Canon, Teusaquillo pastor, Antonio Arevalo, moderator of the Colombian Mennonite Church, and Howard Habegger of COM at the Mennonite Center dedication in Bogota

A number of events have taken place during this year to celebrate the 35th anniversary: a united service of praise and adoration by all the Mennonite churches at the Central Mennonite Church of Bogota on April 4; a meeting of all students and teachers involved in the Theological Education by Extension program in the various churches at the Mennonite Center in Bogota on June 12; several commemorative activities during the Mini-Assembly held at Cachipay in June; an inter-Mennonite encounter at the Christian and Missionary Alliance Seminary in Armenia, June 28-30; and now a week of special activities to inaugurate and dedicate the Mennonite Center, Sept. 5-12. Although some areas of the Mennonite Center have been in use since January of this year, the formal inauguration and dedication were not scheduled until most of the work was finished.

A large number of people gathered for this service. Harold Garcia, president of CEDEC (Confederation of Evangelical Churches of Colombia), brought special greetings, congratulations and words of encouragement. Howard Habegger, executive secretary of the Commission on Overseas Mission of the General Conference expressed the joy of the commission members and staff in Newton, Kan., as well as his own satisfaction for this important occasion.

Peter Stucky recounted the joys and anxieties of this project, which was started in faith and became a reality by the grace of God. Gerald Stucky gave a challenging message about the past, present and future of the work.

Special parchments of recognition were presented to Jorge Corredor, Howard Habegger and Gerald and Mary Hope Stucky for their important and decisive contribution in the realization of this project. The Stuckys also received a special ovation, since the day of the dedication marked the 37th anniversary of this first arrival in Colombia on Sept. 12, 1945. An open house and refreshments followed the dedication service.

The facilities of the Mennonite Center multipurpose building include, on the first floor, the relatively large, attractive and well-stocked bookstore "La Luz"; office space for the general secretary, MENCOLDES and the audiovisual agency; on the second floor, the sanctuary for the Teusaquillo (former Chapinero congregation) church, a small kitchen, a nursery and a small classroom; on the third floor, the parsonage, a spacious conference room and two guest rooms.

The conclusion of this project presents a challenge to the Colombian Mennonite Church. Among the plans that are under way are to start a Mennonite library and to initiate a theological center to prepare the leaders of the church at a higher education level. *Hector G. Valencia V.*

The General Conference's heritage committee has announced the winners of its annual Mennonite history contest for high school students. Entrants in the contest are required to submit an essay on the theme of Anabaptist/Mennonite history. In the Grade 7-9 category, the first-prize ($50) winner was Alain-Rene Waltner Epp of Lincoln, Neb., whose paper was titled "Agriculture and Industry in the Mennonite-German Colonies in Russia from 1800-1917." Darrin Friesen of Newton, Kan., came in second ($30) with an essay titled "Friesen Family History." The first-prize ($50) winner in the Grade 10-12 category was Pat Reimer of Winnipeg, who wrote on the subject "The Significance of the Anabaptist Vision Today." She was a student at Mennonite Brethren Collegiate Institute. Second place ($30) went to Teresa Epp of Henderson, Neb., for "The Life of Huldah Friesen," while Audrey Falk of Waldheim, Sask., won third prize ($20) with an essay titled "Origin of the Mennonites." Judges for the 1982 contest were Gladys Goering of Moundridge, Kan., Willard Linscheid of Goessel, Kan., and Peter Zacharias of Gretna, Man.

In late August and early September, heavy rainfall caused serious flooding in the states of Orissa, Uttar Pradesh, West Bengal and Bihar in north and east India. Severe flooding along Orissa's main river, the Mahanadi, and its tributaries displaced 10 million people and left 3 million hectares (over 7 million acres) of agricultural land under water. Mennonite Central Committee has received a plea for cash and material aid for flood victims from its office in Calcutta.

Zehrs report on summer sabbatical experiences in churches

Newton, Kan. — Many of the smaller and more geographically isolated General Conference churches would welcome visitors from churches outside their communities but do not easily have the opportunity because of their location and size.

This past summer, some such churches had two visitors for whom Women in Mission and the General Board paid travel costs.

Marvin and Jeannie Zehr of Maplewood Mennonite Church, Fort Wayne, Ind., made visits to more than 50 GC churches during a two-month summer sabbatical made possible through the cooperation of the Maplewood Church and the General Conference. Marvin is a member of the conference's General Board, while Jeannie is editor of *Window to Mission*, the publication of Women in Mission.

Their itinerary took them to the Eastern and Northern districts, the provinces of Saskatchewan and Alberta, and Washington state. Moser Motors of Berne, Ind., leased the Zehrs a car at a reduced rate, and Jayco Corporation made a travel trailer available at no cost. Altogether, they logged approximately 11,500 miles.

In what was basically a goodwill tour during which they shared conference programs with pastors and their spouses, congregations and women's groups, the Zehrs also became better acquainted with the concerns which people in these churches had about the work of the conference. The Zehrs reported their findings and impressions to the General Board during meetings in Newton, Kan., on Oct. 2.

Among those concerns were the opinion that the conference should neither encourage nor support actions involving civil disobedience, disappointment in the weak abortion statement passed at Estes Park, and the feeling that conference program should reflect a greater evangelical emphasis.

Other frequent topics of discussion included the costs of triennial conferences, biblical hermeneutics, interpretations of Anabaptist/Mennonite history, planning for pastoral retirement, the upcoming study on human sexuality, and leadership models.

"Women in Mission provided a way for relating to some churches," the Zehrs reported. "Several churches were open to our visit primarily because of Jeannie's involvement with WM."

People in Canada seem to view the General Conference and the Conference of Mennonites in Canada as one and the same, the Zehrs observed. They wrote, "We did not sense any problem in the Canadian/U.S. structural relationship in any of the churches we visited. Most people were not aware of any problems except what they read in periodicals."

"We were impressed with how quickly and openly people shared problems, feelings and concerns, both personal and congregational," the Zehrs said. *Marion Keeney Preheim*

Instructor needed

Faculty opening at **Canadian Mennonite Bible College** for instructor in practical theology

—emphasis on experiential learning
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—qualifications in addition to theology (M. Div. or equivalent) could include sociology, social work, psychology, anthropology, etc.

Application should include resume of qualifications, transcripts of academic work and references.

Apply to:
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Canadian Mennonite Bible College
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Commission on Education
General Conference
Mennonite Church
Box 347, Newton, KS 67114

316/283-5100

Several Christian groups charged this summer that the South Korean government is increasingly using torture on its political prisoners. The charges were made by the Justice and Peace Commission of the Korean Catholic Church, the leaders of seven South Korean Protestant denominations, and the Japan Emergency Christian Conference on Korean Problems. The groups have cited a number of specific cases in which Christians arrested for their political activism have been tortured. Torture is being used, they say, to force the Christians to make false confessions to non-political crimes for which they can receive long sentences.

Three college students found employment this summer as youth day camp workers in the Diamond (Street) Youth Program in Philadelphia. Their employment/service arrangement was part of Mennonite Central Committee's first Urban Community Development Summer Service Program. Summer service workers Timothy Baynard, Joseph Johnson and Carlos Jones, all of Philadelphia, spent 10 weeks of their summer vacations with local youth aged 6-14 who attended the Diamond Youth Program day camp. They worked with a staff of 15 to provide a program of Christian education, recreation and tutoring for 70 community children.

Since 1977 young people between the ages of 17 and 20 have been invited to join Mennonite Central Committee's SALT (Serve And Learn Together) program for a year's experience in service, in unit living and in church-related work and study. These young people work in social work, as secretaries, in child care, etc. In the 1981-82 year there were 15 young people in this program in Canada; six in Winnipeg, four in Kitchener, Ont., and five in the Toronto/Markham area.

RECORD

WORKERS

Janzen

Klassen

Quammen

Reeves

Lathrop

Nicloy

Roths

Eva Janzen, Hesston (Kan.) Inter-Mennonite Fellowship, began a one-year MVS term on Aug. 1 as an administrative assistant with Spanish Coalition for Jobs in Chicago. A 1982 graduate of Hesston College, she is the daughter of Arlo and Obera Janzen of Hesston.

Pauline Kennel began Sept. 1 as coordinator for Chicago Area Mennonites.

Erwin Klassen, First United Mennonite Church, Vancouver, began a two-year MVS term on Aug. 28 as a child-care worker in Oklahoma City. A 1982 graduate of Columbia Bible Institute, Clearbrook, B.C., he is the son of Heinrich and Helen Klassen of Vancouver.

Laura Lathrop, Christian and Missionary Alliance Church, Norwich, Conn., began a one-year MVS term on Aug. 30 as a teacher's aide at Hopi Mission School, Kykotsmovi, Ariz. A 1982 graduate of Nyack (N.Y.) College with a bachelor's degree in Christian education, she is the daughter of Harold and Genola Lathrop of Norwich.

Gerald and *Geraldine Mumaw*, Southside Fellowship, Elkhart, Ind., have begun a joint Mennonite Board of Missions and Mennonite Central Committee assignment in Bolivia. They plan a three-year term there in pastoral resourcing. They previously served with MCC in Bolivia from 1971-77 as rural development workers. Gerald has a Master of Divinity degree from Goshen Biblical Seminary, Elkhart, and a bachelor's degree in history from Goshen (Ind.) College. Geraldine studied at Indiana University in South Bend and at Goshen College. Their parents are Floyd E. and V. Ruth Mumaw of Wooster, Ohio, and Martha Bixler Lehman of Mt. Eaton, Ohio, and the late Sylvester A. Lehman.

Linda Nicloy, Boyne City (Mich.) Free Methodist Church, began a two-year MVS term on July 24 as a child-care worker in Markham, Ill. She has studied at North Central Michigan College, Petoskey, and was employed at the East Jordan (Mich.) Cooperative Company. She is the daughter of James and Carmilita Nicloy of East Jordan.

Jack Quammen, The Pilgrim Church, Lake Geneva, Wis., began a one-year MVS term on June 22 at St. Vincent Rehabilitation Center in Portland, Ore. A 1977 graduate of the University of Wisconsin, Whitewater, with a bachelor's degree in special education, he is the son of Harold and Pearl Quammen of Genoa City, Wis.

Sandra Reeves, Grace Haven Fellowship, Mansfield, Ohio, began a one-year MVS term on Sept. 1 at the Yarrow Gardens preschool in Arvada, Colo. A 1982 graduate of Ohio Wesleyan University, Delaware, with a bachelor's degree in psychology and human services, she is the daughter of Roy and Priscilla Reeves of Columbus, Ohio.

Earl and *Ruth (Jantzen) Roth*, Emmanuel Church, Salem, Ore., and First Church, Paso Robles, Calif., respectively, returned in early August from Zaire, where they have served with Africa Inter-Mennonite Mission since 1954. Earl is involved in theological education by extension, church planting and counseling missionaries. Ruth serves as bookkeeper and guest house hostess.

MCC

At the Grassroots . . .

Strengthen those roots by attending the annual provincial meeting in your area.

BRITISH COLUMBA

November 5-6.
Peace Mennonite Church, Richmond, B.C.
Theme: ''Do Justice''
Speaker: Dr. John H. Redekop.

ALBERTA

November 26-27
Coaldale Mennonite Church, Coaldale, Alberta.
Speaker: Hugo Jantz. Program includes the MCC Players.

SASKATCHEWAN

November 12-13
Herbert Mennonite Church, Herbert, Sask.
Theme: ''What Does the Lord Require of You?''
Program: includes Dan & Elaine Zehr (Bolivian MCC) and MCC Players. Youth Rally, November 12, 9:30 p.m.

MANITOBA

November 26-27
Chortitzer Mennonite Church, Steinbach.
Hearing MCC Reports and Recommendations.

ONTARIO

November 19-21
East Elgin Secondary School, Aylmer, Ontario
Sunday session at Aylmer EMMC church.
Theme: ''Whole Gospel for the Whole World.''
Program: includes Dr. Donald Jacobs, and a Youth Rally.

REPORTS • INSPIRATION • BUDGET UPDATES • FEEDBACK ON ISSUES

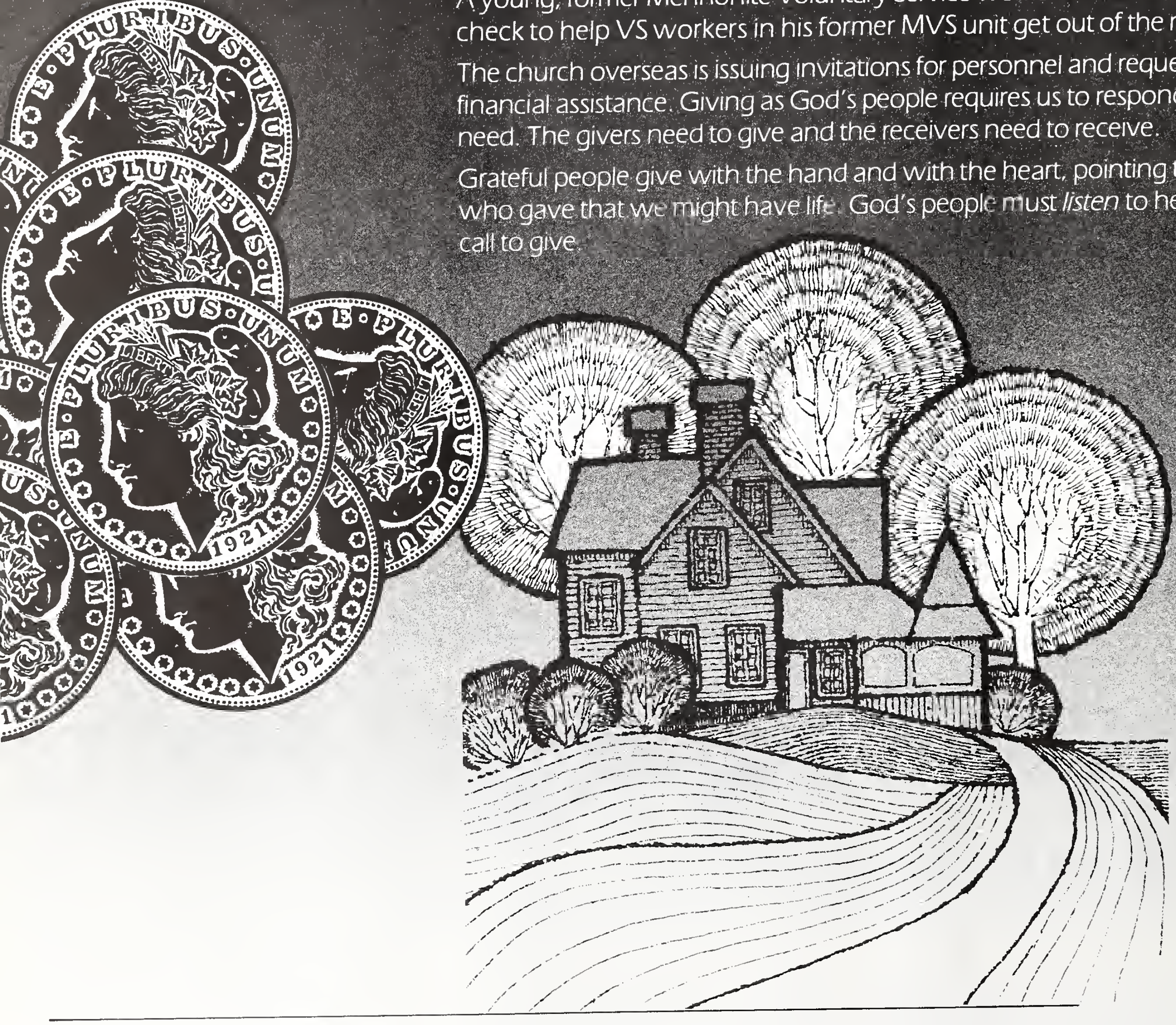
Mennonite Central Committee (Canada)
1483 Pembina Hwy. Winnipeg, Manitoba R3T 2C8
(204) 475-3550

OUR MISSION IS GIVING AS GOD'S PEOPLE

A young, former Mennonite Voluntary Service worker sent a $1,000 check to help VS workers in his former MVS unit get out of the red.

The church overseas is issuing invitations for personnel and requesting financial assistance. Giving as God's people requires us to respond to need. The givers need to give and the receivers need to receive.

Grateful people give with the hand and with the heart, pointing to Christ who gave that we might have life. God's people must *listen* to hear the call to give.



Establish a sound foundation for giving. Support the work of the General Conference Commission on Home Ministries, Commission on Education, Commission on Overseas Mission and Mennonite Biblical Seminary through congregational offerings and/or with direct contributions.

GENERAL CONFERENCE
MENNONITE CHURCH
722 Main, Newton, KS 67114
600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4

LETTERS

Sure you want dialogue?

I am sorry you used your editor's shears so completely (Aug. 31 issue) on my letter of Aug. 3, counter argument to Barry Hieb's article advocating a most stringent kind of gun control. Granted, my letter was a long one; however, in a true dialogue, no one can be muzzled. Whatever your motive(s) for doing so, you cut the very substance of my rebuttal to the points made by Hieb.

From time to time you have called for dialogue by Mennonites over controversial issues. Did you and do you really mean that? *Richard Waltner, Eastern Montana College, Billings, MT 59101*

Sept. 20

Editors' note: Yes, we welcome dialogue, but article-length letters must be kept to a manageable length in order to allow all letters to be printed. If you believe we missed the point you were making, perhaps you could write another, shorter letter that summarizes your views.

Sharpen more faith?

One could add to the tenets in Robert Bartel's article (Aug. 31 issue): (9) Is buying more land, more machinery and more fertilizer when one has enough a token of good stewardship when young men have to leave the farms because there is no more land to buy at a price they can afford? Or is waiting until the young man loses his land in a Mennonite community — so the rich can buy it to work with big machines and add more fertilizer for greater yields and profit so the process can be repeated — is that good Christian stewardship? Naturally, Mennonites are surely exempt from this sort of thing, are they not? Is land being rested and shared as God intended or is this not for today?

10. What about human resources? They are part of the environment too. How many Elzas, Olives and Susans (as well as Bobs, Bernies and Jims) are there in the Christian community who give of themselves to conserve human resources? For every act of kindness a human dignity is preserved and as a result restored to one of God's intended creatures again. The process of kindness can now repeat itself and "God sees that it is good."

Are we not all called to be good stewards (missionaries if you will) of our total environment, or do we still need to single out individuals for these roles? I wonder if God and the rest of the world would go into shock if we as Christians would really settle down to be "about our Father's business," stewardship not being the least of this. *Edna Hiebert, Poplar River Nursing Station, Negginan, MB R0B 0Z0*

Sept. 21

Help us to listen

I respond to the anonymous meditation entitled "Any Listeners for Sale?" (July 6 issue). The agony of busyness is well communicated, as is the loneliness of not finding a listening ear.

However, a question and a gentle admonishment to the writer, whoever he or she is. Did you clearly say to your friends or your minister that you were hurting and lonely? Or did you also carry on with "small talk" so that it remained difficult for them to respond to your true feelings? Sometimes we perpetuate our own loneliness by not allowing others in.

Why not include your name with your excellent article? Why not identify yourself to your minister and your friends so that together we may all benefit from your recent loneliness? "Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ" (Ephesians 4:15). Sometimes the truth is momentarily embarrassing, but it's for our benefit.

If you would like to respond to me, I'm ready to listen. *Jake C. Froese, Box 6364, Station C, Edmonton, AB T5B 4K7*

Sept. 22

Letter to "Letters"

It is nice to see someone can make forgiveness work (Gordon Houser's editorial, July 20 issue, "Lessons from an Auto Accident"). Whose fault the accident was is beside the point. If he felt it was not his fault, it must have been all the harder to do.

Unfortunately, when we share our feelings with others, occasionally we receive criticism instead of appreciation. Perhaps that is why many people keep things to themselves. Sometimes even good news is not welcome (Aug. 31 issue, "Letters").

The connection between handguns (Aug. 31 issue "Letters"), sporting rifles and nuclear bombs is that they all kill. There is more control on nuclear weapons than on handguns.

While many people use weapons only for hunting (often endangering wildlife species), millions in the United States and Canada have these weapons handy for other reasons.

Many domestic murders could be avoided if deadly weapons were not handy during the heat of conflict. That the kitchen knife is a deadly weapon is beside the point. Guns are more efficient.

Gun control is a spiritual matter. There is nothing in life which is not a spiritual matter, including paving the roads or changing a tire.

People who want to push a certain point of view don't see the connection between things. The tobacco people don't see the connection between smoking and cancer; others don't see the connection between crime and drugs or morality and pornography.

It's the old story of don't step on my human rights just because I step on yours.

Gun control does not mean taking weapons away from all people. It means keeping them out of the hands of criminals and those who predictably (when this is possible) would be a greater risk with a gun in their possession.

Those who cannot pursue happiness without a weapon in their possession might have the consideration for others to at least get a permit and register the weapon.

Our misuse of human rights is a greater danger to democracy and freedom than communism or any other "ism." People live in communities, not as individuals.

When I hear on the news that a parent has left a shotgun loaded and in the open and his 5-year-old child kills someone with it (as happened recently), I think this is a spiritual matter — one of responsibility and of child rearing — a peace issue.

But some insist they must play cowboy even at 40. The fact that someone may die merely heightens the interest. If this sounds like an overstatement, I only wish it were.

Like the tobacco growers, the gun lobbyists will defend their cause on the basis of human rights. *Walfried Goossen, #106-16 Helen St., Dundas, ON L9H 1N4*

Sept. 27

Proclaim peace prayerfully

Jerel L. Book

Praying and speaking for peace and acting in peaceful ways are not just pious answers to difficult questions. In a seminar at Elizabethtown College in Pennsylvania, Myron Augsburger challenged area pastors and leaders regarding this. His approach was refreshing because he spoke of hope, and we were challenged with the *possibilities* and *options* available. One statement continues to remind the thoughtful: "Prayer is still the most powerful force for good and for peace in our world."

Pastors, leaders, laity help bring hope into difficult situations through prayer and in speaking forthrightly for peace. Many voices are needed today at different levels to keep this option open. Peace is an alternative to destruction. It is a sacred option.

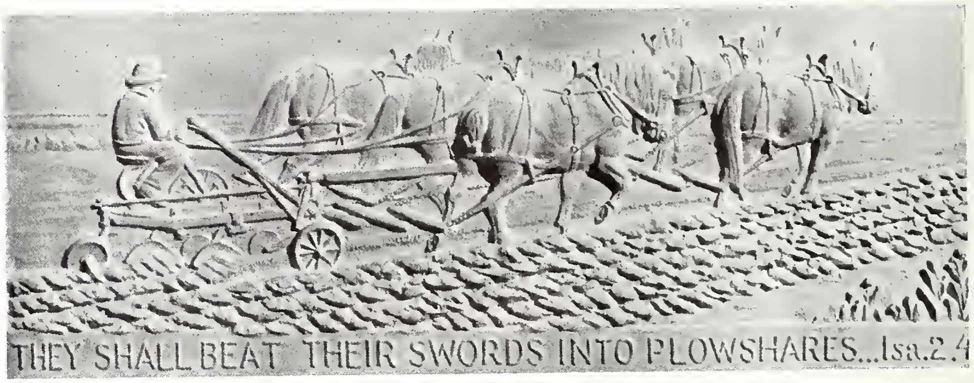
Augsburger challenged us to be prayerfully aware of the dangers our world is facing, including that of being overarmed.

He and Donald Kraybill, chairman of the sociology department of Elizabethtown College, both spoke of this danger. The United States is in a position today of great worldly strength and is becoming overpowering. Weaker nations may well be tempted to "push the button" first because they fear a foe who can destroy the world 15 times over.

Kraybill condensed six hours of statistics into a one-hour lecture that pointed out the awesome outcome that would accompany nuclear destruction to plant and animal and human life.

Augsburger explained how U.S. leaders in Washington are deliberately misleading U.S. people into believing they are weaker than Russia. He also stated that the greater concern will be with China and Islam. The world appears to be on the edge of destruction that cannot be described — globe-changing destruction so that this planet would never be the same.

As Christians and leaders we are encouraged to speak out as members of the state. Augsburger believes it is more effective to speak this way than to speak as though we had the power of the church behind us (as Jerry Falwell seems to do). God is ruler over all and we serve him. Therefore, why not speak for ourselves in behalf of peace and reduction of armaments and encourage our leaders to take the initiative.


THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES...Isa.2.4

This John P. Klassen work reminds us of one part of God's Word on this subject.

The place to begin is to halt production of armaments. We must stop in our tracks and think about what we are doing, then deliberately consider where we are going.

We need to listen to the U.S.S.R. and all people and speak to them, trusting that they are also created in the image of God and that reason may still win out. Our president must be encouraged to lead the way in scaling down the awful preparation for nuclear and total destruction.

Augsburger warned that "they that take the sword shall perish by the sword." The United States has taken the way of the sword and is already experiencing economic woes and declining moral courage. But it is not too late. There is yet time to repent and turn from our destructive course to the way of peace.

As pastors we must challenge all believers to pray that God give us persons who are creative in areas of peaceful industry and exploration. One of the many concerns is an economic one which indicates a crisis of creative activity. Just preparing for war is economically destructive. For every $1 million spent on arms fewer persons are employed than would be for $1 million spent on peaceful ventures (including medical research).

Pastors, preach and call God's people to faith and creativity that directs away from destruction and toward peace. Call God's people to pray for those in leadership who are faced with such awesome decisions. The booklet put out by the MCC Peace Section, "A Matter of Faith," is an excellent source of sermon and study material. "Peace, War, and the Christian Conscience" is an instructive pamphlet by Joseph J. Fahey that can be obtained by writing to The Christophers, 12 East 48th St., New York, NY 10017. Sojourners Peace Ministry, 1309 L St. N.W., Washington, DC 20005, has excellent materials available, such as John Stoner's recent pamphlet "Take the Message to Jerusalem."

Myron Augsburger reported hearing from Senator Mark Hatfield on his conversation with President Reagan on the topic of arms reduction. Reagan said something like this to Hatfield: "Mark, you know your Bible. We are preparing for Armageddon. How can you encourage me to reduce arms?"

We must pray that our leaders do not respond in fear but in faith. May we each take advantage of the opportunities we have to speak of peace. Government must listen to the people in the marketplace.

The people still have a voice. Government still is responsive to and is guided by the will of the people. Mennonites and Brethen in Christ are part of those people. We have something to say in the name of peace and justice because we are part of the state and because we are "under God."

Will you proclaim peace prayerfully?

May the God of peace plant within our hearts his hope for a better tomorrow. And may it begin today.

Let Christ's love guide us

Silvio Meincke

My experience is that sensitivity and compassion — rather than compilation of extensive statistics — help us see reality. Whoever has eyes and heart tuned properly is aware of privileges of the dominating classes and of the suffering of dominated peoples as a result of the privileges of the former. Such a person also knows those areas in which the contradictions are the strongest — unjust land distribution, abominable maldistribution of income, impossibility for most to have access to schools and participation in the decisions which influence human relationships. Among the many north-south contextual realities, these are the most typical and most widespread in the countries which comprise Latin America.

In this context I see proclamation of the liberating and transforming love revealed in Jesus Christ as the first priority.

First thesis: *The laws and norms ruling the relationships of persons in Latin American societies, wherever not based on love, should be changed.* This affirmation is based on the message of Christ himself and of the apostles.

The New Testament words of love are always radical, absolute, final and leave no alternatives. Love is the superior ethical norm and encompasses the whole of Christian ethics. To love is the essence of the response of faith committed to Jesus Christ.

Our mission — our evangelistic task — is to bring the practice of love into the context in which we live. As doers of evangelization we ourselves should — above all else — live a life of love in order to bring forth that kind of love among others.

Christian love is as much a barometer for evaluation, analysis and judgment as it is an active force to shape and transform the context.

Second thesis: *Christian love is commitment, identifying with our neighbors, their joys, frustrations and necessities.* In the gospel I understand love to be action, involvement, commitment on behalf of one's neighbor. Love — more than contemplation or feeling — is action; love can even be a struggle.

"The greatest love a man can have for his friends is to give his life for them" (John 15:13). "As for you, my brothers, you were called to be free . . . let love make you serve one another" (Galatians 5:13).

Christ sought out those who were expecting him, showed understanding to those who had stumbled, conversed with those who were lonely, healed the sick, drew near to those on the fringe of society. He stood alongside those considered unimportant persons.

Third thesis: *We are challenged to find ways to put love into practice at levels much deeper than individual relationships.* Because in Latin American reality, lovelessness has been systematized and made official in the norms of relationships.

Individuals of a society organize themselves in groups and classes. They structure, legalize and make *official* matters of their own interest, their privileges and advantages, whether it be in the laws, norms or economic, political and social models they create. The groups that have all the advantages and success are those who hold political power, who are able to influence the lawmaking process and can impose their will by being in position to make decisions, whether by superior intellectual preparation or by arms. In Latin America generally, the power of privileged minorities who guarantee their privileges at the expense of the majority who therefore remain without voice or influence is evident for all to see.

A consensus in Latin America today believes the poverty and extreme misery of the millions cannot be blamed on God or nature. The suffering of the poor majority is a result of the sin of lovelessness as practiced by those who have the power to manipulate society for their own advantage.

Christ became poor, not to idealize poverty but to condemn and conquer it. Poverty caused by institutionalized lovelessness appears in the Bible as scandal, an offense to God, a sin that needs to be destroyed because it is contrary to the will of God.

Based on love that originates from faith itself, our missionary task in Latin America must be directed to those who are unloved. It means firm support for those who have neither voice nor influence.

Fourth thesis: *The practice of liberating and transforming love is only accomplished by the organization of the weak and oppressed to seek those rights which this love provides.*

I do not speak of rights which human laws give to the weak, but those which love —revealed in Christ — guarantees for them.

In conclusion: Our mission in the unjust context that surrounds us is to boldly take our place with the weak and oppressed, to help them organize themselves and within that organization plant the seed of love for a clean, nonviolent, evangelical struggle. Let us help the oppressed write history with their own hands and ask that these hands be guided by the love of Christ.

As a start we should overcome our dispersion and unite among ourselves. We should become less abstract in preaching love, forgiveness and justice, and become more concrete and contextual.

We should discover ways to build upon the unanimity of accepting Christ's love as the superior ethical norm.

We should be in constant solidarity with the leaders of this struggle. We should not abandon them when they are accused and labeled as subversive or communist, names which the dominating classes like to throw like rocks at those who are truly engaged in the practice of liberating and transforming love.

RESOURCES

The Biblical Way of Peace by Helmut Harder, professor of theology at Canadian Mennonite Bible College, Winnipeg, has been published by Mennonite World Conference and the International Mennonite Peace Committee. The booklet is a compilation of papers presented before the plenary body of the MWC general council in Nairobi, Kenya, July 1981.

When the Almsgiving Stops, a filmstrip produced by Key Light Productions, Oakland, Calif., shows that a society's social reflexes rather than the precarious nature of the environment are responsible for much of the suffering in the world. It is available from the free-loan MCC Audiovisual Library, 21 S. 12th St., Akron, PA 17501. A short study guide accompanies the filmstrip, cassette and script.

MCC (Akron) has prepared an audiovisual project on **Refugees — Friends Without a Home**, which is intended as an educational tool with children 5-10 years old. The project includes short filmstrips in the form of five lessons, as well as a fund-raising packet.

A second printing of the late John A. Toews' **A History of the Mennonite Brethren Church: Pilgrims and Pioneers** has been released by the Board of Christian Literature, Box L, Hillsboro, KS 67063.

Celebrate Jubilee! is an intergenerational guide with four lessons, each including a puppet play, a Bible story and a group activity. It is available from *The Other Side*, 300 W. Apsley St., Philadelphia, PA 19144, for $5.

The Last Epidemic: The Medical Consequences of Nuclear War is a 36-minute film that features a number of speakers at a symposium on nuclear war sponsored by Physicians for Social Responsibility. It is available from the MCC Audiovisual Library, 21 S. 12th St., Akron, PA 17501.

"Thinking of Drinking? An Alcohol Awareness Packet" is now available upon request through the provincial MCC offices in Canada.

The National Parenting for Peace and Justice Network, centered around the theme "Families Building Community — In Our Homes, Neighborhood, World," has resources for families and individuals. Write NPPJN, 2913 Locust St., St. Louis, MO 63103.

The 10th and 11th volumes in a series of booklets intended to assist individuals and congregations in planning corporate worship are now available from Faith and Life Press, Box 347, Newton, KS 67114. **Worship in Youth and Children's Groups** by Bernie and Marjorie Neufeld ($2 U.S.) and **Involving Children and Youth in Congregational Worship** by Cornelia Lehn ($2.95 U.S.) both contain practical suggestions for activities and teaching aids in involving younger members of Christian fellowships in the worship life of the congregation.

"Letters Concerning the Spread of the Gospel in the Heathen World," written by Samuel S. Haury in 1876, has been translated by Marie Regier Janzen and Hilda Voth. Copies of the 75-page booklet can be ordered from the Mennonite Library and Archives, North Newton, KS 67117.

Hope for the Families (Abingdon Books), written by Robert Perske and illustrated by Martha Perske, is a resource for parents of retarded children and professionals who work with them.

You Don't Like Me Anymore by Margaret I. Regier is a fictionalized, psychological narrative based on her teaching experience and dealing with emotional health in children. It is available from River House Press, 2213 Pennington Bend, Nashville, TN 37214, for $3.50.

Dialogue with God by Guy Appere, a book on prayer first published in French, is now available in English from Herald Press for $1.95 ($2.35 in Canada).

Peacemaking and the Community of Faith: A Handbook for Congregations by John A. Donaghy is a 48-page handbook published by Fellowship of Reconciliation, Box 271, Nyack, NY 10960, for $3.

I Tell You Truly: Communication for Marrieds by Hal and Nadine Gulley is written to help church couples strengthen their marriages and family life. It features 26 exercises couples work through together; 12 of them have a tear-out copy for each to complete separately. It is being used as a workbook for couple communication retreats. The 192-page paperback is available for $9.95 from Interperson Press, 1103 Shore Drive, Twin Lakes, WI 53181.

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MEDITATION

Help Faith to grow

David prayed, "Oh, God, thou knowest my foolishness: and my sins are not hid from thee." Sounds current. He continued, "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: Let not those that seek thee be confounded for my sake, O God of Israel" (Psalm 69:5-6 KJV).

Today we are running scared. We share David's feelings of anxiety. We too know misery and understand David's concern for others. Problems mount: crime in the streets, world hunger, rebellious children, growing problems of drugs, violence, pornography, divorce, child abuse and war. What will happen to the institutions of family and church? What about worship? And the wrongs we do, the rights we leave undone?

Those of us who work in churches recognize some of our shortcomings. We, like David, fear that our behavior will confuse, that others will be discouraged.

Because we fear to confound others, let's examine our behaviors closely and remind ourselves to:

1. *Offer support rather than advice.* When people tell us their problems, often they need only a sounding board. We are supportive when we listen yet refuse to offer solutions (advice). "I will pray that the Lord will help you see clearly and respond wisely" is a productive and clearly supportive reply.

2. *Offer relaxation techniques rather than commiseration.* Since anxiety provokes anxiety, answer some problem recital with, "Let's both take 10 deep breaths." Count out loud. Rather than responding to the observation that things are terrible by giving a horrible example, mention how reading the Psalms is relaxing. Answering, "I know it" or, "That's true" to a communication filled with self-pity is commiseration. Commiseration despairs both parties. Instead, take a short walk, go outside for awhile or play some soft music.

3. *Offer a smile rather than a tear.* Laughter relieves tension. You cannot be joyous and sad simultaneously. *Choose* the optimistic whenever possible. Because misery seeks miserable company, some will look for companionship elsewhere. Accept their choice and find companions more compatible.

Learning to laugh at yourself confirms acceptance. Sure, you are imperfect, but rather than "I should have," substitute "I could have and with the Lord's help I will." Then you can smile.

4. *Offer a larger, not a smaller world.* We enlarge our world by new experiences or a changed perspective which means a new way of looking at the familiar. One of the best and most neglected ways to enlarge the world is through reading. Another's viewpoint may lead you to rethink the issue, i.e., enlarge your perspective. We can learn of faraway places, unknown beauty in nature, the struggles and joys of others via biography. Our lives can be enriched by the habit of reading. As we avoid cliches and self-talk, others are attracted to us. Unselfish, interesting people are less prone to "confound" those seeking the Lord.

David confessed his sins, asking that others be not confounded by his mistakes. We can pray that our behavior would cause no one to doubt the reality of God. We can ask God's forgiveness for our sins and foolishness, even spiritual pride. We can seek clear direction in our lives as we join those "who wait on Thee, O Lord of hosts." We might also find our own foolishness transformed into faith.

Pat and Bill Bouchillon

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EDITORIAL

Your values are showing

You are a Christian and confess to believe in a literal, inspired, infallible interpretation of the Bible. Today someone led a Bible study or preached a sermon. The conclusions were new to you and quite different from how you had (till now) interpreted that chapter.

What do you do about it?

One person told me of such an instance. His response was that the preacher might be a "false prophet."

That's heavy to me. How do I "test the spirits" (1 John 4:1)? How do you discern whether such a person is "with me or against me" (Matthew 12:22-32)? I've been struggling on that question.

Behavior comes from attitudes. Our attitudes show our values. Values are those foundational principles (truths?) to which we are committing our innermost being.

Two strands of thought converge on this question.

1. *I cannot do this by myself.* 1 John is written to a *group* of believers. It begins with one of the great foundation truths (1:1-3). His purpose for writing is "that our joy may be complete" (1:4). Chapter two begins with, "My little children" (2:1); a reminder that we must remember how far from perfection we are.

The body of Christ — the people of God — are to work joyfully together even as children do.

At best, we believers are in a *dicey* situation. We must walk/live/feel/think the tightrope of being "in the world but not of the world" (John 17). And we are to "bind and loose" (Matthew 16:19) others.

Such an awesome calling (privilege) must be taken seriously. No person would dare do it by him or herself. We together discern the moving of God's Holy Spirit. If individuals can be "false prophets," it is even more conceivable that individual believers can and do falsely judge another individual. *Value 1: An attitude of godly love is our first and greatest challenge (Mark 12:29-31).*

2. *Our morality automatically reflects our values.* Psychology at this point is in agreement with the Bible. We may profess to be followers of Christ, but our behavior (morality/ethics) either confirms or denies our confession. Some of us consider this subject covered by carrying our list of "don'ts" and shouting it to everybody in sight. That may not be bad if we have the correct list. But who is so wise? For example, many Christians are "hyper" opposed to *Playboy*, *Penthouse* and X-rated movies. They do exploit people, but I'm learning that Santa Claus, civil religion and the electronic church can more easily become the ultimate pornography. The former are blatantly obvious and easy to judge; the latter are so subtly deceptive that we often don't know we are giving them homage.

My biggest battles have not been booze, nicotine and pornography. They come in learning *together* — from other believers quite different than I and with other believers in a group. (What is your experience?) I wonder if individual self-righteousness is close to the sin which God will not forgive.

That's heavy too. I am saved to be a follower of Christ, yet I'm to assume I require much growth.

Is that why we all need rituals? We pray and sing without becoming even slightly aware of what the words mean. Do it in a rote manner and go through the correct motions. Anyone observing us would surmise we are true disciples.

But there's the rub. Rituals are essential for all. However, the acid test is our being, our innermost person, our soul. How am I (or you) inside? Does God's saving and forgiving love prevail there? Jesus said it numerous times. "There is nothing outside . . . which . . . can defile . . . but the things which come out . . . are what defile . . . for from within . . . come evil thoughts. . ." (Mark 7:15-23).

Oh yes, where did we start? The question was one of judging or testing spirits. 1 John is a call to love as God loves (chapters 3-4). When I cannot easily discern the Holy Spirit's fulness in my life and in others, I must first show a self-penetrating love for God and for other believers. From that vantage, we must help each other — care enough to confront ("care"-front) when we have questions, but also accept questions.

What do I say about "false prophets"? As we remember the Reformation, let us pray, "Lord, send renewal among us, beginning with me." *Value 2: If we are in Christ, we need not fear, "for he who is in you is greater than he who is in the world"* (1 John 4:4b). Whatever we are evidences itself in our being. All of us still have much to grow for.

Your (our) values are showing. *Bernie Wiebe*

THE MENNONITE

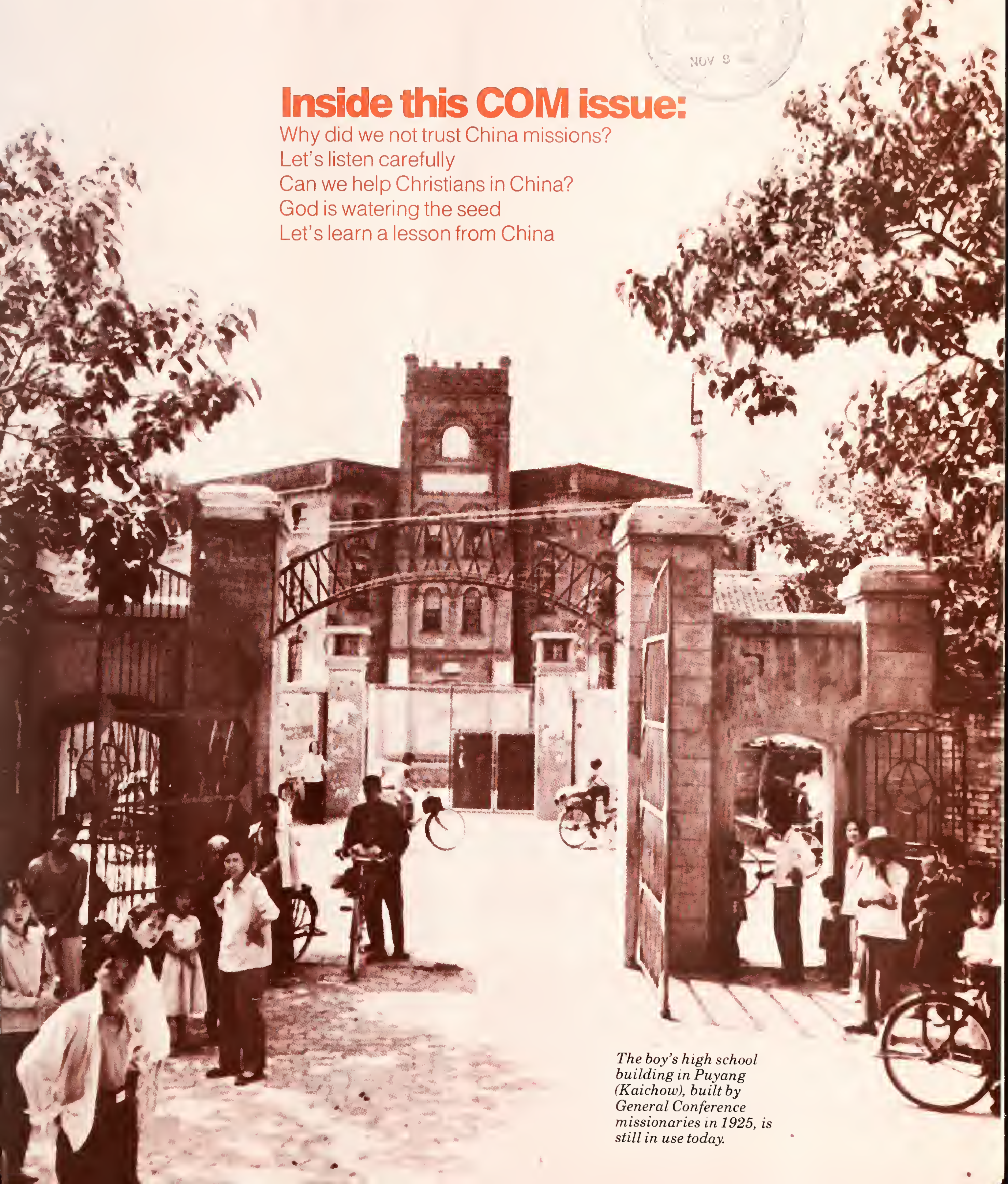
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:23 NOVEMBER 9, 198

NOV 9

Inside this COM issue:

Why did we not trust China missions?
Let's listen carefully
Can we help Christians in China?
God is watering the seed
Let's learn a lesson from China



The boy's high school building in Puyang (Kaichow), built by General Conference missionaries in 1925, is still in use today.

Why did we not trust China missions?

Robert L. Ramseyer

When I began studying missions in the early 1950s in preparation for mission service in Japan, the literature was full of evaluations and analyses of "the failure of missions in China." It was assumed that with the success of the Chinese revolution and the establishment of the new government in China, the church in China had collapsed along with all that the missionaries had tried to do in that country.

It was assumed further that much of the responsibility for this "failure" was to be laid at the door of mission administrators and the missionaries who had worked in China. We were told that we must learn from missions in China so that we would not repeat these same mistakes in the countries to which we were going. China was used as a prime example of how not to do mission work.

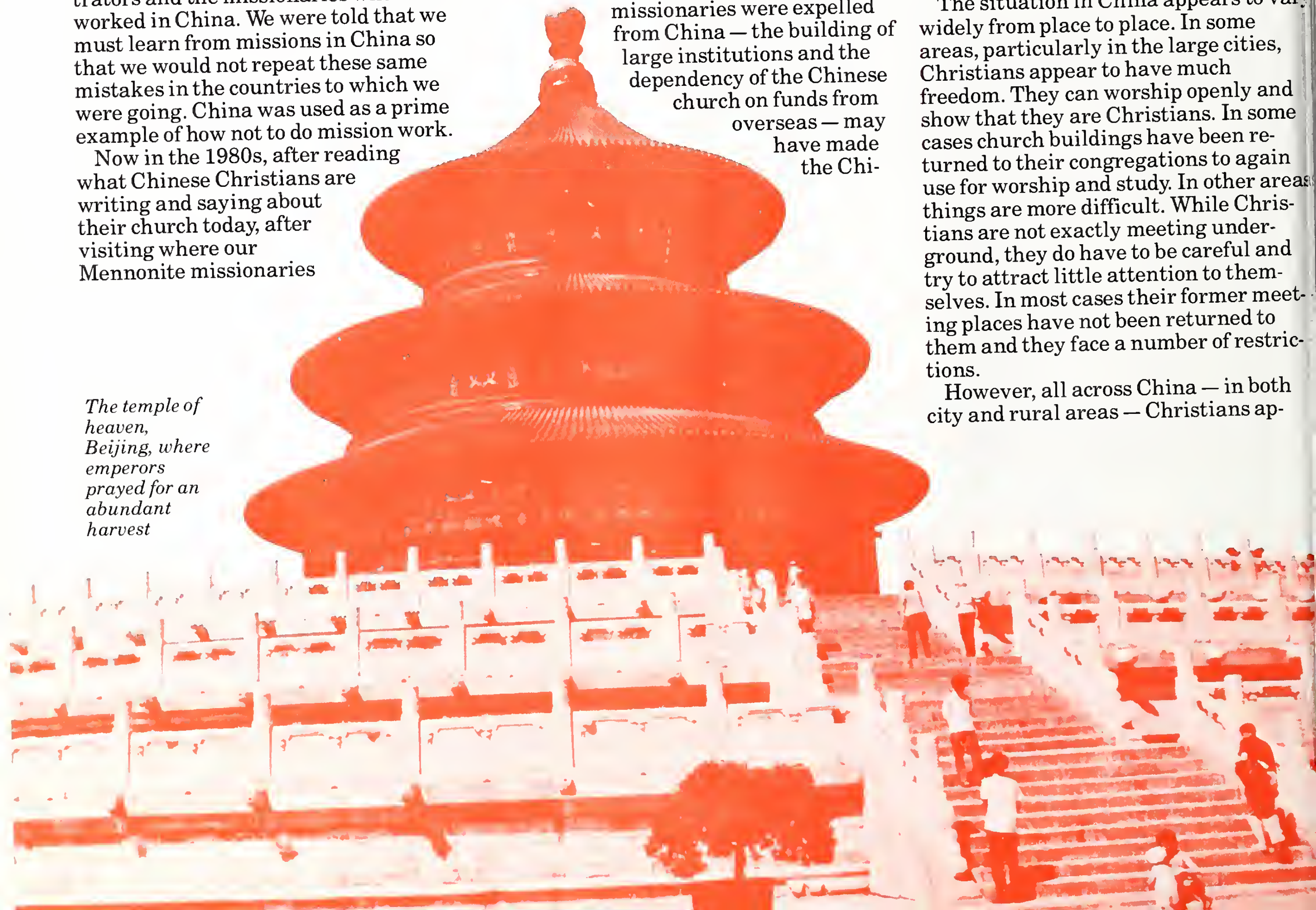
Now in the 1980s, after reading what Chinese Christians are writing and saying about their church today, after visiting where our Mennonite missionaries served until they were imprisoned or forced to flee during World War II, what does one say about the church in China and about the way that our missionaries shared the gospel of God's love in that country?

It seems clear that Christians in China have suffered greatly and that this suffering may have come in part because of their former relationships with missionaries from North America and Europe, missionaries whom the new government considered "enemies of the people." Many of the mission practices which were criticized after missionaries were expelled from China — the building of large institutions and the dependency of the Chinese church on funds from overseas — may have made the Chinese government more suspicious of the churches and increased the suffering of Chinese Christians.

But what stands out clearly today is that God did work in and through missionaries in China; the gospel was shared and received and grew in the hearts of men and women in China. While people in the West were trying to learn from the "failure" of missions in China, God's Spirit was continuing to work through our brothers and sisters in China and the church actually grew and kept on growing in ways that we are now coming to realize — dimly.

The situation in China appears to vary widely from place to place. In some areas, particularly in the large cities, Christians appear to have much freedom. They can worship openly and show that they are Christians. In some cases church buildings have been returned to their congregations to again use for worship and study. In other areas things are more difficult. While Christians are not exactly meeting underground, they do have to be careful and try to attract little attention to themselves. In most cases their former meeting places have not been returned to them and they face a number of restrictions.

However, all across China — in both city and rural areas — Christians ap-



The temple of heaven, Beijing, where emperors prayed for an abundant harvest

This monument, depicting the Chinese revolution, stands in front of the Mao Tse-tung mausoleum in Beijing.

pear to be meeting in small groups in the homes of Christians to worship, to study the Bible, to share and to build each other up in the faith. There are no reliable statistics, and estimates vary widely on the number of Christians in China today. It does seem clear that there are many more Christians in China today than anyone outside of China considered possible and that the church in China is growing rapidly.

Like those in the 1950s who wanted to learn from the experience of China, once again in the 1980s we look at the church in China. This time instead of asking what went wrong, we are asking what went so right with the church in China, and we wonder how the experts could have been so wrong.

The church in China. First of all, the experience of the church in China teaches us that we can trust God far more than most of us usually do. In spite of what was done to the church in China, God gave Christians in that country what they needed in order to carry on. Thus the experience of the church in China helps us to see more clearly what is really essential in the life of the church, what it is that enables the church to be the church. In the past we have often carried on missions as if a church could not survive without buildings, without finances, without Western style training institutions for church leaders. When local people could not handle this, we supplied resources from abroad.

The church in China shows us clearly once again what the Bible has always told us: Those gifts that God alone supplies are essential for church life. Jesus promised his disciples that he would give them the Holy Spirit who would be with them and would enable them to be his people in the world.

The church in China shows us that this is not an empty promise. God has been faithful. We can trust him to do what he says he will do. We can trust him to give his church what it needs to serve in the world as his church. The church in China teaches me as a missionary to rely far less on my own training, my own resources, and much more on the resources which God gives his people.

Secondly the experience of the church in China teaches us to trust our fellow Christians far more than we often do. Why was it assumed that because Chinese Christians were cut off from all contact with us and subjected to persecution they would wither away and give up their faith? So often we assume that Christians in countries outside our own are not as strong as we are, that somehow the churches in the so-called mission lands are not as strong as the churches which send out the missionaries.

Missionaries are often tempted to feel that the churches which have been born as a result of their ministry cannot really get along without them. Even today some mission agencies seem to be desperately scheming for ways to get back into China — even when this scheming obviously endangers Chinese Christians — because they cannot believe that the church in China can be a faithful church without our help.

The experience of the church in China forcefully reminds us that God's Spirit works in and through all of his people without regard to how long they have been Christians, what the religion of their ancestors was, or what the size of their church budget is. We need to recognize the Spirit of God working in our fellow Christians and to have faith in them to be at least as capable as we are to discern God's will and to be fully committed to follow God's will in their own settings.

The experience of the church in China teaches us to have faith in all fellow Christians. •

Kunming Lake, adjacent to the summer palace in Beijing, is now open to the public.

Let's listen carefully

Hugh D. Sprunger

The Chinese phrase "bamboo shoots sprouting rapidly after spring rains" aptly describes the ever-increasing visibility and vitality of the church in the People's Republic of China. ("Church" in this article refers primarily to the Protestants.)

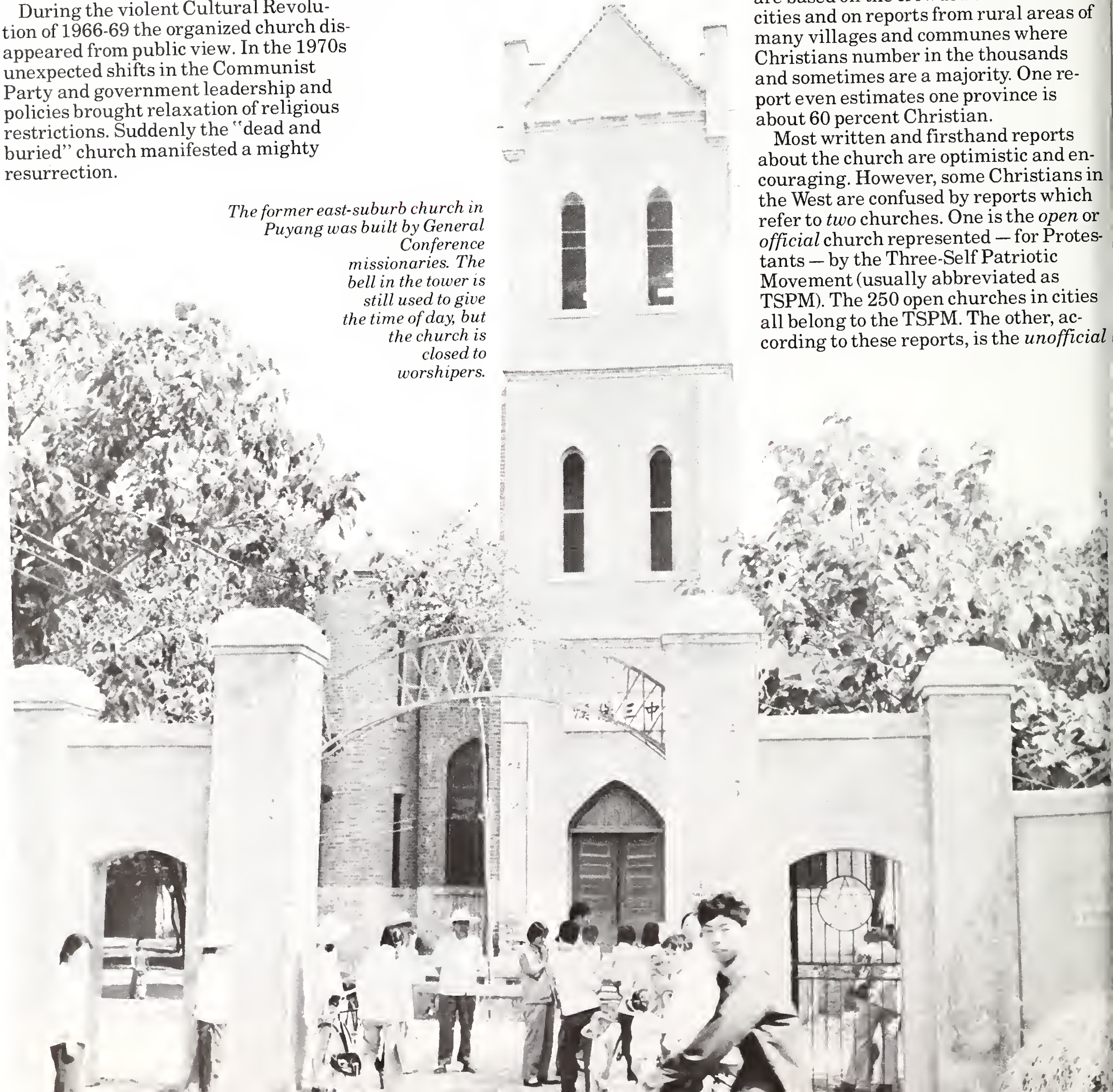
During the violent Cultural Revolution of 1966-69 the organized church disappeared from public view. In the 1970s unexpected shifts in the Communist Party and government leadership and policies brought relaxation of religious restrictions. Suddenly the "dead and buried" church manifested a mighty resurrection.

The secular and religious press reported the rapid reopening of church buildings in major cities and the attendance of thousands of believers. Since September 1979 over 250 churches have been reopened, a seminary has resumed classes, large quantities of Bibles and New Testaments have been printed, groups of believers have been baptized and new ministers ordained.

Less visible, but with equal vitality, are tens of thousands of groups meeting in homes. A majority of Christians worship in such meetings, many by choice and a majority by necessity. More Christians live in suburban, rural areas than in cities with open churches. Attendance at many home meetings is in the hundreds.

No accurate count of Christians is available. Lowest figures tell of 1.5 to 2 million Protestants compared with 700,000 in 1949. But other estimates range from 10-12 million up to a high of 25 million. Such optimistic estimates are based on the crowded churches in cities and on reports from rural areas of many villages and communes where Christians number in the thousands and sometimes are a majority. One report estimates one province is about 60 percent Christian.

Most written and firsthand reports about the church are optimistic and encouraging. However, some Christians in the West are confused by reports which refer to *two* churches. One is the *open* or *official* church represented — for Protestants — by the Three-Self Patriotic Movement (usually abbreviated as TSPM). The 250 open churches in cities all belong to the TSPM. The other, according to these reports, is the *unofficial*



The former east-suburb church in Puyang was built by General Conference missionaries. The bell in the tower is still used to give the time of day, but the church is closed to worshipers.

or *house* church composed of large numbers of local groups meeting in homes. This group has no central organization nor any official voices to represent them.

Such attempted division of the church in China by some Western observers is unwise, often unfair and certainly unwelcome to many Chinese Christians. Western Christians need to be interested, sympathetic and objective observers and listeners. We must strive to understand, though not always agree with, what is read, heard or seen about the church in China. Chinese Christians do express their faith and church life in different forms — in open, organized churches of the TSPM and in smaller, informal groups meeting in homes. Often the relationship of the two groups is complementary, but sometimes there is competition and even conflict. We must acknowledge the legitimate existence and value of both groups and pray that a spirit of love and mutual respect may prevail. All Chinese Christians must faithfully fulfill responsibilities to God and state, to fellow believers and fellow citizens.

The Chinese Christians' Three-Self Patriotic Movement was established in 1954. But even before 1949 some Chinese Christian leaders accused churches and missions of lacking social concern and involvement and expressed anti-foreign sentiments. They stressed the three "self" principles — self-government, self-support and self-propagation. Many of these leaders willingly cooperated with the new government to work for a new society. Under government and party auspices they published a "Christian Manifesto" calling for renunciation of all foreign ties and influences and for patriotic and pragmatic reasons; some did it under pressure. The TSPM became the recognized body for all Protestants responsible for reorganizing (and closing) churches and controling activities.

In spite of government recognition, the TSPM churches and leaders suffered severely in the Cultural Revolution. It disappeared from view and remained inactive until revived in 1979. The TSPM negotiates with the government about returning church properties, continues to emphasize the three-self principles, and makes contacts with regional and international Christian groups.

The TSPM is not legally connected to either party or state. However, its leadership must be acceptable to both and must willingly cooperate with both. The TSPM functions as a bridge between church and state. Thus the TSPM is seen to have political overtones.

Three services are held each Sunday at this church in Kaifeng, which can accommodate 500 people.

At a national conference of the TSPM in 1979 it organized the China Christian Council (usually abbreviated as CCC). Its structure and leadership parallels the TSPM and K. H. Ting is head of both. The CCC is definitely more pastoral than political and deals with church concerns such as training church leaders, nurturing believers, printing Bibles and Christian literature, and strengthening ties between churches and among believers. It seeks to reconcile Christians and groups by recognizing the validity of and need for home meetings.

Home meetings have long been a vital part of Chinese church life. K. H. Ting has publicly said he has attended some home meetings, that his aged mother always participated in both church services and home meetings, that both kinds of meetings manifest the spiritual life of the church, that both are needed.

When many churches were closed in the 1950s, the number of home meetings grew. During and after the Cultural Revolution all churches were closed and home meetings were the only available places of worship. The evangelistic witness of these groups resulted in the rapid spread of such groups and growth in membership.

Some Christians participate in both open church services and home meetings, but many members of home meeting groups are suspicious of the TSPM and the CCC and reluctant to join them.

Leaders of the TSPM and CCC, aware that they live under a Marxist government, emphasize patriotism and submissiveness. They comply with directives and restrictions such as the "10 don'ts" — don't preach to children and youth, don't hold unauthorized meetings, don't do itinerant evangelism, etc.

Leaders of home groups tend to emphasize obedience to God rather than persons and view compliance with restrictions as compromise and unfaithfulness. Rather than being prudent, they emphasize faithfulness to the Spirit's leading even though it may bring suffering.

In recent months a number of incidents in different areas tell of open conflict between the two groups. It is claimed that some local TSPM leaders incited authorities to break up home meetings and to punish and imprison the leaders. It appears that coercion is being tried where peaceful overtures have been rejected.

Problems, however, are not one-sided. Some home meeting groups have been troubled with heresies and false teachings. Zealous but untrained leaders, lacking biblical and theological knowledge, are leading believers astray in matters of faith and practice. Some leaders also are intemperate in attacks on TSPM and CCC leaders and churches.

Amid conflicting reports we need to be neither too hostile nor too optimistic about persons or groups. We must strive for sympathetic objectivity and manifest fraternal concern. We must not only learn *about* the church in China but be open to learn *from* it. If we patiently listen and also avoid actions which hinder God's work there and here, perhaps one day God will speak to us of mutual sharing and reciprocal relationships. •

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SPEAKING OUT

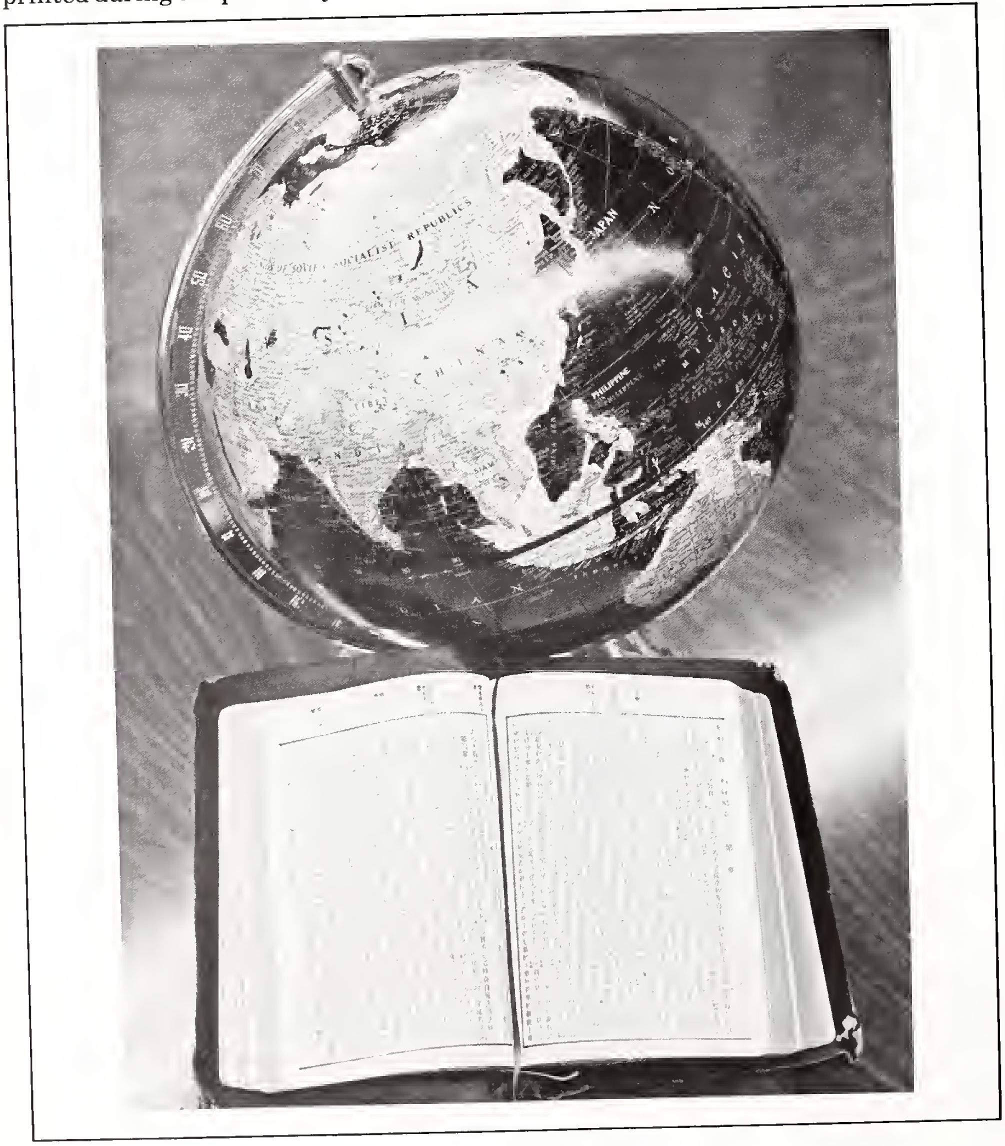
Can we help Christians in China?

Peter Kehler

The question is often asked, "How can we help the Christians in China?"

The situation. It is reported that almost 300 churches are now open for services and more church buildings are needed. Thousands of groups meet in homes or courtyards, but there is a serious shortage of trained workers and many do not have Bibles. No Sunday schools are permitted. In fact, the law states that there shall be no religious teaching for those 18 years of age and under. Approximately a million New Testaments and Bibles have been printed during the past few years, but these are not sufficient for the millions of new believers.

The government has recently revised the article in the constitution dealing with the freedom of religious beliefs. It reads as follows: "Citizens of the People's Republic of China enjoy freedom of religious belief. No organs of state, public organizations or individuals shall compel citizens to believe in religion or disbelieve in religion, nor shall they discriminate against citizens who believe, or do not believe, in religion. The state protects legitimate religious activities. No one may use religion to carry out counterrevolutionary activities or activities that disrupt public order, harm the health of citizens or obstruct the educational system of the state. No religious affairs may be dominated by any foreign country."



In addition, the government has stated that there shall be no evangelistic activities outside the church, no contributions shall be accepted from abroad, and Bibles shall not be imported.

There are a few groups who report that they are "smuggling" Bibles into China. This action has created a growing concern for Christian agencies both in Hong Kong and North America. Many items are being smuggled into China, and there is a danger that all Christian organizations will be viewed with suspicion by the Chinese government and perceived as smugglers and enemies by this action.

Our help. How can we help the church in China? First by seeking to learn all we can about China. Read some recent books on China and subscribe to some Christian magazines that will provide current information about China and the church in China.

Second, become acquainted with some of the Chinese students at a nearby university and invite them to your home or some special occasion.

Third, encourage some of the best teachers in our congregations to apply for positions in China. Six teachers from the Mennonite constituency are presently teaching at three of the universities in China. More Christian teachers are needed.

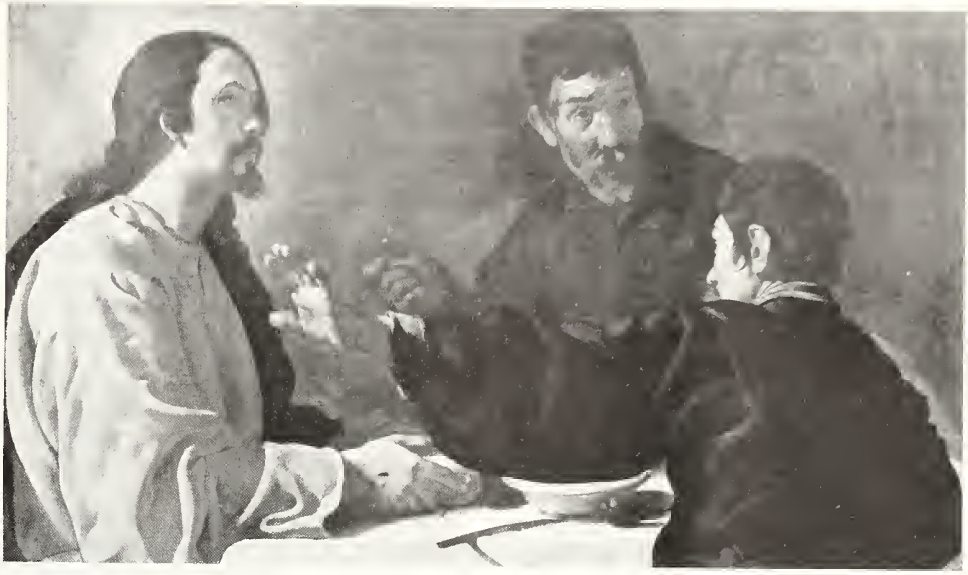
Fourth, provide scholarships for selected persons to prepare themselves for service in China. These persons should have a master's degree and knowledge of the Chinese language.

Fifth and most important, pray for the Christians in China. God honors the earnest prayers of his children. Praise him for the many faithful witnesses and servants of Jesus Christ in China. Pray that the Christians might continue to witness of God's love and grace in spite of hardship and persecution.

God's Spirit has been mightily at work in China. May the same Spirit inspire us to also be faithful witnesses.

Mission is hope possible (Luke 24)

Roelf Kuitse



Hope changed to despair. God's ways ending in defeat? That's the mood of the two disciples on their way to Emmaus. Their feet move away from Jerusalem; their thoughts turn back again and again to what happened in Jerusalem. The facts of history. A cross. A tomb. History having gone in the wrong direction.

Facts of history. Killing hope. That is not unknown in the history of mission. The power of the past. Missed opportunities. Wrong decisions. Changed situations. There is a lot of talk these days about the crisis of mission, the loss of nerve in mission, because of the changed and changing world.

The eyes and hearts of the disciples have to be opened for a new reality — the world and history in a new light. In themselves they are "too slow of wit, too dull of heart." Their eyes and hearts are opened in the encounter with the living Lord who deals in a patient compassion with their perplexity, their dullness and error. The recognition comes when the bread is broken and shared.

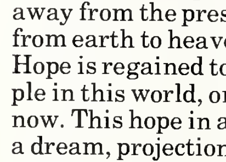
They go away from Jerusalem in the despair of Jesus' crucifixion. They return to Jerusalem in the wonder of his living presence. They leave Jerusalem with a memory of things that had passed. They return to Jerusalem with an expectant memory. What happened in the life and suffering, the death and resurrection of Jesus becomes the basis for new hope. The resurrection of Jesus is the affirmation of God that the way of Jesus is the only way that has a future: the way of obedient service and serving obedience. The resurrection tells us that there will yet be full glory like it was in and around Jesus; God will be honored and human life will find fulfillment in love . . . new horizons, the horizons of the kingdom of God.

Mission has sometimes fallen into the trap of triumphalism based on human resources, strategies and dreams of power. Triumphalism bypasses the cross and forgets that our Lord is a crucified Lord. In our time mission has to struggle with defeatism. The disintegrating forces of history seem too strong. Defeatism absolutizes the facts of history and forgets that the crucified Lord is also the risen Lord. The two disciples at the grave were led from defeatism not to triumphalism, but to hope and expectation. In the life, death and resurrection of Jesus, God has pledged himself to goodness and grace in his dealings with the world. That opens the future and gives hope to the world.

This hope for the world has to be shared. Jerusalem is mentioned a third time in Luke 24:44-49 as the city from where the story has to go to the ends of the world. Hope was lost because of the facts of history. Hope is regained because of the work of God's Spirit: ". . . it is *you* who are the witnesses to it all . . . in being witnesses you will be armed with the power from above. . ." (v. 49).

From Jerusalem a new movement starts. Not in the manner of Babel (Genesis 11): ". . . let us. . . ." The new start in Jerusalem is not the result of human endeavor, planning or organization. On the human side there is perplexity, confusion, loss of nerve. It is the Spirit — God's Spirit — who starts the movement of mission; enables people to share their regained hope with the world. In the encounter with the risen Lord the disciples have been made ready for this new start. And in the second book written by Luke — the Acts of the Apostles — we can read how the disciples share their hope with other people in the Roman Empire, how they relate the story of people in east and west, north and south to the story of the Son of Man, the Suffering Servant, to the story of God in his dealings with people.

Hope is not regained in order to dream away from the present to the future, from earth to heaven, from pain to joy. Hope is regained to be shared with people in this world, on this earth, here and now. This hope in a world renewed is not a dream, projection, whistling in the dark. It is based on the promise of God, revealed in the life, death and resurrection of Christ. Mission is the proclamation of this new world in Christ. Mission is the anticipation of the expected kingdom in the struggle against injustice, in the unmasking of the powers of the world, in the care for those who suffer, in the living together the new life as the body of Christ, in the erecting of signs that point to the full glory of the kingdom that has been revealed in Christ.



Roelf Kuitse, Wilhelminastraat 93, Egmond aan Zee, Netherlands, will teach at Associated Mennonite Biblical Seminaries, Elkhart, Ind., beginning next fall.

We can conquer our selves (reflections by a Mennonit

Jim Kirkton

The tears were flowing as disappointment was finally becoming a reality, a reality we had not often had to face over the past two years. We were fortunate because we had been blessed with exceptional talent; therefore the wins had come regularly and often easily. But it was not meant for us to win that night. For the second straight year we were to be denied the ultimate opportunity of a state championship.

Ironically, when I faced this team, the tears and the disappointment didn't matter because we had something special — something that losing a game couldn't shake or take away. We had grown and matured together. For 12 games we had been together and learned about each other, learned to trust each other and learned to uphold each other. Now all we needed was a little time to express our feelings toward one another before carrying away in our memories the joys of this season.

At this point I couldn't help but reflect back to the summer of 1980 at General Conference when I sat in on a sports seminar. There were a lot of questions raised about the value of athletics and football in particular, a sport which I was soon to be starting as a head coach. The questions really bothered me because one of the points that was being raised was that football and Mennonite belief of non-violence did not exactly go hand in hand. The feeling was that the competitiveness encouraged non-Christian activities.

I really didn't participate in that discussion, but I was frustrated by the general air of the whole meeting. My feeling then, as it is now, was that athletics can help a person deal with the discipline of self-control. As a coach my job is to instill this sense of responsibility into my players. What we need in athletics are Christians who act like Christians. The key is how we as Christians deal with the whole concept of winning or losing. My contention is that we as Christians must keep our perspective in all games, from the Mennonite favorite Rook all the way to football.

Our problem often begins when we are taught only how to win but not to lose. No one deals with the emotion of losing because we are taught that winning is all that matters. The media bombard us with that at all times. The very nature of school, the job force and society in general calls for better grades, job promotion (through competition) and keeping up with (or ahead of) the Joneses.

This is all fine and dandy, but how can this be transferred to a football team, and how can I condone such a competitive and aggressive sport in light of my non-violent belief? And how can this idea of self-discipline be instilled in the players without placing the major emphasis on winning the game? How does this fit with a team rated in the top five of the state for two years, a team which recorded 19 straight regular season victories with an average victory margin of 21 points? How are these athletes taught to lose?

It is my personal belief that Christ teaches us tremendous self-control in the face of the most adverse conditions. Christ dealt with adversity throughout his life, not to mention the pain and suffering he endured on the cross. In examining his life, I recognize a person who never compromised the rules for his well-being even though he had the power. What a lesson he carries for us.

Athletes also must be uncompromising in the way they play a game. They must first be in total control of emotions under the most adverse conditions. In competition you face one challenge after another under the most stressful circumstances. To be what Christ desires, the Christian athlete must try to control the emotions.

On our staff this control is a major emphasis from the time the season begins. We call it "poise under pressure." We factor out negatives like, "Come on you guys" and, "I'll get him next time" in favor of silence and self-control. This is only the beginning in dealing with winning and losing in a Christian way.

The second step we try to develop is the team concept that we are in this together. The players are taught the biblical concept — I am only one, but I am one. I can't do everything but I can do something. If I can do something, then through God's grace I ought to do that. We learn teamwork from the start because no one player can make a team; each player is extremely important in a team's functioning. At this point the athletes begin to realize that we are not playing an opponent, but each athlete is playing him or herself. Each player is challenging him or herself to function as a member of the team, thus directing self-discipline and control.

A final element we develop to keep winning and losing in perspective comes through in our pregame talks and team prayer. We are thankful for the gifts that

ootball coach)

God has given to our team, but we also recognize that God doesn't really care whether we win or lose but that we play the game in the way it was meant to be played — keeping in mind that it is only a game.

Needless to say, football is an extremely physical game, and solid, aggressive play must be taught. But by keeping these previously mentioned goals in mind, the game becomes an educational tool that can be beneficial to both the Christian and non-Christian athlete. Following a defeat, the tears swell in the eyes, but there is no fear of losing, no regret, because it is only a game and in a game you do your best, nothing more. Sometimes you win and sometimes you don't. The ultimate victory comes in what the athlete learns from participation because you must give so much, you must help your friends and you must play the game in the right frame of mind.

No, we were not perfect and some of us occasionally slipped and lost our self-control because football is a contact sport, but this does not deter our striving to play the game the right way, to be recognized as much for the way we play as for the victories we record. I can think of no other sport which tries our Christianity more than football, but it gives us something we can conquer — our selves — which we can only conquer with the help of others.

We as Christians occasionally slip and lose our sense of purpose, but with the help of others we can conquer our selves.

In competition you face one challenge after another under the most stressful circumstances . . . we try to instill "poise under pressure."

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The General Conference's Division of Administration recently expanded its computerized mailing list. A letter dated Sept. 30 went out to the new list. Previous mailings went to addresses taken from *The Mennonite* and *Der Bote* mailing lists, which totaled around 19,000 addresses. The Sept. 30 letter went to about 9,000 more. The purpose of the expansion is to communicate to more constituents than was possible previously. Future letters to the expanded list will tell about the programs and needs of the General Conference from its commissions, the seminary and Women in Mission.

Seattle Catholics gave significantly more to the annual archdiocesan funds appeal after their spiritual leader, Archbishop Raymond Hunthausen, took a strong stand against nuclear war, reports the lay-edited *National Catholic Reporter*. "We thought the archbishop's stand would have some adverse effect on the appeal," said Paul LeBlanc, archdiocese assistant director of development. "We didn't think (the funds) would be this large. . . . The letters to the diocese are running eight to one in favor of the archbishop." Hunthausen has attracted nationwide notice for withholding the portion of his federal income taxes used for the military.

NEWS

Mission school, hymnbook highlight MILC meetings

Clinton, Okla. — The four Cheyenne and Arapaho congregations in Oklahoma served as hosts of this year's annual Mennonite Indian Leaders Council meetings, held Oct. 7-10 at Seiling, Clinton, Hammon and Canton, Okla.

A number of congregations reported baptisms or growing catechism classes, yet one exceptional burst of activity was reported by Hopi Mission School, Kykotsmovi, Ariz., which is now locally directed.

HMS reported that its enrollment has doubled in the last four years and currently stands at 134 pupils, stretching their new addition to capacity use. There was much praise for principal Marge Pickering, who teaches, rides the school bus and works in local congregations as an active member. The school is trying to raise money for a much needed van to use as a second school bus.

One reason for the dramatic enrollment increase is that local people, even though they may not be Christian, prefer to send their children to the mission school rather than to the government-sponsored school. The school, on the other hand, feels it is an important outreach to non-Christian families.

In a ceremony to dedicate and celebrate the publication of the new Cheyenne hymnbook, representatives of the MILC staff, composers, authors, translators, editors and publishers faced west across the communion table and presented the completed books to congregational representatives. This handing of the new hymnbooks from east to west corresponded with the Cheyenne tradition that good things come from the east.

Among the representatives on both sides of the table were those who had carried the songs in their memories from Cheyenne and Arapaho parents and grandparents, and those who had helped songbook editor David Graber record the songs on tape so he could transcribe them into musical notation.

At one point in the dedication service, the familiar "Gott ist die Liebe" was sung in Hopi, Cheyenne, English, German and an African language. The multiethnic character of the General Conference will also be reflected in the conference songbook to be used at Bethlehem '83, if plans can be carried out to include one or two hymns from the new Cheyenne hymnbook.

The new hymnbook includes English words for the hymns and has a handbook section giving the background of the songs and the Cheyenne and Arapaho composers. The price of the book will likely be $30 and can be ordered from Faith and Life Press, Box 347,

HMS principal Marge Pickering helps a young student with reading.

Earlham College, Richmond, Ind., a Quaker school, has pledged to make up any scholarship or loan funds cut off by the U.S. government for students refusing to register with the Selective Service. Beginning next year, the government is planning to withhold federal financial aid from college students who have not registered. However, the college is not encouraging casual nonregistration. "This is not something for kids who don't want to register because it's inconvenient," says college spokesman John Zehring. "We're talking about people acting out of conviction."

"Christian Stewardship Perspectives in Farming" is the title of a series of Monday evening seminars at Elim Bible Institute, Altona, Man., this fall, Oct. 4-Dec. 6. Seminars yet to be held are as follows: "A Native Cree Indian Reflects on Farming Stewardship" (Nov. 15), "Farmland Ownership: How Much is too Big?" (Nov. 22), "The Implications of Farm Management in the 1980s" (Nov. 29) and on Dec. 6 there will be carryover of presentations, evaluation of the sessions, and plans and projections for the future. For more information, write Isaac Froese, Elim Bible Institute, Box 120, Altona, MB R0G 0B0, or phone 204/324-8631.

A 30-day extension has been granted by the U.S. Selective Service System for people to comment on the recently proposed alternative service regulations which would govern the handling of conscientious objectors in future drafts (see *The Mennonite*, June 22 and Oct. 26 issues). Comments must be sent to Henry Williams, SSS, Washington, DC 20435, by Nov. 30.

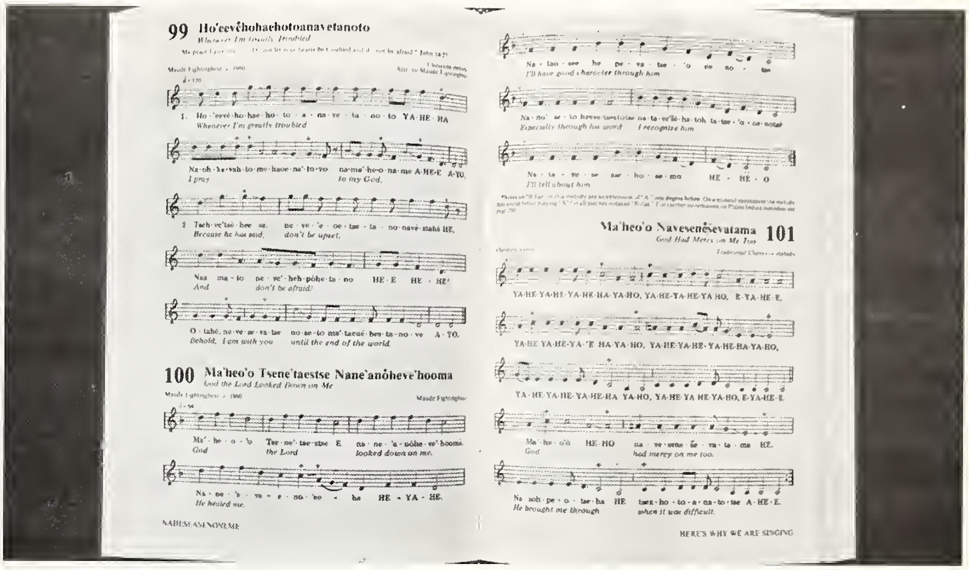
Newton, KS 67114.

The second day of the MILC meetings was devoted to an alcoholism workshop, led by Sam Hart of Clinton. Hart works for the alcoholism treatment program of the Southern Cheyenne.

On Sunday morning, the final day of the meetings, Clifford Koehn was honored for 22 years of service in the Cheyenne and Arapaho churches. The honoring ceremony included a tribute by Willis Busenitz and the singing of th Cheyenne giveaway song.

In elections, Willis Busenitz of Busby, Mont., was re-elected chairperson of MILC. Ida Murdock, Kykotsmovi (formerly Oraibi), Ariz., was elected vice chairperson. Emma Hart, Hammon, Okla., was re-elected secretary.

Next year's MILC meeting will be held on the Northern Cheyenne reservation in Montana. *Stanley Bohn*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Whenever I'm Greatly Troubled
100 Ma'heo'o Tsene'taestse Nane'anôheve'hooma
God the Lord Looked Down on Me
Ma'heo'o Navesenĕsevatama 101
God Had Mercy on Me Too
NAHESEASENOYEME
HERE'S WHY WE ARE SINGING

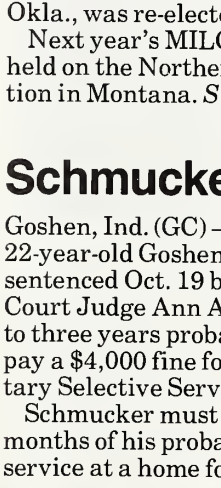
Two pages from the new Cheyenne hymnbook

Schmucker gets fine and probation, but not required to register

Goshen, Ind. (GC) — Mark Schmucker, a 22-year-old Goshen College student, was sentenced Oct. 19 by Federal District Court Judge Ann Aldrich in Cleveland to three years probation and ordered to pay a $4,000 fine for violating the Military Selective Service Act.

Schmucker must spend the first 24 months of his probation in alternative service at a home for retarded adults as one of the conditions outlined by Judge Aldrich. He reported Oct. 26 to Emmaus House in Marthasville, Mo.

Schmucker



Schmucker will be allowed to leave the premises of Emmaus House only with the permission of both his probation officer and supervisor there. Also, he may not accept academic credit from any institution for his service there.

Judge Aldrich added, "This court specifically does not make your registering for the draft a condition of your probation. This court believes that such a condition would insult what this court believes to be an honest religious conviction on your part."

Schmucker commented that he "was relieved when he heard the word 'probation' " from the judge.

Although he began serving his sentence, Schmucker decided to appeal the case because "the issues of freedom of religion and selective prosecution are the most important and could be dealt with more directly in a higher court."

William Whitaker, Schmucker's attorney, said that an appeal "at least confronts a higher court, the Appellate and possibly the [U.S.] Supreme Court, and forces them to make a statement on the issues. If Mark is concerned about the issues," he said, the appeal "will create some kind of a ripple in the system that the government will have to deal with."

Don Blosser, assistant professor of Bible at Goshen College, explained that the appeal is a test of "the crucial issues involved," but it is not an appeal of Mark's sentence. "There are two things we are grateful for — Mark was not given a prison sentence and he was not required to register," he said.

Schmucker said he is "looking forward to" his opportunity to work at Emmaus House because it could provide a chance to test his desires to serve other people in a setting related to health. A senior biology major, he has expressed interest in a possible medical career.

Schmucker returned to Goshen College following his sentencing. He plans to arrange to finish this trimester's course work by correspondence. He was to graduate next April. *Terry Stutzman*

The Sunday school committee and education board of the Bethesda Mennonite Church, Henderson, Neb., sponsored a workshop for teachers of youth and adult classes Sept. 18-19. Saturday sessions were based on "Teacher Training Materials for Youth and Adults, Foundation Series." Sunday sessions were of general interest to teachers of both the Foundation Series and Uniform Series.

Mennonite Mental Health Services is offering six scholarships for the 1983-84 academic year for people pursuing mental health studies. The scholarships will amount to between $500 and $1,000, and students may receive them for one or more years. Candidates must be college juniors, seniors or graduate students with a declared major and vocational interest in mental health, developmental disabilities or related fields. They must also have a C+ grade average and show interest and participation in the church. Applications must be in by March 1, 1983. For forms write Carl L. Good, 21 S. 12th St., Akron, PA 17501.

Corrections: In the article "General Board Keeps Judicial Action on Hold" (in our Oct. 26 issue), the third paragraph refers to a judgment by attorney William Ball about the General Conference suit's success based on a U.S. Supreme Court ruling in the case *Wisconsin v. Yoder.* The ruling to which Ball referred was not *Wisconsin v. Yoder*, but *United States v. Lee.* Also, in the article "Cheyenne Leader Finds Solace in Jesus" (Oct. 12 issue), in the third paragraph, the Mennonite pastor in Ransom, Kan., was not John Bean, but John W. Boehr.

Western District, South Central conferences hold joint sessions

Hesston, Kan. — The study of the acts of the early church took about three times as much conference time as discussions on the program of the contemporary church, as delegates to the General Conference's Western District and the Mennonite Church's South Central conferences met in joint session at Hesston College Oct. 22-24.

Willard Swartley, professor of New Testament at Goshen Biblical Seminary, Elkhart, Ind., addressed the joint meetings three times on the theme of the life of the early church as recorded in the Book of Acts. In his lectures, Swartley followed the emergence of the Christian church by identifying the resources on which the early fellowship drew, especially the Holy Spirit, tracing the images of Jesus which emerge within the Acts account and highlighting three scenes from Acts which reveal the "societal image of the faithful community."

"The universalization of the gospel through Jewish Christianity is the heart of the life of the early church as it is described in Acts," Swartley concluded. "Gentile Christians were asking questions about the conditions of their entrance into the church. The same questions are being asked by many people today, this time by non-Mennonites about peace-related issues. Mennonites have held to the peace position for centuries, yet today many are picking up these themes and wondering if they can be admitted to this community."

More than 1,200 persons attended the joint WDC/SCC sessions, which included the premiere performance of a new musical drama by Harold Moyer and James Juhnke titled "Time Will Tell."

Richard Malone raises questions about interpretation of the covenant.

Yet the heavy accent on worship, study and celebration in the weekend schedule left delegates with only 3½ hours to dispense with reporting on individual conference programs, discussion on related issues and approval of budgets for the coming year.

During the Western District business sessions on Saturday afternoon, the pace of the meeting was brisk and discussion minimal as 417 delegates pushed to wrap up reporting and approval of a $293,040 budget in one afternoon. WDC treasurer Norma Wiens indicated that only 55 percent of the 1982 budget had been received by Sept. 30, and she appealed to churches to increase their giving dramatically through the rest of the year. Delegates later took action to more closely scrutinize congregational giving by comparing monthly income figures to "fair share" estimates calculated by the conference.

The Fort Collins (Colo.) and Salina (Kan.) Mennonite fellowships were officially welcomed as members in WDC by president Erwin Goering who, along with other executive officers, was reelected for another term.

Conference delegates gave assent to a resolutions committee proposal to adopt the New Abolitionist Covenant, although several persons expressed reservations about the interpretation of certain passages within the document, especially those urging witness in "the public arena: to our workplaces, to our community and civic organizations, to the media, to our governmental bodies, to the streets and to the nuclear weapons facilities themselves."

"How will this disagreement, this dissent be expressed?" asked Richard Malone, pastor of First Mennonite Church in Clinton, Okla. "How is elimination of the bomb practical? We need to do more work on the biblical basis of these actions. . . . I have difficulty with this document if it means civil disobedience."

Delegates also approved a letter to U.S. President Ronald Reagan and Soviet Premier Leonid Brezhnev expressing concern about the nuclear arms race. However, because of the press of time, the committee withdrew a resolution advocating and requesting assistance for civil disobedience at the Rocky Flats nuclear weapons plant near Denver.

Kendal Warkentine, now facing prosecution for failing to register for the draft, gave a brief outline of his position and reasons for his actions as part of the peace and social concerns committee report.

In a brief period of sharing during joint sessions, J. R. Burkholder, director of the newly formed Dallas Peace Center, described the efforts of his organization to "make an impact on the vast, militaristic metroplex of Dallas-Fort Worth."

A communion service concluded the sessions on Sunday afternoon, while J. Winfield Fretz addressed the men's fellowship meal and Carolyn Schultz and Jean Alliman spoke to the women's banquet the evening before. *Larry Cornies*

The church must recover the biblical standard of discipleship if it is to become effective and credible in the modern world, a British minister told Anglican ministers and lay leaders in Toronto. Michael Green, rector of St. Aldate's Anglican Church in Oxford and well-known author, addressed a meeting at the Anglican fellowship in mid-July. Calling the Anglican church one of the weakest of all churches on discipleship, Green said, "It suffices to be an Anglican if you were baptized when you were too young to protest, if you were confirmed when you were too young to know any better, and if you attend church once or twice a year."

An educational seminar will be held Dec. 2-4 in Ottawa for the purpose of familiarizing Canadian Mennonites with the issues and people of government. The sessions of the seminar will deal with topics such as foreign aid, disarmament, refugees and other matters of interest to Mennonites and Brethren in Christ. Speakers will be civil servants as well as Members of Parliament. William Janzen of the MCC (Canada) Ottawa office is organizing the seminar. For information write William Janzen, 803-63 Sparks St., Ottawa, ON K1P 5A6, or phone 613/238-7224.

Government forces in the Philippines have illegally detained, tortured or arbitrarily killed hundreds of people throughout the country in the last year and a half despite the lifting of martial law, according to Amnesty International. The Philippine government has publicly denied responsibility and has said it would investigate alleged abuses. But AI said it had concluded from the available evidence that the government had failed to discipline guilty units effectively and was continuing to tolerate illegal acts against civilians.

Intercollegiate conference digs into food and land issues

North Newton, Kan. (BC) — The Intercollegiate Peace Fellowship held its annual conference at Bethel College here Oct. 14-16.

The topic of the conference was "Land, Food, Peace." Approximately 125 people attended. Speakers were Medard Gable, Jack Nelson, Jim Amstutz and Paul McKay.

Mennonite institutions with students present were Elim Bible Institute, Altona, Man.; Freeman (S.D.) Junior College and Academy; Conrad Grebel College, Waterloo, Ont.; Swift Current (Sask.) Bible Institute; Bluffton (Ohio) College; Mennonite Brethren Bible College, Winnipeg; Fresno (Calif.) Pacific College; Eastern Mennonite College, Harrisonburg, Va.; Goshen (Ind.) College and Bethel College.

"Mennonite college students have a continuing need to keep abreast of social justice issues," said Chuck Epp, conference coordinator.

Jim Amstutz of MCC U.S. Peace Section conducts an IPF workshop.

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Wisconsin voters gave overwhelming referendum support to a proposed mutual freeze on nuclear weapons by the United States and Soviet Union. While individual U.S. communities have expressed themselves on the nuclear freeze, this was the first statewide vote on the question, which was included on Wisconsin's primary ballot.

Western Airlines, under pressure from church stockholders and other groups, says it will stop transporting Salvadorans deported by the U.S. government. For at least a year, Western has been flying about 25 Salvadorans daily on a "death flight" from Los Angeles, said Michael Crosby, corporate responsibility official for the Midwest Capuchin Franciscans based in Milwaukee, one of the stockholder groups that opposed the Western flights. Father Crosby said there was evidence of continuing human rights violations in El Salvador and "we know at least some (sent back) would be facing the possibility of death."

"We know the corn got to the people," reported Dan Beachy of Goshen, Ind., who recently visited eastern Africa to witness firsthand the results of the corn drive. Beachy, director of MCC Great Lakes, along with Paul and Barbara Brubaker of Morgantown, Pa., and Herman and Sarah Regier of Grant, Neb., visited Somalia and Sudan as a follow-up to Mennonite Central Committee shipments of grain earlier this year. These countries have experienced a large influx of refugees from neighboring countries.

MVS shuffles staff responsibilities, will give more time to recruitment

Newton, Kan. (GCMC) — Some changes in the structure and assignment of responsibilities within the Mennonite Voluntary Service staff have been announced by director Peter Ediger.

In response to the challenge of increasing numbers of persons applying for MVS assignments, the staff is planning to provide more focused time to personnel processing and recruitment.

Associate director David Orr, formerly responsible for administration of MVS units west, will be directing the recruitment and personnel office. Lynn Keenan, formerly dividing time between personnel coordination and administration of MVS units central, will be responsible for administration of MVS units west.

Charles Neufeld will continue as associate director east, with his office in Markham, Ill.

Selection of an associate director for MVS Canada is in process.

Keenan

Orr

The Commission on Overseas Mission Working With The Mennonite Church of Colombia

The Mennonite Center of Bogota was recently inaugurated. It is an ample facility for several activities and for various offices. This new Center is becoming the "Work Nerve" of the General Conference Mennonite Church in Colombia.

The Teusaquillo Mennonite Church, Angel Canon, Pastor

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The Colombian Mennonite Church offices
Hector Valencia, Executive Secretary

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The conference and study facility

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or
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An increasing number of married couples are reaffirming their vows, according to author Sandra Carter. Carter and Ann Sharffenberger have written a book, *Reaffirmation: Renewing Your Marriage Vows and Values.* "Reaffirmation has come about as a reaction to divorce," Carter said, adding, "Happily married couples want to . . . redefine their marriages, rededicate themselves, celebrate what they've accomplished and look ahead." Carter estimated that 150,000 to 200,000 reaffirmation ceremonies were held in the United States last year.

Men of the Bergthal Mennonite Church, Didsbury, Alta., combined wheat for fellow church member Harry Penner on Sept. 22. Penner was in a farm accident early in the spring which left him paralyzed from the waist down. Church members had helped him with the spring planting. For the fall event men on about a dozen combines met at the church for prayer, then went in a convoy to the fields. Royal Canadian Mounted Police helped them cross a four-lane highway. Conference minister David Braun said, "It was a moving sight to see the people engaged in this work."

An estimated 5,000 people attended the Manitoba MCC Relief Sale Sept. 25. The sale raised $70,000 for Third World relief and development projects administered by Mennonite Central Committee.

Council on Aging sees collection of resource materials as highest priority

Tiskilwa, Ill. (IMCA) — The semiannual meeting of the Inter-Mennonite Council on Aging, sponsored by the Mennonite Health Association, was held Oct. 1-3 at Camp Menno Haven, Tiskilwa, Ill. Nine council members and the two staff personnel participated in the goal-setting and business meetings.

The biblical basis for the work of the council was set in a paper given by Eldon W. Graber, co-director of the council, entitled "Toward a Theology of Aging." Shelly Weaverdyck, the council chairperson, gave a presentation on the psychology of aging. Bill Loewen, vice chairperson, spoke on the sociology of aging and reviewed the demography of aging members of Mennonite churches.

The major thrust of the retreat consisted of the formulation of action objectives to implement goals, together with time frames for the council and staff. The number one priority for 1983 will be the procurement of resource materials for use in workshops and congregational programs. The staff was asked to seek materials and audiovisuals already produced by other denominations and to produce or write in areas where materials are lacking.

A second objective, in the area of communications, is that conferences, boards and congregations be advised of the services available through IMCA.

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Successful testing of mobile wild rice processing equipment has been done by the Native Concerns staff of Mennonite Central Committee (Canada). Subsequent demonstrations of the equipment were held in mid-September at Landmark, Man., southeast of Winnipeg. Eric Rempel designed the machinery. The unique feature of the equipment is that it is portable.

Christian denominations in Canada will have the opportunity to become partners with MCC (Canada) in the establishment of a grain bank. At its recent meeting in Winnipeg, the executive committee approved a prospectus which opens up the possibility of an interchurch bank which will accept contributions of grain and cash, issue tax deductible receipts, and purchase and store grain for distribution by partner agencies overseas.

CALENDAR

Jan. 21-22 — MCC (Canada) annual meeting, Saskatoon

Jan. 27 — MCC U.S., Harrisonburg, Va.

Jan. 28-29 — MCC annual meeting, Harrisonburg, Va.

March 4-7 — Council of Commissions, Newton, Kan.

Canada

Feb. 3-5 — CMC Council of Boards, Winnipeg

Feb. 11-13 — Conference of Mennonites in British Columbia, Clearbrook

Feb. 18-19 — Conference of Mennonites in Manitoba, Winnipeg

Feb. 18-20 — Conference of United Mennonite Churches of Ontario, Virgil

Feb. 25-26 — Conference of Mennonites in Saskatchewan, Swift Current

March 11-12 — Conference of Mennonites in Alberta, Calgary

Central

April 7-10 — Central District Conference, Pandora, Ohio

MINISTERS

Lowell Gerber was ordained to the ministry on Sept. 19 at Olivet Church, Clearbrook, B.C. Gerber, who has a Master of Divinity degree from Associated Mennonite Biblical Seminaries, Elkhart, Ind., came to the church in July 1981 as associate pastor. Since the death of senior pastor David P. Neufeld in April, Gerber has assumed the duties of leading minister and will continue in this role until a senior pastor can be found.

Richard Tschetter, has been extended a call for another five-year term as pastor at First Church, Pretty Prairie, Kan. *Stan Schrag* was extended a call to continue as assistant pastor for a three-year term.

Gerber

Schmidt

Duecks

Wilfred Ulrich, pastor of Grace Church, Enid, Okla., was accepted as a member of the American Association of Pastoral Counselors in March.

WORKERS

Rosanna Chan, Hong Kong, has been appointed assistant professor in social work at Bluffton (Ohio) College. Chan is an associate researcher at the Centre of Asian Studies of Hong Kong University.

Henry T. and *Helga Dueck*, Leamington, Ont., have accepted a three-year term as Commission on Overseas Mission missionaries in Mexico and were commissioned for service at the Leamington United Mennonite Church on Aug. 29. They left for Mexico on Sept. 15. Much of their assignment involves teaching at the Leadership Training Center in Cuauhtemoc, but they will also do visitation and have pastoral responsibilities in the Blumenau Mennonite Church. Henry is the former pastor at the Leamington United Mennonite Church and a former teacher at United Mennonite Educational Institute in Leamington. The Duecks have five children. They served previously as COM missionaries in Paraguay from 1956-68.

Peter and *Annie Falk* left for a four-year term in Zaire on Oct. 5. They were given a farewell celebration on Sept. 26 at the Niagara Mennonite Church, Virgil, Ont., where Peter has been pastor for the past seven years. The Falks will teach church history and theology at ISTK, a Protestant interdenominational seminary in Kinshasa, and will work with the training of leaders for the Mennonite churches of Zaire. The Falks served in Zaire from 1952-74. Their new assignment is a joint venture of COM and Africa Inter-Mennonite Mission, Elkhart, Ind.

LaVerne and *Harriet Rutschman*, Hutterthal Church, Marion, S.D., arrived in North America from Costa Rica Sept. 13 to begin a four-month North America assignment. In January, LaVerne will teach an interterm course at Associated Mennonite Biblical Seminaries, Elkhart, Ind., titled "Old Testament Paradigms in Liberating Theologies." The Rutschmans are being assigned to Colombia next term. LaVerne will serve as Anabaptist/theological studies resource person for the Mennonite church there, while Harriet will teach music. They have served with COM since 1947 in Colombia, Uruguay, Bolivia and

Bethlehem (Israel) Bible College is an independent, indigenous Bible college with a board of directors whose members are from Greek Orthodox, Catholic, Baptist, Anglican, Church of God and independent churches. Pastors, teachers and lay people are trained at the college for service in local churches. Bishara Awad of Beit Jala, West Bank, Mennonite Central Committee worker who is president of the college, says, "I have always had a vision of a Bible college that could play a part in peacemaking and encourage dialogue among all groups of people in the Middle East."

The United Nations General Assembly has proclaimed 1985 as the International Year of Youth. The three main themes of the IYY are "Participation," "Development" and "Peace." Numerous concrete proposals were submitted at a session of the Consultative Preparatory Committee, which met June 14-23 in Vienna, one of them suggesting the convocation of a world congress in 1985. Five continental preparatory conferences will take place in 1983.

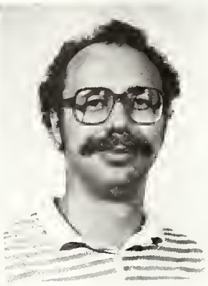
A gift of 12,600 shovels to help Laotian farmers work the land in one of the most heavily bombed areas in the history of aerial warfare was shipped Oct. 6 by the American Friends Service Committee. A trial shipment of 600 shovels previously sent to Laos proved that these items are safer to use than the traditiononal Laotian hoes, which have detonated some of the thousands of unexploded bomblets left in the soil.

RECORD

Falks

C. Stucky

D. Stucky


Siemens

Wiens

Rutschmans

Costa Rica, with the exception of the years 1968-74, when they taught at Freeman (S.D.) Junior College.

Janell Schmidt, Alexanderwohl Church, Goessel, Kan., began a two-year MVS term on July 19 as activities coordinator at Wallingford Senior Center in Seattle. A graduate of Bethel College, North Newton, Kan., she is the daughter of Willard and Louise Schmidt of Newton, Kan.

Len Siemens, First Church, Edmonton, will serve three years with Mennonite Central Committee in Egypt as an English teacher in a seminary. He has a bachelor's degree from the University of Alberta, Edmonton, and studied at Canadian Mennonite Bible College, Winnipeg. His parents are Ruben and Tina Siemens of Wymark, Sask.

Carol and *Duane Stucky*, Koerner Heights Mennonite Brethren Church, Newton, Kan., began one-year MVS terms on Sept. 1 as resident managers of Family Tree, Inc., an emergency shelter in Arvada, Colo. Carol is a former student of Butler County Community College, El Dorado, Kan., and St. Francis School of Radiology, Wichita, Kan. She has worked as a paraprofessional with severely handicapped children in the Newton area. Her parents are Billy and Wanda Graham of Whitewater, Kan. Duane is a 1976 graduate of Bethel College, North Newton, Kan., with a bachelor's degree in economics and business adminstration. His parents are Martin and Marie Stucky of Moundridge, Kan.

Sandy Wiens, Hillsboro (Kan.) Mennonite Brethren Church, began a two-year MVS term on Aug. 1 to do counseling, offer workshops and organize retreats for various groups in the Elkhart, Ind., area. A 1982 graduate of Associated Mennonite Biblical Seminaries, Elkhart, with a divinity degree, she previously graduated from the University of Scranton (Pa.) with a master's degree in rehabilitation counseling, and from Tabor College, Hillsboro, with a bachelor's degree in psychology. Her parents are Ben and Mary Wiens of Hillsboro.

Verney and *Belva Unruh*, First Church, Newton, Kan., are on a four-month North America assignment, beginning Oct. 5. They returned from Taiwan Sept. 1. The Unruhs began service with COM in 1951 and served in Japan until 1966. From 1966-78, Verney worked in central offices in Newton as COM's secretary for Asia. Since then they have been in Taiwan, where Verney has served as pastor of the Fu-An Mennonite Church in Hwalien, chairman of the Mennonite Christian Hospital board and as a member of the Fellowship of Mennonite Churches in Taiwan executive committee. Belva has assisted in the pastoral work of the Fu-An Church, including visitation, work with women and Sunday school. She has also served in public health and served on the board of the New Dawn Development Center.

Unruhs

dis ruption

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Today's Menno Simons?

After reading Harold Burkholder's letter (Sept. 14 issue), I wonder what has happened to Mennonite leadership. He quotes from Romans 13 to prove the sinfulness of non-registration and says that this statement "needs no interpretation."

What? If there was any chapter in the Bible that needs interpretation, it is Romans 13. Theologians and lay people alike have always struggled with Paul's statements in this chapter — interpretations and perspectives on this passage have filled many a volume. I hope our leadership will help us struggle with what Paul is telling us.

It astounds me how short our memories sometimes are. What would be the status of conscientious objection if our church had not reacted against the government's directives during World War I to fight and kill — contrary to Christ's teachings? To use Burkholder's argument, this refusal to fight in World War I was disobedience to God.

Because of their faith in God, our church leaders succeeded in making conscientious objector status a legalized reality. They chose to obey God rather than men (Acts 5:29).

The non-registrants are choosing the same thing. However, as Burkholder states, the church is not "encouraging court action against the government by non-registrants." Rather, it is the government that is choosing to prosecute young men by bringing court action against them. The church is simply supporting these young men of conscience as they choose to refuse to do something that God would not ask them to do.

I think our 20th-century Menno Simons are already here. *Rich Willms, 6054 Westminster Pl., St. Louis, MO 63112*

Oct. 4

Alternative schools

The Mennonite (Aug. 17 issue) overflows with exhortations for students to attend Mennonite schools. I see several reasons why some would choose non-Mennonite alternatives. (1) An emphasis on Mennonitism is unattractive. Some see it as too German, too bound to the past and too narrow in scope. (2) The theological diversity among GCs. The cement that binds us together is strongly cultural, not only doctrinal. For some pastors, parents and students, doctrinal positions are more important than cultural identification. (3) Direct or indirect approval of radical acts or positions such as withholding taxes, trespassing on nuclear sites, strident antinational rhetoric and casual attitudes toward homosexual acts as sin no doubt frightens parents.

Much as I appreciate that I am a Mennonite Christian, I perceive each point as valid.

1. Mennonites are not sole guardians of truth; excellent theological educations may be had elsewhere.
2. Denominational loyalty must not supersede concern for sound doctrine. Jurgen Moltmann's invitation to lecture at Canadian Mennonite Bible College (Oct. 15-17) causes me severe alarm. If our membership knew who he is and what he advocates, confidence in CMBC would not increase.
3. As a father, I fear that radical positions which surface periodically may be fostered in Mennonite colleges or our seminary. As a pastor I do not hesitate to encourage our students to pursue positive alternatives. We have not been disappointed. *Mal J. Braun, Kelowna Gospel Fellowship Church, Route 4, Gordon Road, Kelowna, BC V1Y 7R3*

Sept. 22

Editor's note: I can see why some persons choose as Mal does. That certainly adds to the GC diversity. The statement about "radical positions" bothers me enough to write this note. If somebody hadn't called me to a "radical" turn in my life over 30 years ago, I might never have become a believer. I'm not as much afraid of anybody calling us to radical positions as I am of those who nurture us to "as it has always been."

The issues we face

Thank you for *The Mennonite*, which presents various views to issues we encounter from day to day. Personal growth is impossible when one fails to deal with controversial issues. And yet occasionally I read in "Letters" that certain articles should not appear in our church paper. Is that the result of a feeling of personal insecurity in one's Christian life? Refusal to look at problems will not resolve them.

Another item of concern is U.S. conscription. I am appalled at the lack of tolerance shown by some Mennonites. I am thinking now of some attitudes concerning non-registrants. We all want peace. Different people draw the line of cooperation and participation at different places. I don't know what I would do if I were of registration age. I hope I would make known my opposition to militarism, and I would expect others to respect my position. The non-registrant takes a stand at the point of registration. It is my Christian responsibility to support those in what they feel is Christian responsibility. I am happy our conference has taken a stand on this issue — officially. I question the advisability of individuals making contrary recommendations to draft-age Mennonites or to the public news media.

Sometimes I question our priorities. Is allegiance to God on top of our list? Nobody likes to disobey the government. But it is conceivable that a government's demands can be contrary to God's will in one's life. Had there been no civil disobedience in our history, there would probably be no alternative service privileges today.

I would also like to express my appreciation for the editorials. When *The Mennonite* arrives in our home, I usually turn to the back page first. Thank you for an informative and stimulating church paper. *J. Hobart Goering, Route 1, Box 27K, Moundridge, KS 67107*

Oct. 4

Aging creatively

Thank you for the "aging" articles (Oct. 12 issue). "Growing Old Without Neighbors" was informative and reminded us all of what we church people could and should be doing with our older members. The Smuckers' "You Can Age Creatively" helps us to see the upbeat and positive aspects of growing older. Both articles deserve a wide reading audience.

Could we take another step and publish an article on what congregations could do with and for the elderly? What can the church do in the community? Again, the answers might be helpful to us all. *Eldon W. Graber, Inter-Mennonite Council on Aging, Box 347, Newton, KS 67114*

Oct. 15

Editor's note: We would be delighted to share on our "local" page some articles (750 words or less) on helpful hints from any congregation's experiences. Send to me as soon as possible.

To struggle is good

Donald W. Fry

Over the last months I have noticed many disheartened Christians. Their image of the Christian life seems to exclude pain, problems and uncertainty. So often they have heard glowing testimonies from beautiful and smiling people — on the television, in the church and in their places of work — of how God has answered definitely and instantly their every prayer request. Left in the wake of this are Christians who ask, "I have given my life to Christ; I am sincere; why is this not happening to me?" Guilt and disillusionment often follow, or else the well-meaning Christian is swept along on the tide of an all-smiles, all-happy Christian facade, even while something inside dies.

My experience in Christ is different from those with the ever-present smile and bubbly testimony. There are good things happening, and there are times when I am impressed with God's working in the world and through me. There are other times, however, when I experience much pain in my life. Often, being a young pastor, I do not show this side of my life with Christ. In my church I try to convey an image of one who is encouraging, upbuilding and ever present to brighten someone's day. What I often neglect to show is the times when I lock myself in my office and talk to no one. The times when I question not only whether I am doing God's will being a pastor (I have threatened to myself to quit the ministry about once a month since starting it), but whether I have ever really listened to him. To have a church under one's charge and have periods of silence from God is a lonely experience.

The Christian faith is much like marriage. It starts with starry-eyed wonderment and progresses to a day-by-day toughing it out. Both faith and marriage carry many high points, and each carries a truckload of pain as well.

I do not know if this is how God intended faith and marriage to be. I only know what I have experienced. When I read the apostle Paul's letters written at down times in his life, I seem to catch the same struggles also in his life.

The bottom line I have come to in my life is that I will commit myself to what I believe to be right. There will be much pain no matter which course I take in life because I am alive to life and deeply care about what I do and the impact it has on others. Just as Jeremiah experienced much pain throughout his life, so I feel the typical Christian experiences pain in his or her life.

I am not trying to paint a totally bleak picture. What I am saying is that I would not trade my pain and uncertainty for all the pat answers and narcissistic, mindless smiles that characterize so much of popular Christianity.

To build a relationship, be it with God, a spouse or whomever, means to hurt, struggle and risk. It means opening up all sides of ourselves, both the victories and the defeats, prayers answered and times of silence in the midst of fervent crying out. I am convinced that often the tougher the struggle in working out a relationship the greater the eventual satisfaction. It is time for the church to realize that to struggle is good.

Memorize for missions

Irene Klassen

For some time there had been a concern about the lack of memory work in the Sunday school of First Mennonite Church in Calgary. Older people realized the value of memorized Scriptures, hymns, other worthwhile writings, and felt that children today were missing out on this important aspect of learning.

Then Anne Heyde, the Sunday school superintendent, along with her committee, Elsie Wiebe and Heidi Braun, worked out a program to encourage the emphasis on memory work by having sponsors pledge money for passages memorized. They selected certain passages — the Beatitudes, Psalm 23, verses which outline God's plan of salvation, individual verses and the books of the Bible. From these the children could choose according to their age, grade or learning ability. Arrangements were made for funds to go through the church treasurer.

At a parent-teacher meeting in March 1982, the project was introduced. It was called "Memorize for Missions," and a lot of enthusiasm was generated that first evening. The cutoff date was set for May.

On Promotion Sunday, June 27, the winners were announced. There was a tie for first place. Each had memorized 70 verses. Brian Wiebe, grade 1, chose to recite the Books of the Bible, and he did so without faltering. Jeremy Hein, grade 4, recited the 23rd Psalm. Twenty-three children had participated and had handed in their sponsor sheets, and each was awarded a certificate and a prize. The total number of verses memorized was 855; the number of sponsors was 123. Recognition also was given to the children who had the most sponsors. Stephen Chivers, grade 2, had 34 and had faithfully gone back to collect from each one of those in his neighborhood who would not be channeled through the church treasurer as were the members. Linda Wiebe, grade 4, had 32 names on her list. The grade 9 class was given the award for the best total class participation. Regrettably, there were quite a few children who for some reason or other had not handed in their sheets but had done considerable memorizing.

That was not the end of the project. The money from the sponsors came to a total of $1,302.64 ($1.52 per verse). It was felt that this should be passed on to another learning project. A portion of it was sent to the Wycliffe Bible Translators so that children in other countries can learn the Scriptures in their own language.

In order to learn Scripture children must first be able to read. The MCC project School Kits for Kampuchea was timely, and the goal was set to prepare 350 kits.

The purpose of the "Memorize for Missions" project was to encourage memory work. It is hoped this interest will continue, but the other rewards are far-reaching. Like the proverbial pebble dropped into a pool, the ripples and the rewards go on.

Protein Bomb poses dangers

Don Richards

In the midst of the controversy over the Neutron Bomb, public attention was diverted from a potentially greater threat, the Protein Bomb, so named for its ability to turn guns into butter. To understand the danger that the P-Bomb poses to our way of life, it is necessary to review the history of alphabetized warfare.

First came the Atomic, or A-Bomb. It was good but clumsy. It accidentally ended World War II after only two missions.

Its successor, the Hydrogen Bomb, went a step further in the wrong direction. On Nov. 1, 1958, a practice "H" was dropped over the Marshall Islands and wiped one of them, Elugabad, off the face of the earth. The first rule of warfare is to leave territory to occupy. For all intents and purposes "H" was useless, and in fact never has been used except as a threat.

Scientists did not give up, however. Since nuclear fission destroyed too much valuable real estate, they decided to try nuclear fusion and came up with the next letter bomb, "N" for Neutron. The advantage of the Neutron was that besides being expensive it was able to destroy human life without seriously damaging buildings.

This, of course, made "N" attractive for wars in places like Europe, which has a lot of landmarks. Were Germany to be overrun by a horde of Russian soldiers, for instance, these could be removed without ruining a lot of cathedrals and museums, not to mention military installations.

Although a few scientists and peace advocates are still squeamish about the projected physical agony caused by "N," most people agree it is clearly an improvement from the point of view of the bottom line.

The only real problem with the Neutron comes when we start to think about its logical successor. In that direction lies the specter of the Protein Bomb.

The P-Bomb is still in the research stage and is top secret, but it is possible to outline its terrifying potential. The bomb will be produced by reversing and then combining the fission and fusion processes (called here con-fission and con-fusion). Its principal effect will be to destroy not people but things.

By a not yet completely understood process of discrimination, "P" will seek out and destroy only military equipment and leave all civilian and peaceful installations intact.

It is feared that a single one-megaton P-Bomb could incapacitate all weapons for up to 100 miles from impact.

Also, the fallout from "P" would render the target area useless for military purposes for 25 years. The other effect, mentioned at the outset, would be to turn all contaminated weapons into a protein and vitamin-rich food (code named "AMO," for "Altered Military Objective").

The danger from the P-Bomb is real. First of all, any reduction of military strength without a proportionate loss of life upsets the balance of terror needed to maintain stability in the world.

Second, in an all-out Protein War, if only 500 strategic targets were hit, the combined world military machine would grind to a halt. Not just military, but manufacturing, educational and political institutions would lose their reason to exist.

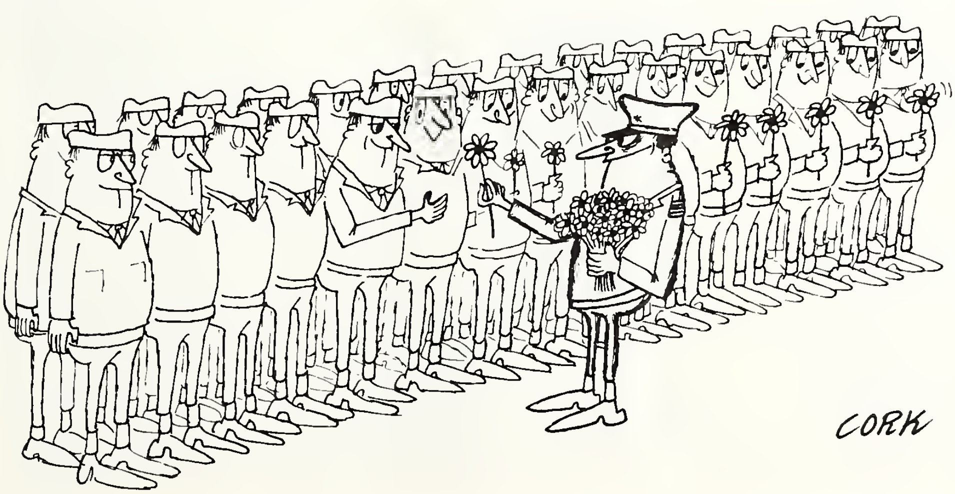
Even if "P" struck only a few targets, like Rockwell International, Boeing, General Dynamics and McDonnell Douglas in the U.S. and similar places in other countries, it would be back to Neanderthal war for all of us. One shudders to think of the losses in jobs, technology and bureaucracy.

Add to this the prospect of "AMO" conversion described above, and we are faced with the ultimate threat to the First World way of life: long lines of people with plenty to eat refusing to work in armament plants. Politicians and other leaders would be at the mercy of their constituents, who would take to the streets in celebration of peace, enjoying life without paying for it and without the sobering deterrent of starvation and holocaust.

With such ominous clouds on the horizon, even as Protein Bomb research continues, Russian and U.S. leaders are privately calling for a "Ban the Protein Bomb" summit. Intelligent military men are demanding unprecedented collaboration among all nations, whether authoritarian, totalitarian or democratic, to prevent the ravaging of the world by peace.

You are invited to write to your congressperson and senators to demand that they preserve our way of life by voting against the P-Bomb.

Act now before it's too late. Make the world once again secure for war.



Don Richards takes a satiric look at the array of nuclear arms and comes up with his own proposal — the Protein Bomb. He became co-pastor of St. Patrick's Church, Racine, WI 53402, in mid-1979 after spending a year in Guatemala on an Institute of Cultural Affairs project to develop community and educational programs and small industries.

God is watering the seed

I easily recall a vivid scene of myself at age 11 standing at the stern of a ship and singing to the rhythm of the churning waters, "My daddy lies over the ocean; my daddy lies over the sea. My daddy lies over the ocean; oh bring back my daddy to me. Bring back, . . ."

We left Shanghai April 8, 1941 — my mother and four children; Martha Ewert and five children; Sylvia Pannabecker and three children; Aganetha Fast, Etta Davis and Roland Brown. The men stayed behind in Kaichow (now Puyang) to complete the transfer of leadership to the Chinese nationals. (Could I have endured the strain of separation and decision making these women endured?)

One amazing realization I had on our return to Puyang this June — 40 years later — was the constant turmoil under which our missionaries had carried on their work. Conditions were seldom "normal." There were skirmishes between local generals; bandits were rampant; the Yellow River flooded and caused death; famine and disease necessitated emergency relief; nationalist armies searched out communists; then the Japanese occupied villages, created thousands of refugees, bombed surrounding areas and set villages on fire. Yet these faithful carriers of the Good News — my parents and missionary "Uncles" and "Aunts" — continued spreading the word and the work of love and hope through Jesus Christ. The seed was sown and the work of the church continued in spite of these turmoils.

But what was to become of the Chinese Christians after missionaries left? Could all the work have been for nothing? Nobody knew for certain because for 40 years we heard no reports.

The seed was planted. "And he said, 'The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how' " (Mark 4:26-27). Could God bless the seed in China?

Besides the excitement of traveling in China and seeing the "Oh-I-remember-that" and the "That-sure-is-different" places, the return to Puyang was an emotional experience. Traveling together were four Pannabeckers (with families) who once lived in China (Betty Jean Pannabecker; Robert and Alice [Pannabecker] Ramseyer; Wanda, Tom and Richard Pannabecker; Lori, Stan and Anita [Pannabecker] Bohn) and two friends (Grace Zefting and Mary Smeltzer). Only a week before entering China, permission had been granted for our group to visit Puyang. Our excitement increased as we were told we could stay overnight outside the village.

The Pannabecker home as it stands today.

They treated us with great courtesy at the Petroleum Cor-

Looking at China anew

The New China, *by Winifred Nelson Beechy (Herald Press, 1982, 264 pages)*

Reviewed by Sophie L. Brown, currently on U.S. furlough from Taiwan

The New China is an easy-reading, down-to-earth, warm, first-person account of a 4½-month visit to China in 1980. It is a quick introduction to becoming acquainted with a great country and a great people. Beechy has attempted the impossible task of condensing thousands of years of history, bridging a varied geography of thousands of square miles, tying together the varying Chinese ethnic groups, explaining some of the history and political upheavals — all in bite sizes for those of us to whom China has always been an enigma.

The New China

Winifred Nelson Beechy

Beechy's experience as co-director of Goshen (Ind.) College's China Study Service Trimester program gave her an on-the-scene living experiment at Sichuan Teachers College in Chengdu. They were the first group of foreign students there. Starting from their life on the campus, she writes about many day-to-day experiences and contacts, including facilities, dress, eating, lifestyles, work and play.

When we read *The New China* we can appreciate its limitations. Beechy writes, "Chinese peoiple are as impossible to describe in generalities as are North Americans." Those she describes are intelligent, delightful and personable. Her experience helps bring life to her writing and helps us to gain understanding and empathy. She found the Chinese a strong, committed people, determined to build a nation for themselves with a willingness to give up in-

MEDITATION

poration but warned us not to wander beyond the gate. They took us to the part of the city where the mission had been.

I felt a shiver as the tower of the church suddenly appeared above the rooftops. We even heard the bell. Then we recognized the school, the "ladies house" and the S. F. Pannabecker home — now all squeezed in by later buildings and walls between buildings that set off the grounds of the present Third Middle School. After a formal welcome and tea, we were given a long discourse about how conditions had improved since liberation — as we sat in the school guest room under the pictures of Marx, Lenin, Stalin and Engels.

The five guides and county and school officials tried their best to keep all 11 of us together. We didn't get enough chances to simply walk around to get our bearings and take photographs. The crowd of curious villagers grew and pressed in closer as we made our way to the hospital and then down a narrow road — surrounded by newer walls and buildings — where we found the one last mission home. If only that house could tell us about the Japanese soldiers that had lived in it, the last days when Marie (Regier) Janzen and Elizabeth Goertz lived under house arrest and what other people lived there since 1941. Now its beautiful porches were bricked up, the kitchen torn off, the windows boarded up or shut.

The GC China mission story is still being written. The garden of seeds is still growing.

We learned that many of the Puyang-trained Christians are now leaders of growing groups in surrounding areas. One Chinese friend told us of Christians meeting in a home in Puyang and that five doctors — whom he knows — had their training and came from that area. And though a "mystery" English-speaking man — who had tried to talk with us and moments later was not in the crowd — was found to have been warned to leave Puyang and return to his own neighboring village, God is working and the seed is growing — "we know not how." Praise God for his way of working in his time.

Anita Pannabecker Bohn

books

dividual gain for the good of the group. She writes about their struggles, their failures as well as their hopes and dreams in their contemporary efforts to build a new society.

She has a most interesting chapter about the emerging church under the Chinese Protestant Three-Self Patriotic Movement, which was formally organized in 1951. It actually incorporates some of the goals and visions missionaries in the early 1900s had for the indigenous church, namely that the church in China would become self-supporting, self-controlling and self-propagating.

What she could not have known then was how rapidly the church was growing and that there would today be over 280 open Protestant churches with over 1 million persons attending, that there would now be a seminary with students supported by these churches, that the number of Bibles printed there each year would increase rapidly and that young people would come into the church faster than the church could nurture them.

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This special issue of *The Mennonite* was prepared with assistance from the Asia office of the General Conference's Commission on Overseas Mission. The articles and reports on China grew out of visits to that country, including the former General Conference mission field, in mid-June of this year.

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EDITORIAL

Let's learn a lesson from China

Roland P. Brown

When you hear someone tell about a trip to China, remember that each person's experience is different. The country is large and diverse, people go at different times to different places, see different things and meet different people. They come with different backgrounds, knowledge, expectations and prejudices. No two people see the same China.

I went as one who spent 15 years in north central China and the last 30 years in Taiwan. Many sights that others saw as strange or interesting were commonplace to me. Taking them for granted, I may not have noticed some of them. They were "natural" — part of life in China.

There were things that had special meaning to me — a reminiscence, a former acquaintance, visiting the place of my birth, a pealing bell familiar from childhood memories — which others could not share. I noticed the absence of temples. We saw two or three, but only one had active worship. I did see six Protestant churches (we looked for them); four were open. Members from our group attended services in two of them.

Church buildings are an outward sign of the local Body of Christ. James Juhnke, in *A People of Mission*, writes that the only Mennonite mission program he considered to be a failure was the mission in China. One reason is that there was no news from the Chinese Mennonite church at the time he wrote his book. Our experience at Puyang (Kaichow) would bear out this break in communications. We were permitted no personal contacts with Christians. The high school buildings were in poor repair but still in use. Only part of the hospital is left and in use. The missionary homes are gone or in terrible condition. The city church is destroyed. The east suburb church is used by the primary school around it, but parts of it are blocked off, and the large central room is completely empty, in disrepair, without the chancel. The church cemetery, with the graves of my two brothers, is gone (now an open field).

A discouraging picture? It would seem so. But in another city we met some of our church people — graduates of our Bible school, now retired. Retired? Mr. S. — age 77 — serves eight house churches. Mr. L. — age 75 — serves five. Both take their turn preaching once every two months in the open church of that city. Attendance at house churches varies from 60 to over 100. "We do not have time to go out and look for people, they come and look for us. . . . Whereas before we were doing the Lord's work, now the Holy Spirit is working." That city has over 60 house churches. Kaichow county also has house churches, though not as many." Chang Yuan county, part of our former area of work, has over 100 house churches. And the Christians in the city have requested and been promised the return of their church buildings.

Mr. S. said he was glad for the opportunity to assure my sister Jessie and me that the hardships, discrimination, opposition and even deaths in the family that our parents suffered in coming to work in this poor, rural area were not in vain. He said that he is a living example of what God has done as a result of this witness. In spite of a bloodbath that killed at least 30 million people and put him and others into jail repeatedly, the reports from China are that the church is growing rapidly and that there are many more Christians than at the end of the foreign missions era in China.

Complementing this rapid growth has been the spirit that we felt in these people and at the churches — a sense of joy, fervor and openness. There are restrictions on churches and Christians, but at this time they are not "the church in the catacombs."

Is there a wider implication in this for the church in the West — so caught up in the cultural and economic life of the materialistic society round about? What does it say to the U.S. and Canadian Mennonite churches that in the same 35 years have grown in membership by about 1 percent per year? Did the sufferings of our forebears for their religious beliefs give them a confidence, a vitality, a faith not as evident in the church today?

The Old Testament tells how God used nations such as Assyria and Babylon to punish and purify Israel. Has he done this with communism for the Chinese church? What might it mean for the rest of our churches?

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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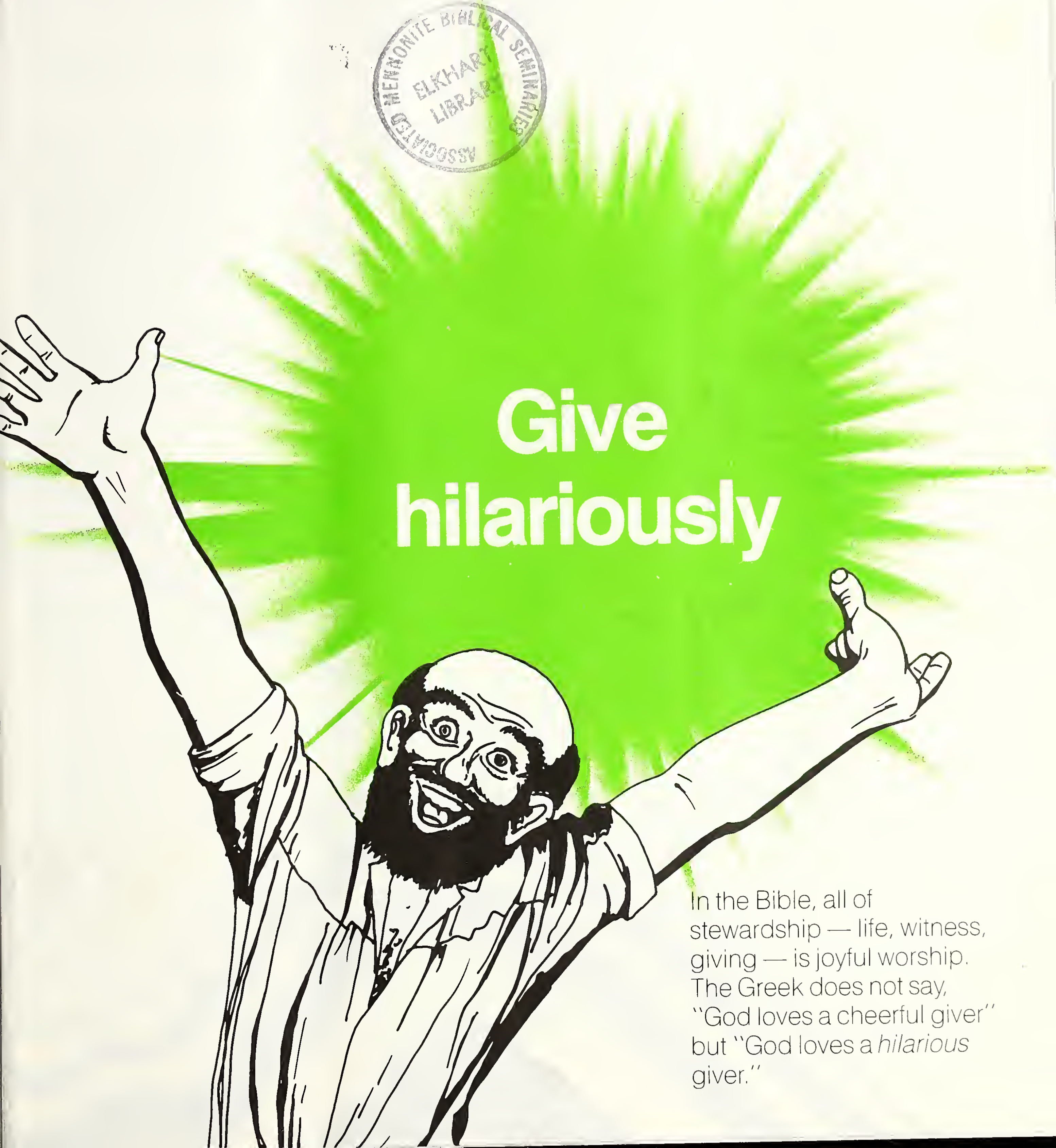


Give hilariously

In the Bible, all of stewardship — life, witness, giving — is joyful worship. The Greek does not say, "God loves a cheerful giver" but "God loves a *hilarious* giver."

Give hilariously

Aubrey B. Haines

Some persons look upon Christianity as always a solemn and serious matter. We need to learn that more often it is joy. Indeed at times it amounts to hilarity.

Jesus told his followers, "Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the son of man! Rejoice in that day, and *leap for joy*, for behold, your reward is great in heaven; for so their fathers did to the prophets" (Luke 6:22-23).

In a way that sounds giddy. Setting aside one's sense of dignity and reverence, the Christian is to leap for joy, like a ballet dancer who comes out of the wings to begin a performance. Many Christians unfortunately do not look upon their religion as being that full of excitement. Yet Christ himself advocates that to be persecuted for righteousness' sake is an occasion to *leap for joy*.

In this same spirit Paul wrote to the Corinthian church, "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Corinthians 9:7).

What Paul actually wrote, according to the Greek, was, "God loves a hilarious giver." Here we have the kind of imagery that Christ used regarding persecution. Does this make sense?

At the outset such Scriptures may sound extreme and overdrawn. Is it not bad enough to have to give our time, talent, money without being told to do so hilariously? Is this not a strange way of rubbing it in?

How can you and I possibly give cheerfully or hilariously?

Paul surely was not prone to advocate behavior he himself was unable or unwilling to perform. Acts 16 tells of Paul and Silas being persecuted for their preaching. After the two were lashed, they were put into prison, their feet made fast in the stocks. Is that something you and I might rejoice about? Yet we read, "But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them" (Acts 16:25).

So Paul and Silas' hilarity came not because of their outer circumstances but from their inner attitude and reactions. In this sense prison bars and feet made fast in stocks do not constitute a prison, for their minds, hearts and souls were free in Christ.

Giving — without receiving or even expecting to receive — can become second nature. It is motivated by love and by our enjoyment in doing things for others.

Take Bill Smith, who discovered that an automobile had run over 5-year-old Marsha Hunt and pinned her to the pavement. Bill lifted the front bumper and released the child. Despite the fact that the car was heavy, Bill gave "hilariously," for he refused to consider the cost or to take into account what it might do to his own physical condition.

Some people trust God to the extent that they believe he will always take care of them no matter how much they give of themselves to his cause. George Mueller, the English evangelist who established orphans' homes, gave all he

od loves a hilarious giver

Christ advocates that to be persecuted for righteousness' sake is an occasion to *leap for joy.* Is that how we regard it? Why are Christians often so solemn and serious?

had to God. Many times he did not know where their next meal was coming from. However, God would wake up people in the night who had never heard of him and instruct them to take their excess goods or money to his orphans' homes. Because Mueller gave unselfishly, sacrificially, *hilariously*, God saw that he and his homes had enough.

Our entire Canadian and U.S. society is based not on giving but on consuming — usually for ourselves. Thus people are led to feel they should buy a new car, have a color television set, the latest in household appliances, and go on expensive vacations in order to get the most out of life. No real emphasis is placed on doing unselfish things for others that are completely soul satisfying and without which the most luxurious living becomes boring. This is what novelist Edith Wharton meant when she observed that we live "in the thick of thin things."

Compare the people who live only for themselves and their own self-gratification with people who do just the reverse, and it is easy to see who wins in the long run. The happiest people we meet are those who constantly give of themselves: their time, their energy and their money. They are not people who regularly have their hands out for something to be given them. The grasper or the receiver is the truly unhappy person; the giver or the helper is the hilarious one.

Ted Heffner graduated recently from high school, as did his friend Albert Hill. Since the youths live several hundred miles apart, they exchanged graduation gifts by mail. Sometime later Ted's mother showed a guest at their home the gift Albert had sent her son. "I'll bet it cost only half as much as what Ted gave Albert," she said grudgingly. Such an attitude takes the cheerfulness out of giving and makes it a mere ritual — measure for measure.

Hilarious givers welcome places to give money. They are not addicted to using it on self, for they have most things they actually need. To have more things than we need is to have a home cluttered with unessential belongings. They cannot begin to bring happiness. When we give to church and to charitable organizations, we find we really have not spent it but rather invested it in God's work and in others less fortunate than we.

A well-known martyr of the Nazi regime, Edith Stein, became a Catholic nun. She knew that the time was coming when she and her sister Rosa would be captured by the Nazis because of their Jewish blood.

When at last they were herded into a van and transported to a concentration camp, they saw constant despair and suffering among the people there. Nevertheless, an escaped Jewish businessman wrote later of Edith, "She walked among the women, comforting, helping and soothing like an angel." Although she knew impending doom, it did not keep her from giving of herself hilariously.

Hilarious giving takes us out of the depths of despair and gives us a sense of being needed in a way that all the money we might spend on ourselves cannot possibly do.

A minister tells of a woman who does not spend anything on herself needlessly. It is always spent on others who cannot help themselves or who have nothing. "Once in a while I've been tempted to spend money on myself," she said, "but I refuse to do so." The minister adds, "She is always beaming with joy." Such is the result of hilarious giving.

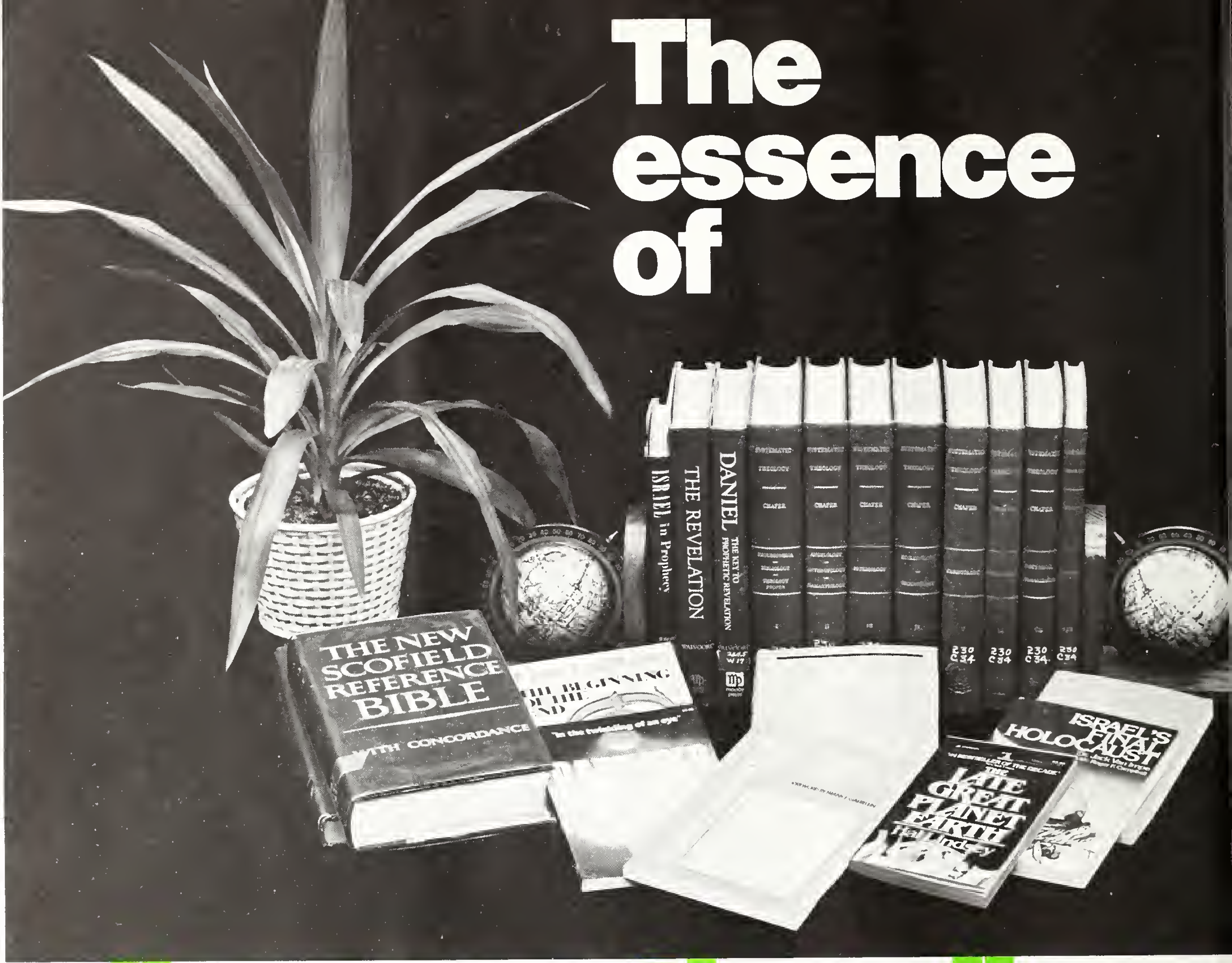
When Jesus said, ". . . give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap" (Luke 6:38), he meant the joy that results from giving of ourselves is incalculable. •

Especially for students

Trudy Froese

You who are confused,
Who cannot see a direction to your life,
Who are searching for God's will
    while in the process knowing
    you *are* in God's will,
Who envision something higher and greater
but don't know what; . . .
You who are laden with gifts and potential,
Who are brimming with undeveloped abilities,
        undiscovered abilities,
Who have attained many accomplishments
    and are qualified for more,
Who have so much to offer
but don't know how . . .
You who are struggling for clarification,
Who want to "get to the point"
    in your mission for Christ,
Who want to fulfill a specified calling
but cannot hear the call . . .
You, already, have found your niche.
Your place is to be faithful,
    — to live one day at a time,
Exploring every opportunity,
Mastering the "here and now."

The essence of dispensationalism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"In the twinkling of an eye"

Hans K. LaRondelle

Dispensationalism as a system of Scripture interpretation can best be understood against the background of its rise in the 19th century. John N. Darby (1800-1882), one of the chief founders of the Plymouth Brethren movement in England, is credited with the development of a new system of theological interpretation not known before in the history of Christian thought. Clarence B. Bass, at first a dispensationalist himself, detected during his doctoral research into Darby's doctrine of the church "a basic hermeneutical pattern of interpretation that is broadly divergent from that of the historic faith." [1]

Bass states in his historical study, "Darby introduced not only new concepts into theology, but a wholly new *principle of interpretation*. He himself admitted that this principle had been hidden from the church for 19 centuries, and then revealed only to him." [2]

This new principle was a strictly applied literalism in the interpretation of the Bible resulting in a sharp separation between "Israel" and the church, and between "dispensations" of law and of grace.

Bass concludes, "Whatever evaluation history may make of this movement, it will attest that dispensationalism is rooted in Darby's concept of the church — a concept that sharply distinguishes the church from Israel." [3] Darby conceived the idea that the church was not prophesied in the Old Testament. Therefore, he began to teach

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A system of biblical interpretation begun in the 19th century is embraced by many Christians today. What are the key concepts of that hermeneutical method and can Christians today have confidence that it gives valid credit to the Christian church as we know it?

a future hope for Israel outside the church, based on his assumption that God's covenant promises to Abram and Israel were unconditional. Consequently, a whole new chronology of final events had to be constructed in order to safeguard the premise of a separate hope for Israel after the church had been raptured away from earth to heaven. Darby's concept that it is a fundamental error of historic Christianity to believe that the church of Christ Jesus is the true Israel and therefore has inherited Israel's covenant promises and responsibilities is still the basic assumption of modern dispensationalism.

One needs to recognize the spiritual climate of the early 19th century with its theological liberalism, its loss of hope in the second advent of Christ and its widespread ignorance of biblical teachings to understand the ready acceptance of Darbyism. William E. Cox explains, "The Brethren teachings with their emphasis on prophecy and the second coming of Christ met a need in the lives of the spiritually starved people of that generation. It is not difficult to replace a vacuum! . . . Darby not only returned to the faith once delivered to the saints — which admittedly had been discarded and needed to be recovered — but he went far beyond that faith, bringing in many teachings of his own, which were never heard of until he brought them forth." [4]

However, in the 1920s many leaders of the fundamentalist movement came to feel that in order to be a fundamentalist — to believe in the fundamental teachings of Holy Scriptures — one also had to be a dispensationalist. Thus modern dispensationalism, as a system, arose as a reaction to the spiritualizations of the liberal theology of the 19th century. It originated in the teachings of John N. Darby and is popularized in the footnotes of the *Scofield Reference Bible* (1917) and *The New Scofield Reference Bible* (New York: Oxford University Press, 1967). Dispensational theology is worked out systematically by Lewis Sperry Chafer (successor of C. I. Scofield) in his apologetic work *Systematic Theology* (8 vols.) and in the writings of John F. Walvoord, currently president of Dallas Theological Seminary. Dispensationalism is taught in principle at the Moody Bible Institute (Chicago) and in an estimated 200 Bible institutes in the United States. The dispensationalist magazine is *Bibliotheca Sacra*, inherited by Dallas Theological Seminary in 1934.

Popular authors such as Hal Lindsey, Salem Kirban and others have influenced millions through their writings and motion pictures to accept dispensationalist futurism — a Middle East "Armageddon" war and a Jewish millennium kingdom centered in Jerusalem — as the true prophetic picture of God's plan for the Jewish people and the world.

The fact that Darby was the originator of the system of dispensationalism does not in itself, of course, indicate whether the system is *therefore* false or true. The truthfulness or falsehood of dispensationalism depends exclusively on its harmony or disharmony with the Holy Scriptures. The claim of the dispensationalist Harry A. Ironside that Darby's teachings were "scarcely to be found in a single book or sermon through a period of 1,600 years!" [5] invites critical investigation into the essence of dispensationalism — its distinctive hermeneutic of literalism.

The hermeneutic of literalism. Dispensationalism represents that system of Bible interpretation which maintains that in Scripture the terms "Israel" and "church" always stand for two essentially different covenant peoples of God: an earthly, national/theocratic kingdom for Israel, but for the church only an eternal place in heaven. As Lewis S. Chafer puts it, "The dispensationalist believes that throughout the ages God is pursuing two distinct purposes: one related to the earth with earthly people and earthly objectives involved, while the other is related to heaven with heavenly people and heavenly objectives involved." [6] Daniel P. Fuller correctly concludes, "The basic premise of dispensationalism is two purposes of God expressed in the formation of two peoples who maintain their distinction throughout eternity." [7]

In other words, dispensationalism maintains different eschatologies for Israel and the church, each having its own contrasting covenant promises. The essence of dispensationalism therefore consists in "rightly dividing" the Scriptures, not merely into compartments of time or dispensations, but also into sections of Scripture that apply either to Israel or to the church or to the gentiles, a division derived from 1 Corinthians 10:32. L. S. Chafer taught that the only Scriptures addressed specifically to Christians are the Gospel of John, the Book of Acts, and the New Testament epistles. [8]

The final conflict or tribulation in Revelation 6-20 is claimed to be between the Antichrist and godly Jews, not between the Antichrist and the church of Christ, because, as J. F. Walvoord says, "the book as a whole is not occupied primarily with God's program for the church." [9]

The fundamental principle from which this compartmentalizing of the Scriptures stems is called a "consistent literalism." One of its modern spokesmen, Charles C. Ryrie, categorically states, "Since consistent literalism is the logical and obvious principle of interpretation, dispensationalism is more than justified." [10]

"Dispensationalism is a result of consistent application of the basic hermeneutical principle of literal, normal, or plain interpretation. No other system of theology can claim this." [11]

"Consistent literalism is at the heart of dispensational eschatology." [12]

The implications of this principle of literalism are far-reaching in theology, especially in eschatology. It demands the literal fulfillment of Old Testament prophecies, which therefore must take place during some future period in Palestine, "for the church is not now fulfilling them in any literal sense." [13] Thus literalism leads necessarily to dispensational futurism concerning national Israel in prophetic interpretation.

According to dispensationalism the church of Christ, which was born on the day of Pentecost, as recorded in Acts 2, is definitely *not* a part of God's covenants with Abraham and David. The Christian church with its gospel of grace is only an "interruption" of God's original plan with Israel, a "parenthesis" (H. Ironside) or "intercalation" (L. S. Chafer), unforeseen by the Old Testament prophets and having no connection with God's promises of an earthly kingdom to Abraham, Moses and David.

Basic to the dispensationalist system is the assumption that Christ offered himself to the nation of Israel as the messianic king to establish the glorious, *earthly* kingdom that was promised to David. On this supposition rests the inference that Christ postponed his kingdom offer when Israel rejected him as its rightful king. Instead, Christ began to offer his kingdom of grace (from Matthew 13 onward) as a temporary covenant of grace that would terminate as soon as he would again establish the Jewish nation as his theocracy. The church of reborn believers must therefore first be taken out of this world

Is the Christian permitted to take the Old Testament as a closed unit, or must we accept the Old and New Testaments together as one organic revelation of God in Christ Jesus?

through a sudden, invisible "rapture" to heaven before God can fulfill his "unconditional" Old Testament promises to Israel. The restored Jewish nation will then be plunged into the tribulations of "the time of Jacob's trouble." Thus the dispensationalist system requires a "*pre*tribulational rapture" of the church of Christ.

Dispensationalism asserts that the Old Testament covenant promises to Israel can be fulfilled only to the Jewish nation (in all details as written) during the future Jewish millennium of Revelation 20. Only then will God's distinctive and unconditional purposes with Israel be gloriously consummated. This implies of necessity the rebuilding of the temple in Jerusalem and the reinstitution of animal sacrifices in "commemoration" of the death of Christ. All the nations will then acknowledge national Israel as the favored people of God. Ryrie says, "This millennial culmination is the climax of history and the great goal of God's program for the ages." [14]

Thus it is quite clear that dispensationalism separates the church of Christ from the total redemptive plan of God for Israel and mankind and restricts the future kingdom of God to the restoration of a strictly Jewish kingdom — the so-called millennial kingdom.

This dichotomy between Israel and the church, between the kingdom of God on earth and the church, between Jesus' gospel of the kingdom and Paul's gospel of grace, is the logical outgrowth of the adopted principle of literalistic interpretation of the prophetic Word of God.

Key to the Old Testament. According to Christ and the New Testament, is the dispensational hermeneutic of "consistent literalism" the genuine key to interpret the future fulfillment of Old Testament prophecies? Is the hermeneutic of dispensational literalism organically (i.e., genuinely and intrinsically) related to the Holy Scriptures, or is it a presupposition that is forced upon God's Word from the outside as an "objective standard" [15] in order to safeguard the Bible against unwarranted spiritualizations and allegorizations? Should not the "objective" principle for understanding the Word of God be derived inductively from the inspired record itself?

The cardinal point is this: Is the Christian believer permitted to take the writings of the Old Testament as a closed unit by themselves, in isolation from the New Testament witness of its fulfillment, or must one accept the Old Testament and the New Testament *together* as one organic revelation of God in Christ Jesus? Is the Christian expositor allowed to interpret the Old Testament as the complete and final revelation of God to the Jewish people, a closed canon, without letting Jesus Christ be the true interpreter of Moses and the prophets, and without letting the New Testament, as the final revelation of God, have the supreme authority to interpret the Old Testament prophecies according to Christ?

In the first place, the Old Testament by itself lacks the guiding norm of Jesus Christ and his apostles for a Christian understanding of the Hebrew Scriptures. The principle of literalism is then introduced into this vacuum of an unfinished canon of Scripture to supply the guiding norm of interpretation that Christ and the New Testament were appointed by God to fulfill. The term "literalism" itself becomes dubious in meaning if one defines it as the literal or normal grammatico-historical exegesis of the Old Testament, but then immediately exalts this Old Testament exegesis as the final truth within the total canon of the Bible so that Christ and the apostolic gospel have no authority to unfold, modify or (re-)interpret the Old Testament covenant promises.

Charles C. Ryrie states that the dispensational view of progressive revelation can accept additional light but not that the term Israel can mean the church. This would be an unacceptable contradiction of terms and concepts. [16] Dispensationalism denies an organic relationship between Old Testament prophecy and the church of Jesus Christ. It rejects the traditional application of the Davidic kingdom promises to Christ's spiritual rulership over his church because to do so would be interpreting prophecy allegorically, not literally, and therefore illegitimately.

A crucial question then becomes, Do dispensationalists really accept the organic character of the Bible *as a whole*, that is, the spiritual and theological unity of the Old and New Testament revelation?

Should our idea of literalism be set as the highest norm for the understanding of the ultimate fulfillment of Israel's prophecies, or should Christ Jesus himself be our norm for the full understanding of the entire Old Testament? F. F. Bruce gives the answer: "Our Lord's use of the Old Testament may well serve as our standard and pattern in biblical interpretation; and Christians may further remind themselves that part of the Holy Spirit's present work is to open the Scriptures for them as the risen Christ did for the disciples on the Emmaus road." [17] •

Footnotes:

[1] Clarence B. Bass, *Backgrounds to Dispensationalism* (Grand Rapids: Baker Book House, 1977), p. 9.

[2] Ibid, p. 98.

[3] Ibid, p. 127.

[4] William E. Cox, *An Examination of Dispensationalism* (Philadelphia: Presbyterian and Reformed Publishing Company, 1963), pp. 4, 5.

[5] Harry A. Ironside, *The Mysteries of God* (New York: Loizeaux Brothers, 1908), pp. 50, 51, as quoted by Daniel P. Fuller, *Gospel and Law* (Grand Rapids: Eerdmans, 1980), p. 13.

[6] Lewis S. Chafer, "Dispensationalism," in *Bibliotheca Sacra 93* (1936), p. 448.

[7] Daniel P. Fuller, *The Hermeneutics of Dispensationalism* (unpublished dissertation, Northern Baptist Theological Seminary, Chicago, 1957), p. 25.

[8] Chafer, op. cit., pp. 406, 407.

[9] J. F. Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1967, second printing), p. 103.

[10] C. C. Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), p. 97.

[11] Ibid, p. 96

[12] Ibid, p. 158.

[13] Ibid.

[14] Ibid, p. 104.

[15] Ibid, p. 88. Ryrie: "What check would there be on the variety of interpretations which man's imagination could produce if there were not an objective standard which the literal principle provides?"

[16] Ibid., p. 94.

[17] In *Baker's Dictionary of Theology* (Baker Book House, 1973), p. 293.

Merchandising the gospel

Cal Redekop

I have yet to see the first one, but some of my friends claim they have. One friend says he saw three in one week, though he wasn't sure that two of them weren't driven by the same woman — at different times of course. You guessed it. Pink Cadillacs.

What broke loose these musings regarding a "Pink Cadillac Syndrome" was a series of coincidences. Several weeks ago a colleague sent an article entitled "Pink Cadillacs, Diamond Bumblebees and the Golden Rule." (Thanks, Paul, for sending it.) Not five days later, another colleague sent a picture card from Ada, Mich., showing a beautiful color snap of the Center of Free Enterprise, a massive museum dedicated to extolling "the American way." (Thanks, Don, for that card.)

What made this doubly coincidental was the fact that at the recent Learned Societies Meetings in Ottawa (note the Christian humility in the title) several sociological colleagues and I decided that one of the most desperately needed areas of research is the way religion has been used by "Christian" entrepreneurs to make it big when other avenues did not seem as promising. I made the proposition that "most religious TV and radio is good old American free enterprise using religion as its product"; whereupon my friends said, "Cal, you must do an in-depth study on it." So now, having a problem, I lack only the big money to conduct it. Oh, yes, I have thought of Amway as a likely foundation to fund it.

What will my research prove, assuming Amway gives me the grant? I predict, first of all, that most such successful business people came from poor backgrounds. "The child (Mary Kay) kept house, prepared her own meals, looked after her father and from the time she was seven even took a streetcar downtown to buy her own clothes." I remember Oral Roberts reminiscing on one of his Sunday shows about how he came out of a very poor background.

I predict, secondly, that most people who join Amway, Mary Kay, Nutrilite and/or support radio and TV religious personalities and broadcasts such as "Hour of Power" do so because of a vicarious identification with the dream of success and fame. This prediction is not all that original, since it has already been shown in social science research. One of the most sordid examples is the way Hitler was supported by the thousands of poor and weak who thought they could achieve personal importance by identifying with success and renown.

Thirdly, I predict that most people who become untiring workers for Amway or supporters of the PTL Club believe the promises made by these "capitalists in Christian clothes," namely, that they will get rich quick. By no means will all of them become rich, but they believe they will, and that is enough to get them going. A Mary Kay blurb states that "17 have achieved National Sales Director Rank. The average annual income of Mary Kay women at this level exceeds $46,000, and the top director last year made $133,000."

I predict finally that the most effective "lynch pin" in the appeals of religious broadcasts or "Christian enterprises" is the subtle and sometimes not so subtle teaching that God will bless those who support "X" program, or who use the Golden Rule in business.

Mary Kay says that "the secret of all the success is sharing; from the practical level . . . to the ethical and moral level of practicing the Golden Rule in one's daily work and life." Please do not get the idea that I am opposed to the Golden Rule, or even its use in business. On the contrary.

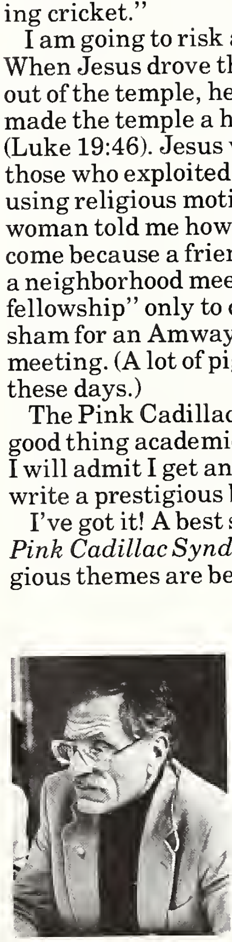
Then what is my problem? And what is the "Pink Cadillac Syndrome"? Quite simply, it is the perverting of the gospel. If people want to get rich quick, that is their problem (although it is also a Christian issue). If a person identifies with a successful businessman, that is psychologically explainable. If a person wants to compensate for a childhood of deprivation (and I've had a serious case of that) that *may* be justifiable. But to do secular business in the guise of Christian commitments and principles is "shady business practice," and ought to be investigated by the Better Business Bureau.

If a man wants to build a crystal cathedral in his own memory, more power to him, but using religious language and religious teachings to do it is not "playing cricket."

I am going to risk another exegesis. When Jesus drove the money changers out of the temple, he said, "You have made the temple a hideout for thieves" (Luke 19:46). Jesus was talking about those who exploited the innocent while using religious motivations. Recently a woman told me how angry she had become because a friend had invited her to a neighborhood meeting for "Christian fellowship" only to discover it was a sham for an Amway organizational meeting. (A lot of pigeons are being sold these days.)

The Pink Cadillac Syndrome? It's a good thing academics don't catch it. But I will admit I get an urge occasionally to write a prestigious best seller.

I've got it! A best seller entitled *The Pink Cadillac Syndrome*. They say religious themes are best sellers these days.



Calvin Redekop is professor of sociology at Conrad Grebel College, Waterloo, ON N2L 3G6.

Vehicle for giving

Lester E. Janzen

The Mennonite Foundation is a vehicle for Mennonites to give to the work of the Lord.

I meet many delightful, beautiful Christians as I travel in a six-state area. Some of them are wealthy, though they may have little money. Most of their assets are tied up in property. But with the great increase in property values, people often find they can make a sizable contribution to the Lord's work. MF has the necessary expertise for complicated giving plans.

A couple in their mid-60s began phasing out their grain and dairy operation. The wife has been a schoolteacher for many years. They have four married children, all doing well financially. The couple was ready to dispose of one of four 80-acre tracts. Was there a plan whereby they could give part of it and retain the balance to provide additional liquid assets for retirement needs?

We calculated that if they donated a 35 percent undivided interest in 80 acres to MF, the charitable deduction on their income tax would offset the capital gains tax they would need to pay on the balance.

Among their objectives was the need for a sizable amount of cash for a building program their congregation was engaged in. They also wanted some proceeds from their gift to provide income.

Both objectives were accomplished. When the land was sold, one-half of the proceeds from MF's 35 percent interest went into a Gift Deposit Account, which the couple disbursed to their local church's building program. The other half went into a trust with MF which will provide income as long as either spouse lives. When both are gone, the trust assets will be distributed to three different church institutions the donors have chosen.

Old vehicles must give way to new vehicles. Have you thought of letting MF be your vehicle?

In addition, they have completed new wills in which they make a bequest of 10 percent to MF, to be distributed to several church agencies following the death of the second spouse.

MF representatives always try to tailor a giving plan to the donor's goals and objectives.

Another couple, in their late 60s, with six married children, after a lifetime of farming and later in the earth-moving business, had accumulated a moderate estate. They had lived simply and managed well.

In exploring various possibilities for giving from their estate, they chose to give their personal residence to MF but retain a life estate. It is theirs to use as long as they live. They maintain the property and pay the insurance and real estate taxes.

When both of them are gone, the property will be sold by MF and the proceeds distributed to five church agencies they have chosen.

In addition to sharing some assets for the Lord's work, a generous income tax deduction for a charitable gift was available. A lifetime gift often has greater tax benefits than a bequest made by will.

I think of literally dozens of others who want to share their estate with church causes, who see this as an extension of their Christian stewardship opportunities. It is their way of saying "thank you" to God for making it possible to accumulate these resources.

It is a way of saying, "I have had two priorities in life: my family and the church. I am acknowledging both by the manner in which I distribute my estate."

Another example is the single woman who is the sole heir to the family farm. For the remainder of her life it will provide income. She has no nieces or nephews. When she is gone her personal property will go to several friends, but the real estate will come to MF to be sold and the proceeds distributed to eight different church agencies.

INCOME TAX
david Ingram's
CENTA
Canada's friendly tax men
OPEN

Why not take advantage of government tax regulations (privileges) to make your giving count for the Lord?

Or there is the couple with a modest estate, just their home and some savings. They are still some years away from retirement, but when they made new wills several years ago they liked the idea of dividing their estate four ways, one share to each child and one share for church causes.

In 1979 MF channeled $1,244,000 to various church programs. In 1980 the total was $855,681.

If you would like to visit with a representative from MF, in the United States call our toll free number (1-800-348-7468); in Canada call MF offices in Kitchener, Ont., Winnipeg, Calgary and Alan Hiebert, area representative in Clearbrook, B.C., for a staff person who can get in touch with you.

Making a difference

Raymond S. Nelson

I sometimes cringe in helplessness
To see the bulging bellies, sores,
The haunting eyes, the spindly arms
Of hordes of starving fellowmen.

I sometimes wonder, "What's the use?
With grift and graft and selfish hate
That stand between such people and
My little gift? What can I do?"

But then a quiet inner voice
Responds, "Don't try to do it all.
Do what you can. A single life
Restored is more than worth it all."

"bread"

Elizabeth Schmidt

take, eat,
nourish your body
100 calories, 8 grams protein
    per slice

take, savor,
    a stone-ground aroma
    a whole-grain experience
    a taste of life

take, become,
whole loaves of lives
    loved shaped broken shared

take, give,
share with the world
    that all might have bread
    and all might have life

take, eat,
this is my body
—no one lives by bread
    alone—
this is my body,
    stone-ground broken
    for human wholeness
I am the bread of life.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES

The January Interterm provides pastors and congregational leaders an opportunity for continuing education. It also provides an occasion for prospective students to explore seminary training.

Students select one course which meets daily for three weeks. The courses may be taken for three hours of credit or audit.

Programs offered by AMBS include Master of Divinity, Master of Arts in Peace Studies, One-Year Theology, and a Certificate in Theology for mature students without college.

For information and application write Jim Metzler, AMBS, 3003 Benham Avenue, Elkhart, IN 46517. Or call (219) 295-3726.

INTERTERM January 3-21, 1983

The Old Testament and Liberation Theology	LaVerne Rutschman
Anabaptist History and Theology	C. J. Dyck
Pastoral Epistles	Erland Waltner
The Rural and Urban Church	Leland Harder
Evangelistic Strategies in the Believers' Church	Kenneth Bauman/John Driver/ Arthur McPhee

The great Mennonite get-together comes off the dra

The joint planning committee for Bethlehem '83, the inter-Mennonite gathering scheduled for Lehigh University from Aug. 1-7 of next year, has turned over the "blueprints" for the event to its various subcommittees and is hoping that all major decisions concerning the basic structure of the historic meetings have been made.

Representatives of both the Mennonite Church and General Conference Mennonite Church pieced together the overall outline of next summer's convention at the final meeting of the joint committee at Harleysville, Pa., Sept. 28-29.

The group gave approval to a total budget for the adult conference of $205,305, while planners of the youth convention foresee costs totaling $118,200. Based on anticipated attendances of roughly 4,000 adults and 2,000 youth, the committee set registration fees for the week at $47 for adults and $50 for youth until June 30, 1983,

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BETHLEHEM '83 PROGRAM

Every day, Tuesday - Saturday

8:30 - 9:30	Music, worship, Bible study on Ephesians
9:30 - 9:45	Announcements, singing, transition
9:45 - 12:30	Business
9:45 - 10:45	Seminars
11:00 - 12:00	Seminars
11:45 - 1:15	Lunch served. Interest groups
1:25 - 1:45	Music groups
1:45 - 2:00	Singing
2:00 - 5:00	Business
2:00 - 3:15	Seminars
3:30 - 4:45	Seminars
4:45 - 6:15	Supper served
6:30 - 7:00	Music groups
7:00 - 7:45	Music, stories, dramas, worship
7:45 - 8:45	Inspirational/information program
9:00 -	Late-night special meeting

Additional details for each day

Monday, August 1

8:30 - 5:30	Tour to Philadelphia
10:00 - 10:00	Registration
1:00	General Conference U.S. caucus — U.S. structures
7:00	MC/GC opening joint celebration — moderators speaking
9:00	Late-night activities

Tuesday, August 2

8:30	Music, worship, Bible study
9:45 - 12:30	MC business — roll call; minutes; agenda; General Board; Faith, Life and Strategy; historical committee
12:45 - 5:15	Meetinghouse tours
2:00	GC business — General Board, constitution changes, new congregations accepted
7:45 (joint)	Youth/adult program on "Christian Discipleship" presented by the youth

Wednesday, August 3

8:30	Music, worship, Bible study
8:30 - 5:30	Philadelphia tours
9:45 - 12:30	GC business — Division of Administration and Commission on Overseas Mission
11:00 - 12:15	WMSC business meeting
1:45 - 4:45	MC business — mission board; nominating committee; urban concerns; stewardship; inter-Mennonite cooperation
2:00 - 3:15	Women in Mission business meeting
5:45 - 6:45	WMSC/WM joint program
8:00	"Covenant Renewal" — Henry Schmidt speaking

Thursday, August 4

8:30	Music, worship, Bible study
9:45 - 12:30	MC/GC joint business — seminaries, student services, publishing, Mutual Aid, Health Association, World Conference
2:00 - 5:00	MC/GC joint business — justice and Christian witness, human sexuality committee report, inter-Mennonite cooperation
7:00	Historical music drama "The Plow and the Sword," written by Harold Moyer
7:30	Presentation by historical committees and dedication of volume one of *Mennonite Experience in North America*
8:05	Worship, singing, stories

Friday, August 5

8:30 - 12:30	Meetinghouse tours
8:30	Music, worship, Bible study
9:45 - 12:30	MC business — Board of Congregational Ministries, Women's Missionary and Service Committee, peace concerns
2:00 - 5:00	GC business — Commission on Education and resolutions
2:00 - 4:45	MC business on main campus — Board of Education, organizational update, human sexuality, justice statement, discussion
7:45	Charles Christano speaking on Anabaptist vision
9:00	Youth/adult hymn sing

Saturday, August 6

8:30	Music, worship, Bible study
8:30 - 5:30	Philadelphia tours
9:45 - 12:30	GC business — Commission on Home Ministries, resolutions, unfinished business
2:00 - 5:00	MC business — Publication Board, women's task force, budgets and finances, discussion of concerns
7:45	MCC audiovisual presentation and MC/GC variety show on "Love as a Lifestyle"

Sunday, August 7

9:30 - 11:30	Closing celebration Charles Christano speaking Youth choir singing Oratorio on "Christ the Cornerstone" Communion service

ng board

after which adult registrations would increase to $57. Even using those figures, the adult convention is calculated to subsidize the youth conference to the tune of nearly $8,000.

"Registration costs for Bethlehem '83 will be significantly higher than other church-wide conferences of both the Mennonite Church and the General Conference because of a number of factors," explains General Conference administrator Vern Preheim. "The extra transportation systems between Lehigh's main and Saucon campuses, special celebrations commemorating the 300th anniversary of Mennonites in North America, the commissioned works, honoraria for special speakers and generally higher prices in the eastern United States have combined to make conference costs higher this time around. However, when meal and lodging costs are included, it is possible to put together a total conference expense package that is similar or less than what General Conference people staying at the YMCA in Estes Park, Colo., paid in 1980, or what Mennonite Church delegates paid at Bowling Green in 1981 if they stayed in university dorms."

Bethlehem '83 will feature multi-stream programming, with business sessions, workshops and seminars, and tours occurring simultaneously on most days. Denominational business sessions will alternate by the half day, except for Aug. 4, when joint business meetings will be held, and the afternoon of Aug. 5, when the two churches will discuss business simultaneously.

Opening and closing ceremonies, evening services, morning Bible studies, as well as all workshops and tours will be common to both denominations. An average of 33 workshops per day will be offered.

Ross Bender, Mennonite Church moderator, and Jake Tilitzky, General Conference president, will act jointly as worship leaders for Monday evening's opening celebration, where they will present a message through dialogue, as well as Sunday morning's closing and communion service.

Brochures spelling out further details of next summer's historic weeklong conference will be mailed to Mennonite Church and General Conference congregations shortly before Christmas. *Larry Cornies*

Early registration will be important for youth gathering

Registration, costs and program kept the planning committee for the Bethlehem '83 North American Mennonite Youth Gathering busy when they met Sept. 16-18 at the Salford Mennonite Meetinghouse in Harleysville, Pa.

The planning committee set the youth registration fee at $50 (U.S. and Canadian dollars accepted at par), with room and board to be set between $115-145 (U.S.). Youth registration forms will be sent to congregational youth sponsors by Feb. 1. The registration fee will increase to $60 after June 30.

Some youth travel and registration subsidies will be available, made possible in part by a grant from Mennonite Mutual Aid fraternal funds. Applications can be requested from the Bethlehem '83 Youth Gathering office after Feb. 1. A family discount will be offered when more than one youth from the same family registers, reducing the registration fee by 10 percent ($5) for each additional brother or sister who comes to the Youth Gathering.

The number of registrants staying on campus during the week will be limited to the 2,000 youth who can be housed in Lehigh dorms and fraternities. In order to allow representation of both General Conference and Mennonite Church youth, the planning committee set a quota for dorming registrants. The goal is to receive 670 GC and 1,330 MC youth registrants by May 15. After that date the policy will be first come, first served.

In general terms, the Youth Gathering is for anyone who is currently in grades 9-12, although anyone who is part of a local Mennonite youth group is encouraged to participate. The Youth Gathering programming, open to all ages, will include mass sessions, worship, singing, Bible study, recreation, workshops, seminars, choir and late-night activities.

Lehigh University has two campuses. Youth dormitories and most youth activities will be on the main campus. The adult sessions and business meetings will be on the South or Saucon Valley campus. During the week, youth will travel to Saucon to join the adults for two worship services and to use some of the Lehigh athletic facilities. Buses will provide transportation for youth who wish to take in adult sessions.

People with program suggestions or questions are invited to contact Jo Bontrager, coordinator, Bethlehem '83 Youth Gathering, Box 1245, Elkhart, IN 46515-1245; 219/294-7536.

BETHLEHEM '83

William E. Diehl (**"Monday Morning Ministry,"** *A.D.*, July/August) reports on the lives of a number of people with whom he shared a retreat. Each was an active church member; ". . . yet each of them reported that not only was their community of faith giving them no support in the problems they were dealing with, but also it had not occurred to them that there might be a connection between the faith they confessed on Sunday and the decisions they faced on Monday." Diehl (a layman) reflects on his own experience: "In six different congregations I was asked to serve on committees and church councils, teach classes, call on prospective or delinquent members and raise money. . . . In two of these congregations very few people even knew where I worked. . . . The congregations to which we belonged too often saw themselves as being terminal in God's purpose instead of being instrumental." Diehl makes three suggestions: first, recognition that he indeed had a ministry in his job; second, the need for Bible study that begins with current issues and problems and applies biblical thought; third, the necessity for a small supportive group ("I am convinced that it is impossible for Christians to engage in ministry in our complex society without having a support group to which they can turn").

NEWS

Low receipts foreshadowing program cuts for '83

Newton, Kan. — Things are looking bleak at the General Conference treasurer's office these days. And as the church's executive secretaries left Newton for a 12-day swing through Central District churches, the weak condition of the conference's 1982 budget was more on their minds than they hoped it would be.

Giving to General Conference causes in October was a full 20 percent behind October of last year, bringing the total receipts for this year to just 55 percent of the budget after 10 months. In dollar terms, only $2,577,013 of the $5,064,530 budget had come in to central office coffers with only two months remaining in the fiscal year.

"If November and December are the same in 1982 as in 1981, we will end this year with $4,588,125 or 90.6 percent of budget. Last year we ended up with 98.1 percent of budget," wrote general secretary Vern Preheim and president Jake Tilitzky in a letter to congregations dated Nov. 4.

"We realize that we are in difficult economic times. Many congregations are struggling to meet their commitments. . . . Many organizations are forced to cut back. General Conference also will need to cut, though it will hurt."

In dollar amounts, the four main branches of the conference's work had income for 1982 through Oct. 31 as follows (with 1982 budget figures in parentheses): Commission on Home Ministries, $508,189 ($926,809); Commission on Education, $224,936 ($410,227); Commission on Overseas Mission, $1,805,043 ($3,291,944); and Mennonite Biblical Seminary, $249,027 ($435,550).

A total of $2,277,335 would need to be raised in November and December if the conference were to meet its 1982 budget.

At its midyear meetings in Reedley, Calif., Oct. 14-16, the conference's Division of Administration had recommended that administrators prepare for a 1983 budget which would be 8 percent higher than 1982 receipts. However, those projections were based on estimates that 95 percent of this year's income would be received. The revised prediction of getting only 90 percent of the budget by year's end would probably mean holding the line on the 1983 budget, despite inflation.

The bad news about church income came just days before the conference's six executive secretaries left Newton on a trip to the denomination's Central Dis-

(Left to right) Preheim, Bohn, Rempel, Gaeddert, Frey and Stuckey: taking to the highways while budget blues lurk in the background.

Columbia Bible Institute, Clearbrook, B.C., recently completed its first ESL (English as a Second Language) Tutor Training Seminar, which enrolled 29 volunteers. CBI also held a Media Awareness Day Oct. 5. Roy Just, CBI's president, presented a lecture entitled "As a Man Thinks." Neil Klassen and Lorlie Barkman illustrated effective TV programming by the use of select video and film clips, and Peter Fassbender spoke about advertising.

Kendal Warkentine, indicted on Sept. 22 for failing to register with the U.S. Selective Service System, was denied a motion to plead "no contest" to the charge at a hearing in Wichita, Kan., on Nov. 1. Federal Court Judge Sam Crow denied Warkentine's request on the grounds that he had not established a reasonable basis for such a plea to be accepted. Warkentine said that he sought the plea to show that while he could not because of his religious beliefs register in good conscience, he did recognize the authority of the government and was prepared to accept the consequences. Trial date has been set for Dec. 15.

A petition with 14,000 names of Old Order Amish in Lawrence County, Pa., was presented to Rep. Eugene V. Atkinson, a Democrat whose district includes Lawrence County. The Amish are seeking a legislative remedy to having to deduct Social Security taxes from employees' salaries. A bill by Rep. Robert S. Walker (R-Pa.), and cosponsored by Atkinson, would exempt members of religious faiths opposed to the program from paying Social Security taxes.

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trict. Ted Stuckey, Ray Frey, Erwin Rempel, John Gaeddert, Stanley Bohn and Vern Preheim began the 12-day journey on Nov. 5.

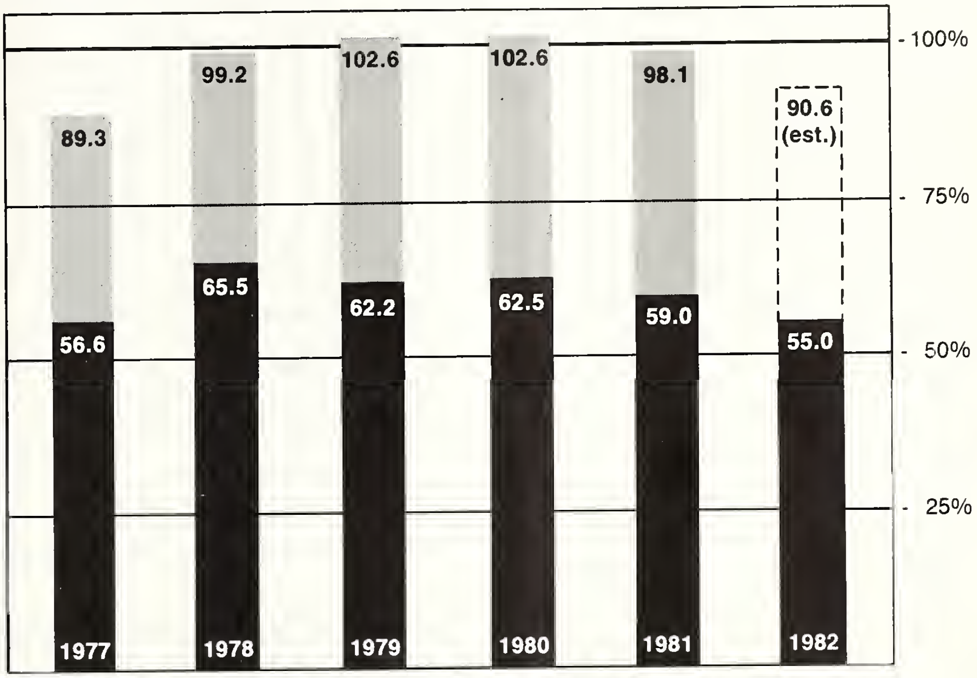
Their itinerary included dozens of points in Missouri, Ohio, Indiana, Illinois and Iowa, and the purpose of the trip was one of listening to concerns about conference programs, interpreting those programs to constituency and strengthening ties between congregations, districts and General Conference.

Planning for the trip began nearly a year ago, and fund raising was not intended to be one of its main purposes. Nevertheless, concern about the budget became a recurring motif as the trip wore on.

It was the first time in the conference's history that such a venture — packing the six conference administrators into a van for nearly two weeks of travel and meetings — was attempted.

And with the 1982 budget hopes looking dimmer this month than last, the on-the-road conversations included strategy on how to trim the conference program for the year ahead. *Larry Cornies*

GENERAL CONFERENCE GIVING 1977-82



Receipts through Oct. 31 of each year are indicated in black. The lighter gray portion of each bar shows income in the last two months of each year.

Supreme Court to hear case involving Mennonite church agency

Washington (MBM) — The United States Supreme Court has agreed to hear a case involving Mennonite Board of Missions and an Indiana businessman. The case was included in the 1982-83 docket agenda announced in several stages in early October in Washington by the nation's highest court.

MBM, an agency of the Mennonite Church, was taken to court in Elkhart, Ind., in 1979 by a local businessman who wanted to "quiet the deed" — eliminate any claims — on property which he obtained through a tax sale. MBM held the mortgage and the owner had fallen behind in tax payments.

MBM had not been informed by the owner about the tax problems nor by Elkhart County officials about the tax sale. So when Elkhart Superior Court ruled in favor of the businessman, MBM decided to appeal.

"It's a simple matter of justice," said John Sauder, MBM vice president for administration and resources. "The money involved is minimal."

The Elkhart law firm of Slabaugh, Cosentino, Walker and Shewmaker became interested in the case and offered to pursue it for MBM mostly at its own expense. The MBM board of directors gave its approval after careful consideration, including study of *The Use of the Law* statement adopted by the Mennonite Church General Assembly.

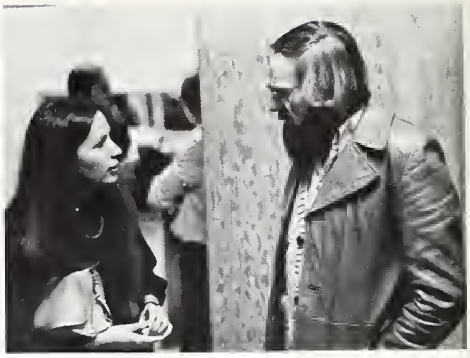
Both the Indiana Court of Appeals and the Indiana Supreme Court had earlier denied MBM's appeal.

MBM's attorneys contend that certain aspects of the Indiana Tax Sale Statutes are unfair and that they violate the due process and equal protection clauses of the U.S. Constitution.

"A person with a significant property interest at stake, such as a mortgagee of record, should also receive at a minimum notice of a tax sale by mail," the attorneys wrote in their appeal. "Notice by posting at the courthouse and publication in a newspaper is deficient notice." *Steve Shenk*

Bluffton (Ohio) College, after nine years of relatively stable enrollment, has this fall experienced an enrollment decrease of approximately 11 percent, college officials announced. The decrease in enrollment is largely a reflection of a smaller class of freshmen. Official enrollment figures this fall show a total registration of 601 students, with 593 students registered for credited courses.

Native Canadians and Mennonites involved in the public education system in Saskatchewan sat down together Oct. 1-2 in Saskatoon to talk about possible improvements in cross-cultural education efforts. Most of the 60 people who attended the sessions were Mennonite teachers, social workers and administrators who were looking for assistance in teaching the young native and Metis students in their classrooms. Oliver Brass, a psychologist and lay minister in the Free Methodist Church, said that it was important for teachers to support the new movement among native peoples to take charge of their own institutions and future.



Rita Bouvier, director of a native teacher training program, speaks with novelist Rudy Wiebe about cross-cultural education.

Moltmann lectures see high interest on both sides of border

Elkhart, Ind., and Winnipeg — One of the world's best-known Protestant theologians, Juergen Moltmann, presented a series of lectures on the campuses of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Canadian Mennonite Bible College, Winnipeg, Oct. 8-17.

The subject of Moltmann's lectures on both sides of the border was "Responsibility for the World and Christian Discipleship." Among the individual topics he treated were the two kingdoms doctrine, the Lordship of Christ theology, political theology and following Christ in an age of nuclear war.

The latter topic seemed to spark the most enthusiasm at both locations. At the Elkhart campus, he contrasted the traditional Anabaptist practice of discipleship, which faces the danger of "pulling back out of the world quietistically and without criticism," with the traditional Lutheran view of discipleship which faces the danger of "going along with the world as it is and cooperating without criticism."

No longer can the church base its doctrine on a "just nuclear war," or "just nuclear armament," he said. To give credence to a place for nuclear armament only brings the apocalyptic threshold nearer, he said. The call is to "live without armaments," a stance that can be taken by Christians either in the Anabaptist model or by Christians and non-Christians who "make their readiness to 'live without armaments' a political injunction for all human beings."

Moltmann gave the annual J. J. Thiessen lectures at the CMBC campus, where the meetings were open to teachers and clergy of many denominations, making the lectures an important ecumenical event in that city.

Moltmann was equally unequivocal in Winnipeg. "Nuclear pacifism is no longer a utopia; it is the only realism left in the atomic age." He went on to describe the disarmament movement in Europe as a people's movement that has been deeply influenced by Christian churches. At both AMBS and CMBC, the German theologian spoke at length about his personal pilgrimage of faith; how he moved from despair as a prisoner of war in Belgium during World War II to Christian belief. Lively question-and-answer periods were the highlights for many during the Winnipeg lectures.

Before his final talk there, Moltmann departed from his text for a moment to explain why he had come to spend a week with Mennonites. He said he wanted to "express solidarity" with a peace church and to learn more about Mennonites' peace service programs. "As we leave behind the just war idea in Germany we must learn about peace service from the Mennonites."

Moltmann is currently professor of systematic theology at the University of Tuebingen in southern Germany. *from reports by John Bender and Allan Siebert*

Moltmann in Winnipeg

Seminary boards hold fall meeting, 231 enrolled

Elkhart, Ind. (AMBS) — The boards that operate Associated Mennonite Biblical Seminaries here spent two days reviewing annual reports, dialoging with students, giving attention to preaching and discussing the information needs of AMBS during meetings Oct. 15-16.

Registrar Weyburn Groff reported an enrollment of 231, or a full-time equivalency of 172, equal to last year's enrollment. He noted a shift, however, in the ratio of male to female students: the latter reflecting a drop of 19 and the former an increase of 10.

In an hour-long dialogue with students, board members heard that the number of preschool children of student families has tripled in the last 10 years. A committee has been set up to study the adequacy of the child-care facility.

Students addressed concerns to the rationale for envisioning a Canadian seminary as part of the proposal for a Menno Simons College in Winnipeg. The same matter came up for discussion in a later joint session. The boards said they welcome more information on the needs and changes proposed in the document.

In reorganization, both boards reelected incumbent officers: Mennonite Biblical Seminary — (chair) Darrell Fast, (vice chair) Dottie Janzen, and (secretary) Marjorie Ediger; Goshen Biblical Seminary — (chair) Evie Schellenberger, (vice chair) Sheldon Burkhalter, (secretary) Laban Peachey assisted by Doris Weber.

The MBS board also approved a study leave for Orlando Schmidt for the 1983-84 year, invited Harry Martens to continue another year as special financial consultant, approved a three-month work leave for Herbert Fretz in 1983 and appointed a task force to restudy and restructure if necessary its efforts in church relations and communication.

The Commission on Home Ministries helped Henry A. Fast celebrate his 88th birthday on Oct. 12 with a coffee hour that included reminiscences of some of his earlier experiences. Fast has continued to represent CHM at various meetings dealing with aging concerns since the early 1960s. His relationships as an elder statesman helped promote the establishment of the Inter-Mennonite Council on Aging.

Henry A. and Ethel Fast (foreground) with Martha and Eldon Graber, program directors of the Inter-Mennonite Council on Aging.

Reader's Digest has issued a condensed version of the Bible based on the Revised Standard Version. The Old Testament has been cut by half, the New by a quarter. General editor for the project was Bruce Metzger, a professor of New Testament at Princeton University.

Development education program to share workers' insights

Akron, Pa. (MCC U.S.) — Mennonite Central Committee U.S. has initiated a program focusing on sharing information about development and justice issues. This program is an expansion of the food and hunger concerns office that MCC developed in the 1970s.

"The experiences of MCC workers in nearly 50 countries around the world represent a great resource to be shared with local churches," says Wilmer Heisey, executive secretary of MCC U.S. "Through this expanded office, we want to make available information, insights and suggestions from workers who are constantly exposed to both injustices and needs that are hidden from most North American Christians."

To facilitate and coordinate its information sharing, MCC U.S. created this development education program. Art and Jocele Meyer of Brooklyn, Ohio, who have just returned from a one-year term in Grenada, have accepted responsibility for developing and implementing this program.

"Our overall goal is to inform, sensitize and raise awareness of Christians to the issues of world hunger and related issues such as the limitations of global resources and the interdependence of all peoples," report the Meyers. Their goals are to help the entire constituency gain new understandings about peace and justice and find better ways to respond to needs around the world.

The Meyers believe that people are MCC's most important resource and so Jocele and Art want to include as many persons as possible in the information sharing process. Says Art, "We believe that MCC workers have had significant and varied experiences that need to be shared more widely."

Some of the global concerns they are studying include third world hunger, energy, conservation, military spending and nuclear problems.

The Meyers seek to narrow and define these broad topics, relate them to Christian faith and stewardship and then work along with other Christians to determine practical responses to these problems.

'Looking Beyond Ourselves' is theme for Women in Ministry

Kitchener, Ont. (Meetinghouse) — One of the metaphors for "ministry" proposed at the sixth annual Women in Ministry Conference was "minister as midwife." Major speaker Kathleen Storrie of the University of Saskatchewan suggested that this image, taken from the Old Testament, speaks of ministry in terms of "helping a new creation to emerge."

Storrie also pointed out the related Old Testament image of the womb as the "seat of compassion," a reference which is unfortunately translated as "bowels" in the King James Bible.

The image was appropriate for the more than 200 women (and a good proportion of men) who gathered at Rockway Mennonite Collegiate here Oct. 15-17 to discuss women in ministry. In attendance also were participants from the Brethren in Christ and several other denominations.

Although the pluralism of the group was evident, many felt that participants at this year's conference came with common assumptions: it was assumed that women are and should be functioning in ministry roles and that, while frustrations remain, it is time to move beyond the griping stage.

The theme of this first Women in Ministry Conference in Canada was "Looking Beyond Ourselves." One of the workshops which drew the largest numbers was on women in the counseling process. A workshop on "fathers as caretakers of children" drew an equal number of men and women.

A highlight for many was an address on "Feminism and Peacemaking in the Church" by Gayle Gerber Koontz of Associated Mennonite Biblical Seminaries, Elkhart, Ind. "Peacemaking has not been adequately defined," Koontz said. "Healing sometimes requires radical surgery." She outlined various tools for "creative conflict," including proper research and advocacy for the weaker side when needed.

"Mennonites encourage working for others' rights," said Koontz, "but not for their own." They may push for exemption during conscription, but discourage women from seeking their rights in the church.

Storrie, in an earlier address, also made the point that the church has never dealt with sexual abuse of women, and that Mennonites, known for their pacifist stance, have not dealt adequately with the roots of violence in what she called "traditional masculinity."

In the Saturday afternoon business session, the group urged the continuation of the conferences. Participants agreed that some of the same ground is covered repeatedly but that a progression in ideas is also evident — both are needed, they felt. Some also urged that the group develop a sense of mission by sending representatives to campuses and churches.

Women came from as far away as Indiana, Virginia and Manitoba. Next year's conference will be in Virginia.

Margaret Loewen Reimer

Choice Books, a literature ministry sponsored by Mennonite Board of Missions, will be expanded in the Midwest as a result of a meeting held Sept. 9 in Goshen, Ind. Representatives from five Mennonite, Brethren and Amish groups, including the General Conference, agreed to pool their resources. Representatives discussed possible formation of a new organization, goals of a Midwest Choice Books ministry and the financial implications.

Sponsors and hosts are needed for trainees from 28 countries who are participating in the International Visitor Exchange Program of the Mennonite Central Committee. These 76 young women and men will soon complete the first six months of their stay in North America and need hosts and sponsors by February for their second six-month term. Anyone interested in being sponsors or hosts may contact MCC, 21 S. 12th St., Akron, PA 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8, by Dec. 15.

The Intermenno Trainee Program, a one-year exchange program to Europe, is now accepting applications. The program gives North Americans between the ages of 19 and 27 the opportunity to spend a year abroad living and working with European Mennonites. The purpose of the program is to promote goodwill, Christian community and better international understanding. Application forms may be requested from MCC, 21 S. 12th St., Akron, PA 17501, or MCC (Canada), 201-1483 Pembina Highway, Winnipeg, MB R3T 2C8. Applications should be returned to MCC no later than Jan. 15, 1983.

Refugee assistance, hunger concerns lead MCC work in 1982

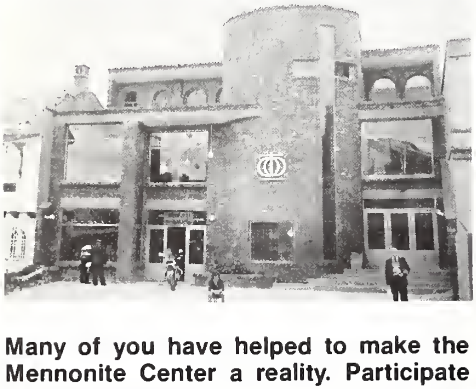
Akron, Pa. (MCC) — Being able to help meet needs of children, refugees, the hungry, the sick and the poor is what gives meaning to Mennonite Central Committee work overseas in 1982. That work is diverse and growing. Close to 900 volunteers are expected to be in 50 countries by the end of the year. A large part of MCC's program consists of small teams of MCC personnel working with local church or community groups in such tasks as education, community development, material aid distribution, church strengthening, health work and agriculture.

Work with refugees has been an important part of the 1982 program. In El Salvador MCC and the local Beachy Amish Mennonite church began several projects earlier this year — a health clinic, latrine building, clothing and milk distribution — to assist refugees there. Today 15 MCC personnel work with refugees in Central America.

In Lebanon, work with displaced people has resulted in dramatic personal identification with the suffering of the refugees. This summer Ralph and Phyllis Miller of Chouteau, Okla., witnessed the destruction of Ein el-Helwe, the largest Palestinian refugee camp in Lebanon, located a half mile from their Sidon home.

The Commission on Overseas Mission Working With The Mennonite Church of Colombia

The Mennonite Center of Bogota was recently inaugurated. It is an ample facility for several activities and for various offices. This new Center is becoming the "Work Nerve" of the General Conference Mennonite Church in Colombia.



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Box 347
Newton, KS 67114

or
600 Shaftesbury Blvd.
Winnipeg, Manitoba R3P 0M4

A Swiss-Mennonite heritage study tour to Switzerland, May 3-24, 1983, is being offered by Bluffton (Ohio) College, according to Delbert Gratz, Bluffton College librarian and tour guide. Open to non-Mennonites and non-Bluffton College students, the three-week tour will be limited to approximately 30 people. The cost of about $1,640 includes round-trip airfare from New York to Luxembourg, private motor coach during the tour, all lodging, and morning and evening meals. Registration deadline is Jan. 15, 1983. For more information call Delbert Gratz, Bluffton College, 419/358-8015.

Two American Mennonite doctors are needed to go to China for a two-month period during 1983 as part of an exchange program. Xu Baoyuan and Lin Shang Qing, two doctors from the People's Republic of China, were guests at a dinner Oct. 8 in Elkhart, Ind., arranged by the executive committee of the Mennonite Medical Association. They are spending two months in the United States. Physicians who may be interested in participating in the exchange program should contact Erland Waltner, 3003 Benham Ave., Elkhart, IN 46517.

Hanno Klassen sent the Internal Revenue Service two checks this year — each for half the amount he owed. One was made out to IRS; the other (to cover the military share of his taxes) was made out to the American Friends Service Committee. Klassen explained his action in a letter to IRS: "The check made out to AFSC is to show that I want to pay what I owe. But I cannot let my life or my substance be used for killing. You see, I was a member of Hitler's destructive forces in World War II. I was used once; I will not be used again."

Since the invasion of Lebanon began in June, MCC has provided $400,000 worth of canned meat, blankets and other material aid, as well as financial aid. Two short-term volunteers are assisting refugees to re-establish in business. MCC is also providing agricultural assistance to families returning to their abandoned farms.

"Nobody wants us." That cry of Palestinian refugees expresses the pain of refugees all over the world who find themselves homeless. MCC has responded with material aid, personnel, and agricultural and health assistance in the Horn of Africa, Angola, Uganda, Southeast Asia and many other countries around the world.

"Some 90,000 of our fellow human beings die every day from starvation or malnutrition," states Brian Walker, director-general of the British Oxfam. Kevin M. Cahill, M.D., in his book *Famine* writes, "The era in which we live has the odious distinction of being the period when more people will die of famine than in any previous century." Behind these claims and statistics lie unmeasurable human suffering and tragedy.

Since the approval of the Hillsboro Resolution in 1974, MCC has continued to address the needs of the hungry by increased attention to food production and other activity that will lead to self-sufficiency. Agriculture and job creation are priorities of the Bangladesh program. Thirteen job creation projects now offer steady income for some of the country's poorest.

In Nepal, MCC workers helped isolated villages harness hydropower for rice hullers, flour mills, oil expellers and most recently, electric lights. In Indonesia, eight workers provide agricultural assistance to new settlers who have moved from the overpopulated islands to some of the country's 13,000 less populated islands.

So far in 1982 MCC has shipped over $3 million worth of wheat, meat, beans and milk powder to hungry people around the world. *Reg Toews, executive secretary*

Librarian/bookstore manager

Swift Current Bible School is now receiving applications for the position of librarian/bookstore manager. This is a one-year position for the 1983-84 school year. The applicant must have experience in library work. Bookstore duties will include the ordering and receiving of stock, keeping the financial records and supervision.

Please send inquiries to:
David Ortis, principal
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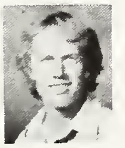

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Marge Pickering, the principal of the Hopi Mission School, serves parents, students and teachers and helps as needed in the Hopi congregation. She knows what the Lord has given to her and shares the Good News with others.

We are taught the way of servanthood. Deed and word are the same message. Serving the hungry, destitute and imprisoned souls in Christ's name meets immediate and long-range needs.

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LETTERS

Equality and submission

Ted VanderEnde ("A Further View of the Creation Order," Sept. 28 issue) maintains that the Bible emphasizes the partnership role or the equality pattern between men and women and the submission or submissive role of women. He says that we cannot take the equality theme and ignore the submission theme. In doing so his article misses an important and essential issue in interpreting the Bible. The Bible and Paul's writings were written to a specific culture and to a specific time.

The Bible also speaks to our culture. In regard to women we must decipher what principles apply to all time and to all cultures and what principles are relevant more specifically to the culture of biblical times.

We in the General Conference and in most Mennonite churches do not require women to wear a prayer veil or long hair — as Paul admonishes in the New Testament. We say that Paul's teaching about the veil and long hair are relevant more specifically to the New Testament culture and don't have to be followed literally in our time. Why can't we take the same position with regard to women and female ministers?

I believe that the theme of equality found in Genesis and Paul is a universal theme for all times. The theme of submission is culturally conditioned and relevant more to biblical times. We recognize this principle regarding the veil and long hair; why not with the role of women and the ministry?

I believe the Bible's message for our culture is that women should have the same opportunity for ministry as men. This does not mean that we are accepting the Bible's teaching about equality and rejecting the theme of submission. We are saying that the theme of submission must be understood in the culture of biblical times.

In Paul's time women didn't have the same opportunity for education and leadership in general as they do in our society. It would have been unthinkable for a woman to "teach and have authority over men" in Paul's time. In our day, when women have equal access to seminary training and are allowed leadership roles in society in general, Paul's teaching that in Christ there is neither male nor female, but we are all one in Christ Jesus should apply also to the pulpit ministry.

It is not a matter of throwing parts of the Bible out and keeping the parts we like. It is a matter of understanding properly the Bible's word and message. In understanding that message the biblical culture and specific cultures must be taken into account. If we follow this principle, I believe that the Bible and Paul fully endorse the concept of female ministers in our culture. *John Martin, 50 Waterloo St., Kitchener, ON N7H 3T9* Oct. 5

Government is suing

I am disturbed by Harold Burkholder's seeming confusion about non-registrants. The court action to which he refers has not been initiated by the non-registrants but by the government. These are not suits against the government but by the government against young men of conscience.

This particular peacetime draft registration, which has been initiated by the government, is perhaps more dangerous and more insidious than any previous one. Governmental and non-governmental experts are generally agreed that there is no need for a draft presently and little foreseeable need for one in the future. The current draft registration has little to do with getting a pool of manpower for national defense. Its primary purpose is to begin a psychological process of gearing up the nation for war. A draft is used by a nation at war, and the current administration wants Americans to start thinking in war terms. Draft registration is a serious threat to peace, and as Christian peacemakers we must do all we can to oppose that threat. When our young men choose not to register because they owe their obedience to God, we should give them all the support we can, to the point of violating the law ourselves for conscience' sake.

Citing Romans 13, Burkholder states it needs no interpretation; yet he has given both it and Acts 5:29 his own interpretation. My understanding of Scripture leads me to conclude that his interpretation is flawed. To take Romans 13:1-2 out of its biblical context is an easy way of avoiding the difficult decisions Christian citizens must make. Paul himself did not obey the authorities or he would not have been put in prison. So also were Peter and other early Christians imprisoned. The situation was clear to the early Christians, as it should be to us; man's law, that of government, should have authority until it conflicts with God's law. At that point it is the Christian's obligation to "obey God rather than men."

Should Burkholder meet his 20th-century Menno Simons, I think he would be disappointed. I don't recall that Menno or any of the other Anabaptists were obedient to government authorities when such obedience called for disobedience to God. Had they submitted themselves to the governments at that time, I suspect the *Martyrs' Mirror* would be a slim volume. *Steve Friesen, 1325 W. Chimes, Baton Rouge, LA 70802* Oct. 5

Aged institutions not all bad

I write in response to Susan Hiebert's "Growing Old Without Neighbors" (Oct. 12 issue). Because I too like old people and enjoy their friendship, I chose to work with old people.

I think Susan is a bit harsh with people who are different from her and me. We enjoy old people as friends but not everyone does. I am glad there are people with different preferences. I am glad some befriend teenagers. I would be less comfortable with them.

I'd defend institutions and families who encourage a relative to benefit from these. In my experience most institutions are not "more concerned about budgets than nutrition." I work in a non-profit home sponsored by seven local churches. Budgets are important, but our purpose is to provide a needed service — in a caring environment — to aging people in our community. We have a waiting list.

The decision to move into a nursing home should involve first the needs of the potential resident but also the family. A medical need may exist which requires a professional nurse. Often people need almost full-time assistance, which a family is unable to provide.

Families agonize over the decision for nursing home placement and usually avoid it as long as possible. When placement is necessary it is seldom because "I don't want to be bothered, I have my bowling." And families stay very much involved with their relatives after a move into the home. Residents are not "condemned to senility." *Elvera Johnson, assistant administrator, Memorial Home, Box 281, Moundridge, KS 67107* Oct. 20

Home Street celebrates 25 years

Clara K. Dyck

Baseball, hide and seek, barbecue, youth program, Sunday morning worship service, communal meals, "The Music Machine," sharing episodes which span 25 years — doesn't all this spell "communion"? Particularly when a whole weekend of praise and thanksgiving togetherness culminates in the celebration of the Lord's Supper.

Originally this was the Winnipeg Bergthaler Church. In 1973, with the move to a new location, it was renamed the Home Street Mennonite Church.

The majority of members were young people or newly marrieds when they came to the city from their southern Manitoba homes in the 1950s to find work. Those not already married almost without fail looked back home when the mating urge hit.

Consequently also, until recently, the greater number of members were descendants of the 1874-80 Russian Mennonite immigrants. Gradually, during the last few years, natives, Dutch, Ukrainians, Scottish, Vietnamese and Africans have joined the ranks.

Saturday, Sept. 18, 25th anniversary celebrations took place all day on the Canadian Mennonite Bible College campus in Winnipeg. It was a beautiful sunny day.

At five, after an afternoon of sports, more than 200 people assembled on the lawn for a sausage barbecue and home-baked *Plautz* (a form of pie).

Joyous songs of praise and thanksgiving began the evening youth program in the CMBC gym.

Dennis Stoesz and Clayton Loewen accompanied the musical history with a chronological slide.

Heartbreaking was Urie Bender's drama "House of the Lord" as staged by the youth group of today. It is a story of Anabaptist seekers after the faith, "under the knife."

"Praise God from whom all blessings flow. . . ." What a rousing anthem of dedication with which to greet God and each other on the Sunday morning of a celebration such as this. Especially when accompanied by pipe organ and brass instruments.

Four former pastors shared the pulpit with the present one, John R. Friesen: Ernest Wiebe, Edwin Brandt, David Wiebe and Clarence Epp. Friesen opened the service with Deuteronomy 29 and 30:11.

Peter Goertzen, a former choir leader, led the choir, with Olga Teichroeb, the church's first organist 25 years ago, at the organ.

In his sermon, Ernest Wiebe drew attention to the fact that "remembering opens the way to grace and hope." It's a beautiful tradition, he said, where the Israelites are admonished to remember to teach their history to their children.

"Remember also," Ernest declared, "the vision of Bishop Schulz, who recognized that many coming to Winnipeg from rural Bergthaler congregations didn't feel at home in city churches. Consequently a group of 45 started worshiping together in 1957."

David Wiebe alerted us to some of the "secret things" which belong to God, as mentioned in the Deuteronomy text. "Don't be obsessed with looking into the future," he advised, "God is in control." Recalling the line of a hymn which states "the walls of gold entomb us. . . ," he noted that "God, in his providence, has given us beautiful homes. . . ."

Sunday afternoon, under the leadership of Mary Wolfe and Kathy Redekopp, Home Street's children sang "The Music Machine." How would you feel, for instance, if you heard your 11-year-old musically rhyme off countless uses of a bit of string including "to mend a friendship that's almost through"?

Hilda Goertzen sang the reassuring solo "In Thee I Put My Trust."

Ollie Loewen and LaVerna Klippenstein had written a skit recounting the story of the church's Women in Mission. The ladies re-enacted scenes from the various decades and sang humorously serious comments at intervals.

During the time for *Freiwilliges* (voluntary items), John H. Neufeld, moderator of the Conference of Mennonites in Manitoba, reminded us that "the past can be a good thing, but it is not to be a ghetto."

The choir and brass ensemble, under the leadership of Gayle Wiebe, served at the evening's communion service. Pastors participating in the distribution of the elements were John R. Friesen, Clarence Epp, David Wiebe, Lawrence Klippenstein, Ernest Wiebe, Jake Wiebe and Jake Letkemann.

Clarence Epp's meditation on the theme "Looking Back and Looking Forward," as Paul instructed the Corinthians to do, included the factor of hope. Hope, because Christ brought in the kingdom. He will return again. God is the God of history. Faith is alive. We are the people of God.

The 25th anniversary choir led by Peter Goertzen: seated are former and current pastors, left to right: John R. Friesen, David Wiebe, Ernest Wiebe, Edwin Brandt and Clarence Epp.

The Lebanese bloodbath

William Keeney

A grief-stricken woman is led from the site of a bombing raid in Beirut, Lebanon. This one occurred prior to the massacre William Keeney refers to.

"The Fathers have eaten sour grapes and the children's teeth are set on edge" (Jeremiah 31:29; Ezekiel 18:2).

Both Jeremiah and Ezekiel quote this proverb as untrue; the guilt of parents need not fall upon their children. Nevertheless, the recent bloodbath in Lebanon shows the tendency of evil and injustice to perpetuate itself from one generation to the next.

The anti-Semitism in Europe led to the holocaust. Jews survived the holocaust and determined to have their own country where they would not be dominated by hostile governments and people.

To establish their own country, the Jews pushed out the Palestinians. They justified the action against the Palestinians by the British Balfour Declaration and their need for a homeland. The United Nations gave a legitimacy to the violence by recognizing the Israeli state.

The actions against the Palestinians led them to resist and try to push the Israelis out so that they might have their land and homes back. The Israelis responded with increasing violence and pressures, both against the Palestinians inside occupied Jordan after the 1967 war and the Palestinians outside who threaten Israel in the desire to recover their homes.

The guerrilla and terrorist attacks by the Palestinians, using many of the same methods which the Israelis used in taking over Israel, have led to disproportionate use of violence by the Israelis in response. It is no longer the "eye for an eye" of the Old Testament, a limited revenge. The assassination of an Israeli ambassador led to the full-scale attack against the Palestinians in Lebanon. The death toll and injuries to the Palestinians far exceeded the death of the ambassador, or even the deaths and injuries by the repeated guerrilla attacks of the Palestinians.

Language used in the invasion suggests a final solution to the Palestinian problem in Lebanon and is reminiscent of Hitler's proposed "final solution" to the Jewish problem.

The recent episode where over 300 Palestinian men, women and children were massacred while Israeli troops who were in control apparently stood by and did nothing to stop it is probably only another stage in the cycle of violence.

No doubt the incident enraged Palestinians and their allies and made them determined to wreak vengeance on the Israelis. The cycle of sour grapes and teeth set on edge seems likely to be perpetuated.

Someone needs to step into the cycle and sweeten the grapes with an effort to bring justice to all the parties as fully as possible.

The Palestinians in Israel need to be given freedom from harassment and increasing restrictions on their use of the land. They need to have the freedom to make decisions that affect their destiny for themselves. The Palestinians outside Israel need to be given a place to live and to have control over their future. The Israelis need freedom from the fear of terrorist attacks and the threat that they will be pushed into the sea or otherwise destroyed.

Someone needs the vision, boldness and readiness to face the future rather than the past, somewhat as Sadat exercised to normalize relations between Egypt and Israel.

It does not appear to be Begin, who used terrorist tactics in opposing the British and Palestinians and who finds continued use of terror effective for short-term results. He fails to realize the long-term effects of eating sour grapes.

Whether Arafat may be sufficiently chastened to make such a move or whether God will raise up some other leader to enter the situation is not yet clear. If no person of sufficient stature rises in response to God's prompting and acts for justice for the future generations, many more teeth will be set on edge, perhaps unto the seventh generation.

Under God's regenerating power, it need not be. In ways we cannot foresee, he may be preparing the way to redeem the situation, to reverse the cycle, and to give the children of both Palestinians and Israelis hope that they can begin anew and create a different world for themselves and others in the Middle East.

Sept. 28

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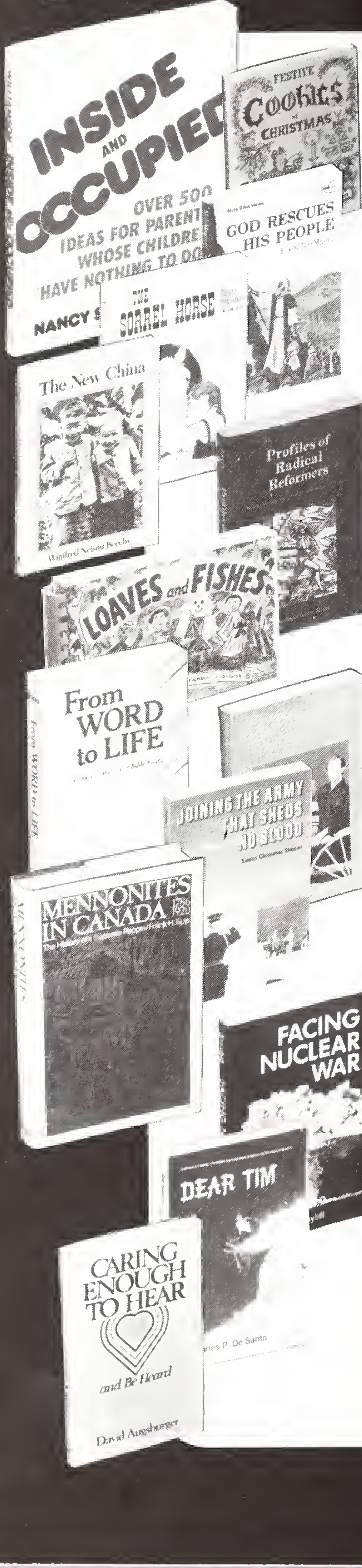

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MEDITATION

To Bethelehem in '83

In the months before Bethelehem '83, the angel of the Lord was sent from God to farms and villages and cities across the continent to people whose name was Mennonite. And the angel came and said, "Hail, O favored ones, the Lord is with you."

But they were greatly troubled at the saying, and considered in their minds what sort of greeting this might be. And the angel said to them, "Do not be afraid, Mennonites, for you have found favor with God. And behold, you will conceive in the wombs of your hearts and minds, and you will bear sons and daughters of the Spirit, and you will call them children of the kingdom."

And the Mennonites said to the angel, "How can this be, since we are so small and have no power?"

And the angel said to them, "The Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore the new life to be born will be called Holy. And behold, your cousins, the Protestants and Catholics, in their old age have also conceived new life. For with God nothing is impossible."

And the Mennonites said, "Behold, we are the servants of the Lord; let it be to us according to your word."

In those days Mennonites arose and went into the towns and cities and greeted their cousins — the Catholics and Protestants. And when they heard the greetings of the Mennonites, there was a leaping in the wombs of the Spirit and they exclaimed, "Blessed are you among Christians, and blessed is the fruit of your womb!"

And the Mennonites said,
"Our soul magnifies the Lord and our Spirit rejoices in God our Savior.
For God has regarded the low estate of his servants.
For behold, henceforth all generations will call us blessed.
For God who is mighty has done great things for us and holy is his name.
And his mercy is on those who fear him from generation to generation.
God has shown strength with his arm;
he has scattered the proud in the imagination of their hearts.
He has put down the mighty from their throne and exalted those of low degree;
he has filled the hungry with good things, and the rich he has sent empty away.
He has helped his servant the church in remembrance of his mercy,
as he spoke to our fathers and mothers, to Abraham and Sarah
and to their posterity forever."

Peter J. Ediger

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EDITORIAL

Support for non-registrants

Nearly three years after U.S. President Jimmy Carter reinstated registration of young men in preparation for a possible draft, the issue is coming home to roost within the General Conference.

The indictment of Charles Epp and Kendal Warkentine, both students at Bethel College, North Newton, Kan., on charges of failing to comply with registration has forced many of us to dust off our Estes Park resolution and consider its implications again. Warkentine faces trial on Dec. 15; Epp shortly thereafter.

There are times, even within the chronicles of the church, when history seems to repeat itself. Complicity with the U.S. government's conscription orders is not a new issue to us. During the late '60s and early '70s, churches on both sides of the border were sorting out their responses to the draft dodgers in their midst. Even resistance to registration as a process apart from being drafted is a motif returning to us out of the late '40s and early '50s.

Austin Regier was a freshman at Bethel College when the Japanese attacked Pearl Harbor in 1941. After being conscripted, he entered Civilian Public Service at a camp near Fort Collins, Colo. It was there that he first heard some of his co-workers, especially two of Quaker background, talk about how cooperation with the draft, even through alternative service, helped shore up the foundations of America's military machine.

When the draft was reinstated for the Korean War in the late '40s, Regier decided that this time he could not in good conscience cooperate. In a Minneapolis courtroom on Jan. 10, 1949, he was found guilty for failing to register and sentenced to prison. Erland Waltner, then pastor of Bethel Mennonite Church in Mountain Lake, Minn., wrote the account of the sentencing for readers of *The Mennonite* (Feb. 1, 1949, issue).

Five weeks later, Feb. 15-17, in Bloomington, Ill., the GC peace committee issued its official response on the issue of non-registration. Although the committee did not encourage non-registration, it was eager to preserve fellowship with non-registrants and proposed to set up a visitation program of those imprisoned.

In 30 years, the conference's position has changed only slightly. It still does not encourage non-registration; in fact, the 1971 statement reads, "We will encourage draft-age youth to enter some form of meaningful alternative service." Yet the statement continues, "We recognize non-cooperation with the military draft, when based on loyalty to Jesus, as a valid witness. We pledge the resources of our brotherhood to a supportive ministry to young men who take such a stand."

The Estes Park resolution of 1980 elaborates only on the kind of support the church will offer those "who give sole loyalty to Jesus Christ. We shall support them personally, spiritually and financially in their costly witness, and shall stand by them publicly. . . ."

The statement has a number of strengths. It neither shuns non-registrants nor advocates a civil disobedience which might be unacceptable to some within our church family. It affirms the integrity of those who choose not to register without insinuating that registrants are "second-class citizens."

The statement also emphasizes the importance of personal faith in and obedience to Jesus Christ in the public testimonies of non-registrants who hope to find church support. Such was the strength of the witness made by Enten Eller and Mark Schmucker.

Finally, the support we give non-registrants must be more than perfunctory. Regier had only one visitor from the conference during his six months in prison. Today, he is a minister in a Methodist church.

At the end of his report on Regier's trial, Waltner wrote about the small contingent present from Mountain Lake: "Witnesses to the scene differed on the particular issue of non-registration for the draft, but they agreed that they had seen an unusual demonstration of the 'courage of conviction' even at the price of being 'numbered with the transgressors.' "

Regardless of whether or not we advocate the actions of non-registrants, their trials and sentencing in these months should raise the question within each of us, "At what point would I endure worldly condemnation and punishment for my faith in Jesus Christ?" *Larry Cornies*

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Lo, how a Rose e'er blooming
from tender stem hath sprung,
of Jesse's lineage coming
as men of old have sung.
It came a flow'ret bright,
amid the cold of winter
when halfspent was the night.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

97:25 DECEMBER 7, 1982

A century of Mennonite quietism (1786-1874)

J. Winfield Fretz

North American Mennonitism in the century following the American Revolution and the Civil War was described by S. F. Pannabecker as the "dark age" of U.S. Mennonite history. Others might refer to this same period in a less gloomy term as "the quietistic century." If our second century is judged by the superactivism of the late 20th century it may seem like a static period, but great changes were taking place in the United States and Canada even though the changes did not become evident organizationally until the latter third of that century.

For the U.S. Mennonites — then mostly in eastern Pennsylvania — the post-revolutionary period held bad war memories of suffering and constant anxiety. After all, the Mennonites lived in the heart of the area where many of the main battles of the war were fought. They had experienced the painful role of conscientious objectors to war — which to many meant disloyalty to neighbor and country on the one hand, or repudiation of a cherished religious belief on the other. The peace churches, following the Revolution and the struggle of the new government to be born, were not at all certain that religious freedom would be guaranteed as it had been by the government of England.

In *The Mennonite Immigration to Pennsylvania*, C. Henry Smith reminds us that autocratic governments are sometimes more considerate of conscientious scruples than are democracies and that majorities often have slight regard for the special concerns of minorities. During the Revolutionary War and the Civil War, pacifists were harassed much more by their neighbors and superpatriots in local communities than by discriminatory laws or high-handed government officials.

In *Conscience and Crisis*, Richard K. MacMaster and others show the harassments, abuses, hostile acts, fines, jail sentences, confiscations of properties and other forms of persecution experienced by Quakers, Brethren and Mennonites. Those experiences caused these non-conformists to have doubts about the stability of the new government and its ability and willingness to guarantee religious freedom. This skepticism caused the first families to emigrate to Upper Canada in 1783, six years before the new federal constitution was adopted. But even after its adoption in 1789, the flow of Mennonites from Pennsylvania to Canada continued for another 40 years.

It is estimated that 200 Mennonite families emigrated to Canada between 1786 and approximately 1830. William Warren Sweet in *The Story of Religion in America* estimated there were 2,000 Mennonite families in America at the close of the colonial period. Roughly 10 percent of the Mennonites left the country to which their forebears had come. These early migrations to Upper Canada were taking place at the same time new lands were opening for settlement in Maryland and Virginia to the south, and in western Pennsylvania and Ohio.

If there had been confidence in the new government of the United States, one would not have expected these second and third generation immigrants to leave the United States and start life over on a new frontier. The descendants of those who migrated and live in Canada today are unanimous in their opinion that the decision to settle in Canada under British government was a wise one.

Mennonite church organization around 1800. Until the first third of the 19th century, all U.S. and Canadian Mennonites, with the exception of the small group of Dutch in the Germantown settlement, were of Swiss ethnic stock. Most of these or their parents had spent varying lengths of time in the Palatinate along the Rhine River in whatever duchy or principality they could find land, work and hospitality. Their stay in that region could have been anywhere from 50 to 150 years, although many had to move from place to place in search of safety and economic security. There they acquired the "Pennsylvania German" dialect. This was the spoken language in families for 250 years in both Canada and the United States.

From its beginning in the United States until the middle of the 19th century, the Mennonite Church was generally united.

The one major division — between the Amish and the Mennonites — had occurred in Europe. Only the small Funk division in 1777 and the small Herr division in 1812 broke the unity of the Mennonites until 1847, when the Oberholtzer division occurred. Up to that time there was no significant difference in church organization, in lifestyle, in language or general outlook.

Other "plain" groups, the Quakers, the Church of the Brethren, the Schwenkfelders, the German Reformed and the Lutherans in eastern Pennsylvania, had likewise made few changes in organization or social outlook during the quietistic century.

While Pennsylvania under William Penn had attracted a wide variety of religious minorities, the various groups had generally good relations. This was especially true in the case of those who spoke the Pennsylvania German dialect. The peaceful relations illustrated such common cultural components as language, customs, foods and common daily experiences as of greater significance than abstract theological differences.

I can testify to this as a boy growing up in a large farm family on the edge of the Deep Run Mennonite community in Bucks County. Out of a dozen neighbors only two were Mennonites. The others were Lutheran and Reformed. We neighbored more with two of our Lutheran neighbors than we did with the Mennonites. We seemed to be hardly aware of religious differences. I remember discovering differences like towers and bells on their churches while ours had none. They spoke of going to *Kirche*

John F. Funk and his capable co-workers promoted Sunday schools . . . supported missions, evangelism, church history, unity, mutual aid to the Mennonites immigrating from Russia in the 1870s and . . . biblical non-resistance even in the midst of the Civil War.

(church) while we talked of going to *Versammlung* (assembly). Their young men were drafted and went to war while ours were taught that war was unchristian. Our lifestyles were similar, and childhood friendships were not dictated by parental religious affiliation.

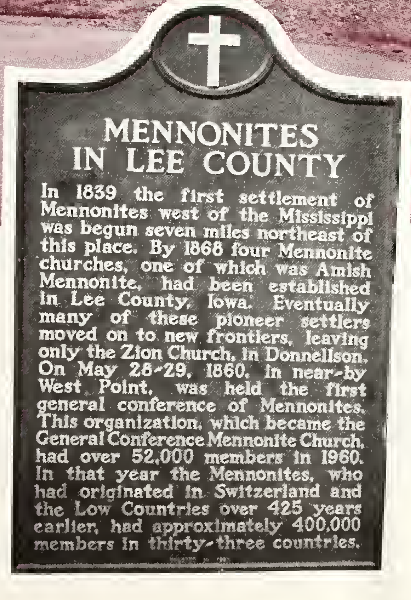
Nowhere was the dormant character of colonial Mennonitism more evident than in the organization and limited activity of congregations. That seemed to change little in a century. The Sunday morning service was a two-hour period which began with singing one or two hymns without notes and at a slow pace. There were two sermons. The first was an introductory sermon of approximately a half hour, and the second or main sermon lasted 45-60 minutes. There was a long period of silent prayer — during which people knelt — after the introductory sermon. The second prayer — after the long sermon — was audible and concluded by the minister in charge praying the Lord's Prayer, also with everyone kneeling.

The Sunday morning service was the only activity of the congregation except for funerals and weddings. If there were conferences they were attended only by the ordained men, namely bishops, ministers and deacons. The chief diversion of colonial Mennonites was Sunday visiting. It was customary to hold local services every two weeks. On that Sunday the members expected guests for dinner. On the following Sunday members would attend services at a neighboring congregation and expect to be entertained in turn. In addition to the Sunday visiting there were periodic opportunities during the week at weddings, funerals, barn raisings and work bees of various kinds, such as harvesting, butchering and quilting. Life was largely centered around the extended family and the local congregation.

The Old Order Amish and Old Order Mennonites today are the best living examples of what the life of the organized Mennonite Church was like at the end of the colonial period because it is still like the above. These branches of Mennonites today — like those 150 to 200 years ago — had no religious education program of any kind other than the preaching services and the instruction classes for the baptismal candidates. There were no auxiliary organizations or activities for youth, no prayer meetings and no church conferences which bound the separate congregations together. Each congregation was independent of every other congregation so far as authority and regulations were concerned. There was little reading material in the homes of colonial Mennonites other than the Bible, Denner's sermon book and possibly the *Martyrs Mirror*. There was no peace literature and of course no interest in evangelism, missions, church publications or relief work, other than among widows and orphans that were looked after by the deacons out of each congregation's "poor funds."

Colonial Mennonites brought with them and maintained a reputation as industrious and ingenious farmers. Their devotion to long days and hard work in clearing forests and building up their farms and their minimizing of pleasure and the arts caused their urban contemporaries and English neighbors to belittle them and frequently make them the butt of humor.

*In the Eby homestead at Lancaster County, Pa., the decision was made to move to Waterloo County, Ont. (*Ebytown *became* Berlin *became* Kitchener.*)*



MENNONITES
IN LEE COUNTY

In 1839 the first settlement of Mennonites west of the Mississippi was begun seven miles northeast of this place. By 1868 four Mennonite churches, one of which was Amish Mennonite, had been established in Lee County, Iowa. Eventually many of these pioneer settlers moved on to new frontiers, leaving only the Zion Church, in Donnellson. On May 28-29, 1860, in near-by West Point, was held the first general conference of Mennonites. This organization, which became the General Conference Mennonite Church, had over 52,000 members in 1960. In that year the Mennonites, who had originated in Switzerland and the Low Countries over 425 years earlier, had approximately 400,000 members in thirty-three countries.

Historic plaque standing in downtown Donnellson, Iowa

Response to cultural change. Mennonitism in the second half of the 19th century stood in sharp contrast to the first half. They felt the Industrial Revolution with its numerous inventions and their effects on agriculture, commerce and industry, as well as the flow of population from rural to urban centers and the attraction it had on thousands of Europeans who saw opportunities in the new world. Mennonite immigration, if not in the lead, was certainly keeping abreast of the larger national flow of immigrants from Europe. The Industrial Revolution helped to set in motion the westward movement of population already in the United States.

Mennonites who felt the scarcity of good farmland in the east began to move west of the Alleghenies and on to eastern Ohio. Mennonite immigrants from South Germany, Alsace and Switzerland came in clusters and as individual families and made settlements in scattered areas of Ohio, Indiana, Illinois and Iowa. In Canada the Amish from South Germany and from Alsace migrated from 1825 to about 1860 and settled in Waterloo County next to the Mennonites who had come a few decades earlier.

Industrial and cultural changes that resulted from the numerous inventions such as the steam engine and the mowing and sewing machines not only affected industry, transportation and population movements, but they also had an impact on the institutions of education and religion.

Restlessness with the status quo and a desire for change within the Mennonite Church in the United States and Canada is perhaps best illustrated by the 1847 division in eastern Pennsylvania. It was headed by a recently ordained schoolteacher-preacher, John H. Oberholtzer of the Franconia Conference. As was the custom throughout the Mennonite Church in the United States and Canada at that time, he was chosen by lot. From the outset he was concerned about the low level of education generally and was specifically dissatisfied with the perfunctory way new members were baptized and received into the church without adequate understanding or serious instruction about the significance of their action.

Ed G. Kaufman in *General Conference Pioneers* says, "Like early Christians and the Anabaptists, Oberholtzer emphasized the visible rather than the invisible church as a separate and voluntary brotherhood under the Word and the Spirit: baptism as an outer symbol of an inner experience and church membership based on a mature, voluntary act of the candidate." He advocated that candidates for baptism be required to first take a course of instruction. In the West Swamp congregation of which he was pastor and bishop, he reprinted a German catechism first put out in 1783 and used it to teach his baptismal candidates as early as 1842.

Oberholtzer was also dissatisfied with what he considered inadequate church organization. He advocated that congregations have constitutions in which rules and procedures were clearly written and so too should the Franconia Conference. Such issues brought Oberholtzer and his followers into direct confrontation with his older and more conservative colleagues and resulted in the eventual division in 1847. The numerous changes that followed the break resulted in the formation of the East Pennsylvania Mennonite Church. Thirteen years later it became a part of what is now the General Conference Mennonite Church.

The burst of activities and departures from the more rigid customs and traditions of the Franconia Conference reflect the number and kinds of change that seemed desirable to those who formed and joined the new conference. Oberholtzer was the dynamic leader who initiated or vigorously supported the new directions. In his own print shop he produced the *Religioeser Botschafter*, a biweekly eight-page religious paper which he edited and set the type for. It served as medium for discussing issues and concerns of all those interested in what the new conference stood for. By the end of the first year (1852) there were 800 subscribers.

Various other changes were introduced. In selecting ministers in addition to selection by lot, the new conference recognized ministers who were elected by the congregation and also those who as individuals felt an inner call. By 1854 the West Swamp Church recognized the supported ministry and had a collection for that purpose. Other evangelical denominations were recognized and outside ministers were permitted to occupy conference pulpits.

Open communion was practiced and members were permitted to "resort to law" after counsel with the local pastor. Footwashing was made optional. Prayer meetings were recognized but were not adopted as a command of Scriptures. Missions and seminary education for ministers and lay people were strongly supported.

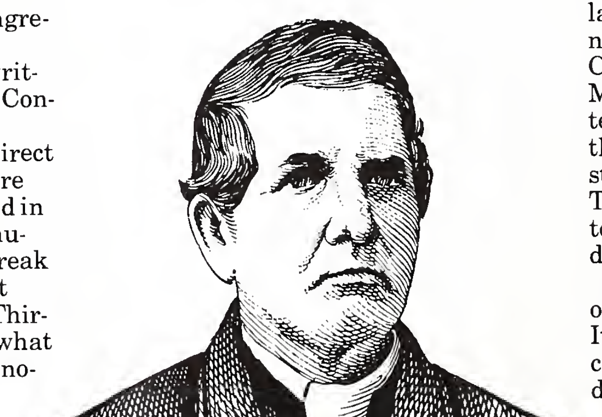
The new conference provided an alternative to those no longer satisfied with a rigid adherence to religious tradition. A written constitution was adopted. Among those who seceded were prominent members of the Hunsicker family. These included Bishop Henry Hunsicker and his two sons, John, also a bishop, and a younger brother Abraham, a preacher. John Hunsicker was the senior bishop of the Franconia Conference at the time of the 1847 division.

Henry Hunsicker in 1848 established Freeland Seminary and was its principal from 1848 to 1865. The name was changed to Ursinus College in 1869 because — for lack of support from the Mennonites — it was later taken over by the Reformed Church. It is tempting to speculate what U.S. Mennonitism would have been like had Freeland Seminary become a Mennonite supported institution a half century before any of the existing Mennonite colleges were established.

By the middle of the 19th century the desire for education beyond the elementary level for ministers was growing ever stronger. Oberholtzer was in contact with the newly arrived Mennonites from south Germany who had settled in Summerfield, Ill., and at Donnellson, Iowa, along with those who had migrated to eastern Ohio from eastern Pennsylvania and the more progressive elements in Lincoln County, Ont. All of these were sympathetic to the new conference. These few congregations became the nucleus of the General Conference founded in 1860. Already in 1863 a committee was appointed by the conference to draft a constitution for a conference school. Thus steps were taken almost immediately to implement an institution of higher learning.

It was decided to locate the school at Wadsworth, Ohio. The first building was erected in 1865 and 1866 but due to the lack of qualified faculty members it was not opened until 1868. It was called the Christian Educational Institution of the Mennonite Denominations and was intended to serve all Mennonite bodies. A three-year curriculum focused on Bible study, mostly in the German language. The school was discontinued in 1878 due to lack of financial support and internal difficulties.

However, in its short history a number of significant contributions were made. It introduced Mennonites to higher education. It brought ministers and students from many scattered congre-



John H. Oberholtzer was a dynamic leader who initiated or vigorously supported new directions.

gations into contact. These later served to bring congregations into a closer conference relationship. Wadsworth also marked the end of the untrained ministry in churches then in the General Conference. The school promoted missions as one of its prime purposes.

Not the least significant contribution of the Wadsworth educational effort was its impact on the Mennonites from Russia who were just coming to this country in the middle and late 1870s. While they did not attend or support the school financially, they were favorably impressed with the direction the new conference was heading. Both the commitment to higher education and to missions were factors influencing a large percentage of them in the United States and Canada eventually to join the General Conference. This interest was also significant in the moving of the administrative centers of the General Conference in the United States and Canada from eastern centers like Berne, Ind., and Kitchener, Ont., to Newton, Kan., and Winnipeg.

Stimulus for change in the Old Mennonite Church. One of the early innovations in the Old Mennonite Church was that of the singing school under the leadership of Joseph Funk of Singers Glen, Va. Funk had his own printing press which he used to print hymnbooks and periodicals, many of which he compiled. The most famous was *Harmonia Sacra* which is still in use among Old Order Mennonite singing schools in Ontario. Funk's contribution was a new and greater appreciation for sacred music among the Swiss Mennonite churches.

The counterpart to the leadership of John Oberholtzer in the General Conference in the middle of the 19th century was John Fretz Funk (1835-1930). He was also a native of the Franconia Conference, having been born in Bucks County not over 15 miles from the home of John Oberholtzer. Harold S. Bender claimed that John F. Funk did more to shape the life of the Old Mennonite Church in the 19th century than any other man. Funk was a lad of 12 years at the time of the Franconia division. Although his parents remained with the conservative sector of the conference, John attended two school terms at Freeland Seminary, which was his only education beyond elementary school.

After two years of teaching school he went to Chicago and entered into a business partnership with his brother-in-law, Jacob Beidler, and John F. Rittenhouse. During his 10 years in the lumber business in Chicago, from the age of 22 to 32, he was active in church work and closely identified with Dwight L. Moody. From him he learned much about mission work, evangelism and Sunday school. In 1865 he began printing a church paper which he called *Herald of Truth.*

This little paper came to be a mighty instrument in communicating ideas and interpreting issues of concern to Mennonites in the United States and Canada. The *Herald der Wahrheit*, a German edition, was published from 1864 to 1901.

Mennonites in the late 20th century find it difficult to imagine their churches without literature, Sunday schools, young people's organizations, evangelistic or mission efforts, conferences, schools, hospitals or homes for the aged and with almost no leaders. No wonder the Mennonite Church at the beginning of the 19th century was characterized as asleep or paralyzed.

Under the leadership of John F. Funk and his able co-workers, such as J. S. Coffman, A. B. Kolb and D. H. Bender, and through the medium of the Mennonite Publishing Company and its many publications besides the *Herald of Truth*, the Mennonite Church spiritually awoke during the second half of the 19th century. Funk, and the capable men he had gathered around him, promoted Sunday schools by means of literature and conventions. They supported missions, evangelism, church history, unity, mutual aid to the Mennonites immigrating from Russia in the 1870s and promoted biblical non-resistance even in the midst of the Civil War.

John F. Funk sold his interest in the lumber business in Chicago and moved to Elkhart, Ind., in 1869, where he remained until his death in 1930. The entire Mennonite Church is witness to the fact that this dedicated Christian had largely fulfilled the dreams of his youth. These were expressed in the first issue of the *Herald of Truth* in January 1864 when he wrote, "With trembling hand have I written and with many an anxious thought the *Herald of Truth* with the opening year goes forth to its readers.

"It is a trial — an effort to do good — a means provided, through which moral and religious reading may, in an interesting, cheap and pleasant way, be laid before the Christian public advocating the pure principles of the Gospel of Jesus Christ, which all may read with profit and pleasure without fearing the contaminating influences, now so widespread through newspapers of the present day.

"Its principles and doctrines, as already stated, will be those of the Bible — its aims and objects — to bring its readers nearer to God, to point out to them the way of eternal life, to inculcate good, holy, peaceable and conscientious principles in the minds of both old and young. . . . All these things will claim our attention, and with all these high aims, with God's blessing, I hope this paper will be successful."

This brief and fragmented glimpse into a century of Mennonite church life in the United States and Canada from 1786 to 1874 is a reminder that religious denominations, like all human institutions, experience cycles of vitality and growth at one time — and of stagnation and decline at another. An examination of the divisions that occurred during the century in question reveals that, without exception, the causes of the splits were sociological rather than theological in nature. The first splinter group in 1777 was occasioned by a difference of opinion over the payment of war taxes. The Herr split in 1812 arose over a charge regarding ethical behavior. The Oberholtzer division was largely related to church organization and what was considered proper or improper and needed activity. Later splits resulting eventually in the formation of the Mennonite Brethren in Christ (1883) emerged from criticisms that the main body of Mennonites was not sufficiently "spiritual." In none of the instances cited were there charges of theological unorthodoxy.

In view of the fact that most of the main bodies of Mennonites in subsequent decades adopted most of the changes earlier resisted, one must conclude that the church divisions were not necessarily detrimental. In fact, they may have been beneficial in the long run. Or in the language of the poet, they may have demonstrated the observation that "God fulfills himself in many ways." With greater patience on the part of the progressively minded, all the changes might have come eventually without the divisions. On the other hand, with more tolerance or openmindedness on the part of the conservative, the changes could have come sooner and divisions been avoided.

Few of those who have made the changes or who have been its beneficiaries would be willing to return to a Mennonite Church with the sketchy organization and limited program that characterized it one or two centuries ago. *Third in a series of Meetinghouse articles on 300 years of Mennonites in the United States and Canada.* •

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The sign of the manger

Marion Deckert

What does it mean that Jesus was born in a manger? What was God intending when he had his Son born in a manger?

That God's Son should come to earth at all is extraordinary. But surely if God's Son comes to earth he will come out of the sky with thunder and lightning, escorted by a host of angels. But no, he comes as a tiny helpless baby.

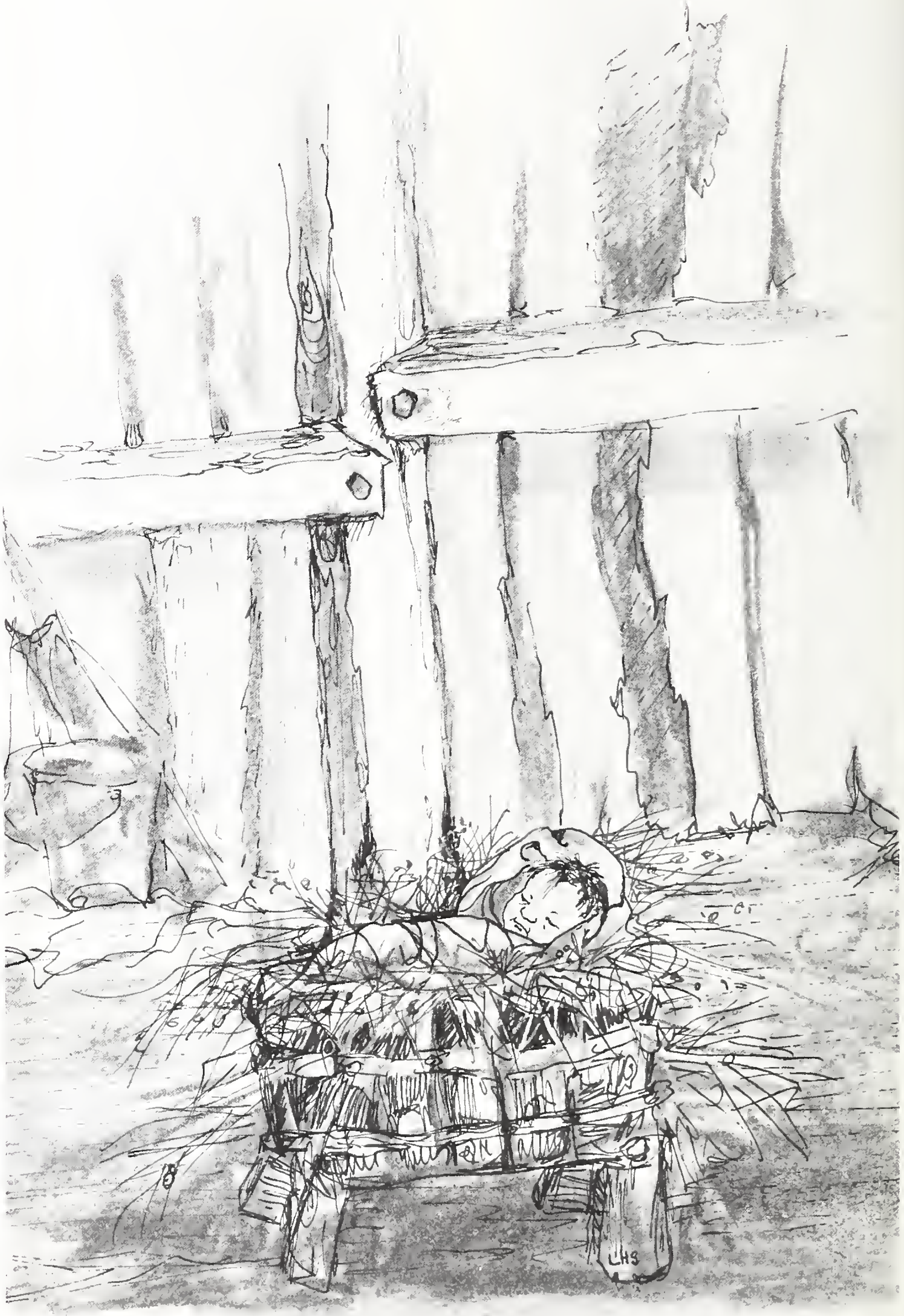
That God's Son should come to earth as a tiny baby is extraordinary and astonishing. But surely if he comes as a baby he will be born into the king's house with all the wealth and wisdom of the world in attendance. But no, he is laid in a manger.

That God's Son should be born in a manger is extraordinary, astonishing and, humanly speaking, not possible. But it is true.

Since this is, humanly speaking, an impossibility, we often try to disguise the fact that God's Son was born in a barn. We romanticize Jesus' birth. We make pictures of a crib with fresh clean straw in it, with Mary dressed in beautiful rich clothes, with fine blankets and rugs spread around and bright stars shining down on the manger. But the Bible simply says that there was no room in the inn and that the Christ child was laid in a manger. A manger is the box where feed is placed for cows and horses. There is dirt and filth all around. The air is stale with animal smells. It is not a pretty picture.

What can it mean that Jesus, God's Son, is born in a barn? It is no accident. Even during his ministry Jesus continued to be homeless. We read in Matthew 8:20, "Foxes have their holes, the birds their roosts; but the Son of Man has nowhere to lay his head." God's Son was not only born in a barn, he continued throughout his life here on earth to be without power or riches.

"Philip said to him, 'Lord show us the Father and we ask no more.' Jesus answered, 'Have I been all this time with you, Philip, and you still do not know me? Anyone who has seen me has seen the Father' " (John 14:8-9). Jesus came to earth to show us who God is. If we rightly understand who Jesus is then we will at the same time understand who God is. That Jesus was born in a barn is part of the wisdom and plan of



God to show us who he is.

But what can it mean to have God's Son come to earth as a baby born in a barn? This question is so difficult because the event is so contrary to what we expect. Jesus' birth and life are not at all what we would expect for God's Son. We would expect the Son of God to have more power than the most powerful king. To have the most powerful army under his control. We would expect the Son of God to be richer than a prince and to have anything he could wish for. We would expect the Son of God to be the most famous person ever and to be known and respected by everyone. We would expect the Son of God to be served and worshiped by everyone.

But no! it turns out just the opposite. The Son of God is born in a manger. He has to flee for his life, he has no possessions, he doesn't even have a place to lay his head, he depends upon others for his food, people mock him and spit on him, he is put to death as a common criminal. How can this be?

Clearly, our expectations do not agree with God's intentions. Our thinking does not agree with God's thinking.

We value power, fame, wealth and high position. This is perhaps the root of our difficulty in understanding the meaning of Jesus' birth. What does God value? "Then turning to his disciples he began to speak: 'How blest are you who are in need; the kingdom of God is yours. How blest are you who now go hungry; your hunger shall be satisfied. How blest are you who weep now; you shall laugh. How blest you are when men hate you, when they outlaw you and insult you, and ban your very name as infamous, because of the Son of Man. On that day be glad and dance for joy; for assuredly you have a rich reward in heaven; in just the same way did their fathers treat the prophets' " (Luke 6:20-23). These are hard words for us. God seems to value poverty, hunger, pain and low estate. Are not these the very opposites of our values? Or again, "God has told you what is good; and what is it that the Lord asks of you? Only to act justly, to love loyalty, to walk humbly before your God" (Micah 6:8). Here God says that justice, kindness and humility are required of us. Are not these exactly the opposite of power, wealth, fame and respect?

Jesus' birth was lowly, and it is no accident. Jesus' birth in a manger agrees with the things that God values and agrees with the things that God expects of us.

The manger is a central and important symbol of the Christian faith. (1) "I repeat, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God" (Matthew 19:24). Wealth is not a thing to be desired. Wealth does not agree with the manger. (2) "That is not the way with you; among you, whoever wants to be great must be your servant, and whoever wants to be first must be the willing slave of all. For even the Son of Man did not come to be served but to serve, and to give up his life as a ransom for many" (Mark 10:43-45). Fame and power are not things to be sought after. Fame does not agree with the manger.

3. "Jesus then addressed the people and his disciples in these words: 'The doctors of the law and the Pharisees sit in the chair of Moses; therefore do what they tell you; pay attention to their words. But do not follow their practice; for they say one thing and do another. They make up heavy packs and pile them on men's shoulders, but will not raise a finger to lift the load themselves. Whatever they do is done for show. They go about with broad phylacteries and with large tassels on their robes; they like to have places of honor at feasts and the chief seats in synagogues, to be greeted respectfully in the street, and to be addressed as "rabbi." But you must not be called "rabbi"; for you have one Rabbi, and you are all brothers. Do not call any man on earth "father"; for you have one Father, and he is in heaven. Nor must you be called "teacher"; you have one Teacher, the Messiah. The greatest among you must be your servant. For whoever exalts himself will be humbled; and whoever humbles himself will be exalted' " (Matthew 23:1-12). High position and pride are not things to strive for. Pride does not agree with the manger.

However, (4) "He looked up and saw the rich people dropping their gifts into the chest of the temple treasury; and he noticed a poor widow putting in two tiny coins. 'I tell you this,' he said, 'this poor widow has given more than any of them; for those others who have given had more than enough, but she, with less than enough, has given all she had to live on' " (Luke 21:1-4). Poverty is not to be feared or despised. This agrees with the manger.

5. "And here is another parable that he told. It was aimed at those who were sure of their own goodness and looked down on everyone else. 'Two men went up to the temple to pray, one a Pharisee and the other a tax-gatherer. The Pharisee stood up and prayed thus: "I thank thee, O God, that I am not like the rest of men, greedy, dishonest, adulterous; or, for that matter, like this tax-gatherer. I fast twice a week; I pay tithes on all that I get." But the other kept his distance and would not even raise his eyes to heaven, but beat upon his breast, saying, "O God, have mercy on me, sinner that I am." It was this man, I tell you, and not the other, who went home acquitted of his sins. For everyone who exalts himself will be humbled; and whoever humbles himself will be exalted' " (Luke 18:9-14). Humility is to be sought after, and this also agrees with the manger.

From these examples we can see that the manger carries an important lesson for us. From the beginning the Son of God is contrary to our expectations and values. He is born in a manger. This means that if we are to come to him, to join his kingdom, we must change our expectations and values into their opposites. This is the central meaning of Jesus being born in a manger. This is why his being born in a manger is a scandal to us. This is why it is so important for us to be realistic about what it is like to be born in a manger, and why we must resist our natural tendency to make the manger into something pretty and romantic.

The gospel of Jesus Christ requires a turning around of our aims, objectives, goals and values (see the Magnificat, Luke 1:46ff.). This lesson must be applied the first time when we accept Jesus Christ as our personal savior. But we also have need of continued practice of the lesson within the Christian church. For the church will always need leaders and will always need to use riches. The church will inevitably provide places of power and positions that handle wealth. The church will provide positions of fame and reverence. If these things do not agree with the message of the manger, how can they find a place in the church?

We must realize that church leaders must use wealth, power, position and respect, but we must also realize that these are not signs of God's blessing on those who must use them. They are not signs of the presence of God's kingdom. If we long for these things or seek after them, we are not seeking the kingdom. Certainly God will give these to some of us. Even more, God requires people to use these things in his service. But the manger is a sign that these are not part of the kingdom or signs of God's blessing. These are burdens to bear. They are tests for us. What is required is justice, kindness and humility. Christ and his apostles did not receive power or fame or riches. The manger must be a sign. Woe to us if we seek power over justice, fame over kindness, wealth over humility.

Remember the stable. Think of it realistically. Blessed are the poor, the hungry, the meek, for they are closer to justice, kindness and humility than the rich, famous or powerful. If God asks anyone to assume power or wealth, remember it is a trial to be overcome, not a blessing. If anyone longs for or seeks power or wealth, he or she is already far from the babe in the manger. •

There is evidence that Christ lives

Chuck Colson

Some months ago I enjoyed a reunion with an old friend, once a Washington journalist, now a full-time novelist. My friend described his spiritual pilgrimage, his coming to terms with God, his growing church involvement, his new perspectives. "But," he interjected, "I'm not sure I can buy the deity of Christ . . . I mean, the resurrection."

I know few people with more compassion and decency. If "goodness" were the key to the kingdom, my writer friend is closer to the head of the line than I'll ever be.

But he could not accept the resurrection, without which our faith is, as Paul put it bluntly, "worthless." I argued hard, reviewing many of the historical, scientific and psychological arguments for the case that Christ rose. Though we parted good friends, he was not persuaded.

Ironically, only a few days after our luncheon, during a trip to two Indiana institutions, I saw firsthand evidence that Christ did indeed rise from the tomb. It was not scientific proof, but the far more convincing demonstration of the lives of men and women — those locked in the hopelessness of prison — as well as those on the outside. Events in the life of former judge William Bontrager serve as one powerful illustration.

Bill Bontrager's story is interwoven with that of Harry Fred Palmer, a young Vietnam veteran who accepted Christ in 1977 while in jail awaiting sentencing for a string of house burglaries. His offense carried a mandatory 10- to 20-year sentence in Indiana, though that law — already acknowledged as harsh — was changed 18 days after his arrest.

Judge Bontrager, converted to Christ a year earlier, reviewed Palmer's case carefully. He realized the mandatory 10-year sentence would destroy rather than rehabilitate Palmer, so he declared it unconstitutional. Bontrager ordered him to serve one year in the state penitentiary and then, upon release, to reimburse those he had robbed and provide community service.

Palmer did just that. He was a model prisoner; after release he was reunited with his family and began paying back his victims. The case seemed closed — a model of justice, restitution and restoration.

Harry Fred Palmer (left), with Bill and Ellen Bontrager at Westerville on April 11.

But the Indiana Supreme Court claimed Judge Bontrager had erred and ordered him to send Palmer back to prison — for at least nine more years.

For Bontrager, the order was clearly a case of choosing between the law of man and the law of God. He had been reading the Old Testament prophets; the words of Amos seared his conscience. He knew the Supreme Court's order didn't meet God's standard of justice and righteousness, but would instead punish a man twice for the same crime, merely to satisfy a technicality of the law.

So Bontrager stepped aside, turning the case over to another judge. A nightmarish sequence of events followed. The court put Palmer into Westville Correctional Center, declared Bontrager in contempt and fined him $500 along with 30 days in prison. Though that sentence was suspended, proceedings were begun to remove him from the bench. Rather than allow his own case to endanger Palmer's appeals for release, Judge Bontrager resigned.

His resignation was not without cost. Bill Bontrager gave up a $43,000 salary, the judgeship he had always wanted — a position of respect. His radical talk about obeying God, not man, raised eyebrows in his community as well. So it wasn't as if he left his post in a blaze of glory to open a lucrative law practice. In fact, clients for his small firm have been scarce. But, as his wife told me, "We are waiting on the Lord to provide — so we're learning patience . . . if only we could encourage the phone company and a few other creditors to be patient too."

I invited private citizen, ex-judge Bill Bontrager and his wife to accompany me to services at Westville last Easter morning. Bontrager said nothing as we waited for guards to unlock the entrance to the auditorium, but as the steel doors swung open he bolted ahead of me into the crowd of inmates. Seconds later he found Harry Fred Palmer — and the tall, lanky ex-judge embraced the young ex-burglar in prison denims, as tears rolled down their cheeks.

As I watched their reunion, the witness was clear: a man giving up a respected, comfortable life to fight for what is right against the inexorable process of an often hostile world is evidence that Christ lives. If Christians followed the teachings of a benign dead man, their lives would display an innocuous piety. But when Christians stand up for righteousness and justice, they evidence the power of the living God.

As he would be the first to point out, Bill Bontrager is no saint. He's a country boy at heart who wears cowboy boots and string ties. He makes mistakes. But those who testify for Christ are not perfect people. If they were, one of his mightiest witnesses, a rough fisherman named Peter, would never have been called to serve. But Peter saw the resurrected Christ, and his life revealed that truth.

As we see Christ today, our actions will also bear witness. The world doesn't need to be convinced by technical arguments that Jesus rose from the dead but by the evidence of Christians obeying the living Christ within them.

I wish my novelist friend could have been with me on Easter morning, for none of us who watched Bontrager and Palmer, brothers embracing in a modern-day tomb, could doubt that Jesus — the Prisoner who was executed — rose from his tomb and lives today.

Update on Palmer

Elkhart, Ind. (MCC U.S.) — On Oct. 4 convicted burglar Harry Fred Palmer III was informed that he had been granted clemency by the governor of Indiana. For Loretta Palmer, Fred's wife,

TOGETHER

however, and many others, the terms of the clemency came as an unexpected and crushing blow. Fred is to serve six more months in prison in South Bend in a work release program before he may come home to stay with his family in Bristol, Ind.

Since Fred's reincarceration, various avenues of appeals have been considered and pursued, through the coordination of Howard Zehr, director of the Mennonite Central Committee office of criminal justice in Elkhart. The last possible appeal was for executive clemency from Governor Robert D. Orr. Many wrote letters, and a group from Southside Fellowship in Elkhart went with Loretta to meet with Judge John Ryan, an aide to the governor, in the fall of 1981. That appeal was ultimately denied, with reasonable assurance, however, that it would probably be granted in July 1982, which was when Fred would become legally eligible for clemency.

A hearing was set for July 27 and again Loretta, church sisters and brothers and other friends went to speak on his behalf to the clemency board. Their decision was to be announced in eight to 10 weeks.

It is this decision that was passed on to Fred on Oct. 4. Unlike a pardon, a clemency does not clear the slate of the offender. It is only a reduction in severity or length of sentence. For Fred it means that he may get a pass in order to worship with Southside Fellowship on Sunday mornings. It may mean, in time, that he will be allowed to visit in his own home for a number of hours.

That is what is so painful to Loretta; she does not want a husband and father who is a visitor. She needs him to be with her, to be with his two children and to take from her some of the burden that she has been carrying by herself for these many months. She does not know how to explain to daughter Jamie and infant son Jeremy why their father must leave again, after he has been home for a visit. For Loretta there still has been no clemency. *Ruby Friesen Zehr*

PERSONAL

I don't understand but I believe

Jean Shi

I think suffering and sorrow are worthwhile experiences if they enable us to help others who are struggling with life's waves and billows.

Watching my behavior here (at International Reconciliation Work Camp) you probably don't realize that I suffered a very hard experience just half a year ago. In September 1980 I received bad news from the doctor. "Your husband has lung cancer," he said.

I could not face the fact. It was impossible. He did not smoke. He was a good leader of our family and a good father of our two little daughters. He was intelligent, hardworking, and had a promising job with a finance company. He was marching toward a brilliant future. But the dream was shattered by the doctor's words.

During the following year all I could do was pray. As his physical condition worsened I argued with God. "Lord, I know you can heal my husband through medicine, if you want to. If you don't want to, I can't imagine why."

During those days I was so weak — physically but also mentally and spiritually. My anguish was so deep I cannot fully express it.

Shi

Many conflicting thoughts went through my mind. I have heard people say, "God answered my prayer. He did a miracle. He healed this person. Isn't God good?" But I wonder, if God would not have healed, if he would not have done the miracle, does it mean he is not good?

Finally the cruel death ended my husband's struggle. I cried out, "God, I don't understand. It is not right. It is not right that my dear husband is not coming home for supper. It is not right that he cannot be the leader in our Christian family and enjoy family love with our lovely children. It is not right that he cannot fulfill his ideal."

Both of my daughters are too young to understand what has happened. The older one, only four, asked, "Mother, is Daddy like the princess who fell asleep because she ate the poisoned apple?"

Today I still don't know why. I still don't understand. But I still trust God and know that he will be with me through all my life. I know God works good for those people who love him.

Although death is a mortal enemy, Jesus has overcome death. For if Christ has not been raised, our trust is useless. Our faith is vain. If Christ is not raised, we are false witnesses. If Jesus is not raised, God did not keep his word. But God did indeed raise him from the dead.

I recognize that our physical body is temporary. During our life there will be labor and grievous pain. All is going to pass away and turn to vanity. Therefore we must not set our hope on this earth. We must set our hope and pursue our eternal life in heaven. Christ is the only way to lead us toward that true life.

I still suffer. But I am discovering that my suffering is in order to fulfill a greater purpose — to reveal God's glory.

Jean Shi is a member of the Mu-Cha Mennonite Church, Taipei, Taiwan. Her husband died of lung cancer in December 1981. She participated in the International Reconciliation Work Camp in Hong Kong, August 1982. She shared this witness with the campers.

NEWS

Inter-Mennonite unity, accountability are issues at co

Chicago (Meetinghouse) — Questions of unity and common identity topped the agenda of an Oct. 21-23 consultation on inter-Mennonite relationships and a review of inter-Mennonite agencies here, sponsored by the Council of Moderators and Secretaries.

More than a dozen inter-Mennonite agencies were represented, ranging in size from the Mennonite Camping Association to the Mennonite Central Committee. Also among the 32 persons present were representatives from the four conferences currently comprising the council: Mennonite Church, General Conference Mennonite Church, Mennonite Brethren and Brethren in Christ.

Much of the consultation focused on the nature of Mennonite unity and what structures might foster continued growth in a common identity. Relatively less time was spent on reviewing present inter-Mennonite agencies, which appeared to be a disappointment to some representatives who came prepared to discuss problems their agencies were experiencing.

Conferees agreed that a sense of "Mennonite peoplehood" is growing, developing primarily on a local or regional basis. A decreasing emphasis on traditional conference or denominational loyalties was perceived. Even national and cultural differences are becoming less important, it was suggested, with the 1978 Mennonite World Conference in Wichita, Kan., repeatedly cited as a major event signaling this new sense of Mennonite identity.

The continued proliferation of inter-Mennonite programming was also interpreted as an indicator of a growing willingness to cooperate across conference lines. At a similar consultation in 1974, more than 70 inter-Mennonite agencies and programs were identified. On the first evening of this consultation more than 25 additional organizations were quickly listed. And only a handful of programs could be identified as having been discontinued or merged with others.

C. J. Dyck, who had been part of the 1974 consultation, was one of three resource persons who shared in focusing issues at this meeting. He reviewed the past 25 years of inter-Mennonite relationships, highlighting several current issues facing the church. Dyck noted that inter-Mennonite relationships tend to be functional, pragmatic, congregational and regional, service-oriented rather than theological and at times competitive.

"It is my conviction that we do not worship enough together nor pray enough together," he said, quoting from his presentation in 1974. "We often misunderstand each other's motives because we do not read each other's history and contemporary experience."

Delbert Wiens, faculty member of Fresno (Calif.) Pacific College, drew on his interest in the study of cultures for his presentation to the group. First he developed an abstract model of the changes which take place in movement from village life to cities and then to the metropolis. From that model he then listed several implications for the church in such areas as leadership style, corporate vision and the nature of community.

James Waltner, pastor of a dual-conference congregation in Illinois, brought a pastoral and congregational perspective to the discussion of inter-Mennonite agencies. He also spoke to the larger question of inter-conference relationships. He suggested that from the standpoint of dually aligned congregations, merger between Mennonite conferences is a viable option.

"It's not that merger or union is the most important thing," Waltner said. "Rather, when we get that done, we can then move on to the more important work of ministry. But," he added, "we have a bigger agenda than coordinating agencies and rearranging structures. We have the vision of greater unity. That vision we should not shy away from, even though we don't see the structures to accomplish it."

Although actual merger was not a major topic of discussion, ecumenical structures of other varieties received attention by consultation participants. Ross Bender, who chaired the consultation, reported that in 1980 the Council of Moderators and Secretaries had discussed the concept of a federation of North American Mennonites. "The word 'federation' has fallen away," he said, "but some of the basic ideas have survived."

As a result, two alternatives were then discussed by the council, with a draft of one of them — a North American chapter of Mennonite World Conference — circulated to the consultation participants for initial reaction. The proposed chapter roughly paralleled the Council of Moderators and Secretaries in such areas as composition and duties. Rather than encouraging development of a separate but similar organization, the consultation encouraged the council to expand its role in fostering the vision for inter-Mennonite cooperation. And picking up on the earlier concern for shared theological reflection, affirmation was given to sponsorship of inter-conference biblical and theological studies or consultations.

Frank Epp sought to carry the logic of simplification one step further. Arguing that the greatest amount of current inter-Mennonite cooperation is found in various aspects of the Mennonite Central Committee, he suggested that MCC "be upgraded to its full potential." His proposal garnered no visible support, however, with several participants raising objections to his analysis.

A block of time was given to the review of agency reports, outlining programs and projections as well as problem areas. Wilbert Shenk, who represented the Council of International Ministries, commented that some inter-Mennonite agencies are becoming highly professionalized and technically sophisticated, asking if this may intensify the dynamic toward fragmentation. He also noted that in the past decade, proportionately more agencies were formed to serve the church than to do mission in the world.

Herbert Brandt, representing the Mennonite Brethren, said he was impressed with the broad, meaningful purpose statements of various agencies. But he is still looking for the overall statement of purpose which links these agencies with the conference. "Where," he asked, "do we speak to the one big idea that unifies all?"

The recurring debate on questions of accountability and control between the inter-conference agencies and the conferences surfaced again at this meeting. As often happens, MCC became the principal case in point, although Ken Weaver, representing the Inter-Mennonite Media Group, outlined some similar problems which that group expe-

ultation

riences. It was suggested that with the recent changes in MCC organization, the level of control is shifting toward the grass roots. Ties with conference headquarters are being maintained, but lines of accountability to regions are being strengthened.

Paul Kraybill asked for counsel concerning the Mennonite World Conference. He noted the impact Wichita '78 had and spoke of the unprecedented expectations of the 1984 World Conference in Strasbourg, France. At the same time, he said, there seems to be uneasiness about the size and role of MWC, symbolized by the problem of funding. "It seems incongruous that we can't support what is roughly equivalent to one congregational office to serve the entire worldwide Mennonite fellowship."

Some conferees felt that since Mennonite World Conference does not operate a program in the same sense other agencies do, perhaps it is on the margin of awareness for many North American Mennonites. But, they noted, the MWC plays a much larger role for the church in the Third World. The consultation went on record affirming the need for Mennonite World Conference, encouraging North American Mennonite churches to supply the needed funds.

The findings committee report, adopted without dissent, also affirmed inter-Mennonite cooperation as biblically and theologically sound, and often financially prudent. Another similar consultation was called for in three to five years.

While not speculating on what organizational adaptations might foster increased cooperation and enhanced accountability, the findings committee report did note that all structures (including the various conference structures) are provisional and are subject to change.

The dilemma between the vision of unity and how best to design structures to foster that unity was summed up by Ross Bender, who said, "A number of us are feeling there is a need for a larger sense of mission, identity and vision. But how to bring this about in terms of organizational structures is less clear."

The consultation encouraged the Council of Moderators and Secretaries to take leadership in keeping the vision alive. *Glen A. Pierce*

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February 14-17
"No Other Name"? Christian Witness and Neighbors of Other Faiths. Harvie Conn, Paul Knitter, Charles Ryerson, and Lamin Sanneh. Seminar with Princeton Seminary Continuing Education Center, *at Princeton.*

February 22-25
Effective Communication with the "Folks Back Home": Writing Workshop for Missionaries. Robert T. Coote, former managing editor, *Eternity* magazine.

March 1-4
The Christian Role in Third World Development: New Era for Church and Mission. Ted Ward, Michigan State University.

March 8-11
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March 15-18
Church Growth Strategies for Mission. Kenneth Mulholland, Columbia Graduate School of Bible and Missions.

March 21-25
Folk Religion and Modern Worldviews: A Missionary Dilemma. Paul Hiebert, Fuller Seminary School of World Mission.

April 5-8
Planning Strategies for World Evangelization. David M. Howard, General Secretary, World Evangelical Fellowship.

April 12-15
When Faith and Economics Meet: Guidelines for Christian Mission. Sr. Amata Miller, I.H.M., Marygrove College, and David Beckman, World Bank. Joint seminar with Maryknoll Mission Institute, *at Maryknoll, NY.*

April 18-22
Opportunities and Obstacles for Mission in Asia Today. Saphir Athyal, Yavatmal, India.

April 26-29
The Unfinished Task of Mission. Stephen Neill, Oxford, England.

The number of churches willing to sponsor refugees has dropped dramatically in the last two years. According to people at Jubilee Partners, a Christian community in Georgia, "the major barrier to refugee resettlement today is not the lowered admission quotas but the lack of churches willing to be sponsors." Jubilee Partners specializes in preparing refugees for life in the United States. After a time at the community, they are passed on to sponsoring churches. But not enough churches are willing to be sponsors, especially for the thousands of black Haitians locked up in "detention" camps.

Sixty-four scientists representing 30 national science academics warned at a meeting with Pope John Paul II that "science can offer the world no reliable defense against nuclear war or its consequences." The six-page statement, presented at a meeting of the Pontifical Academy of Scientists, says that "nuclear warfare would be a crime against humanity." The scientists agreed that nuclear war, besides guaranteeing "the death of hundreds of millions of people, could trigger major and irreversible ecological and genetic change and cause damage on such a catastrophic scale as to wipe out a large part of civilization and endanger its very survival."

International, U.S. Peace Sections hold fall meetings

Chicago (MCC) — Mennonite Central Committee Peace Section held its annual meeting here Nov. 5-6.

In his annual report Urbane Peachey, executive secretary, highlighted the importance of international peace efforts in the current climate of tragedy. Throughout the meeting the section struggled with the implications of the gospel for North Americans involved in overseas crisis ministries.

In order to provide a basis for discussion, Peachey presented a paper that dealt with Mennonite views of social change. Member Edward Stoltzfus noted that there has been a shift in the Mennonite world experience from a nonresistance limited to not retaliating and not participating in war to "a discovery of root causes of human need coming out of social structures — oppressive systemic structures that keep people in continuous poverty and sub-living conditions." Stoltzfus understands this shift as "a return to Anabaptism and the biblical vision."

The section expressed concern over the difficulty of dealing with the differing understandings of peace that exist within the Mennonite and Brethren in Christ churches. The question was raised whether the section should initiate theological discussions for church leaders, in order to familiarize leaders with issues confronted by Christians who live in crisis situations.

A report by Evelyn Rudy, a Peace Section intern at the Quaker office at the United Nations, pointed to the pessimism that presently pervades the United Nations. She felt that this pessimism is partly based on the failure of the special session on disarmament to make progress.

Stoltzfus (left) and Peachey discuss Peace Section efforts.

Rudy reported that in this environment she sees a larger role for nongovernmental organizations and the importance that they can play in United Nations opinion and action. Rudy emphasized the importance of the United Nations since "it is the only body where the voice of the Third World is heard."

Witold Benedyktowitz, visiting professor from the Christian Theological Academy in Poland, also addressed the group. He emphasized the need for practical cooperation between Christians and Marxists in Eastern Europe. The results of officially sponsored dialogues are often limited but can provide a basis for interpersonal discussions between Marxists and Christians.

Jim Dekker, Reformed Church missionary from Guatemala, talked about his recent experiences in Guatemala. He warned against U.S. religious support of the Rios Montt regime, which, according to reports in the *New York Times*, has continued wide-scale massacres of Indians and severe abuse of human rights.

Hershey Leaman, secretary for Peace Section, presented a report on Ethiopia. He stated that church leaders are still being held in detention centers as a result of that government's persecution of the church. The government, however, has recently allowed wives and families to visit the leaders. The church members in Ethiopia are ready to talk about the persecution the church is facing.

Wieke Van der Velden of the Netherlands spoke on the work of the European peace committees. She observed that the deterioration in East/West relations has resulted in a much more visible militarization in Europe. The Reagan talk of first-strike capability in a nuclear war has increased the possibility of such a war being fought. The peace movement in Europe focuses on the nuclear freeze. There is hope that peace movements in the United States and Europe can address the problem of nuclear proliferation in a unified manner.

Sylvie Gudin reported on the peace movement in her home country of France. The need for identification and open communication with the Mennonite churches in Europe is a major necessity, she said. Whereas many Mennonites in Europe are ready to support nuclear disarmament or the nuclear freeze, support for biblical pacifism is not universally accepted in Mennonite churches.

Other section business included approval of annual plans and budget, and approval of a special Eastern European peace assignment for Marlin Miller, president of Goshen Biblical Seminary. Plans for an MCC goodwill visit to the Middle East and for a fall 1983 symposium of Central America were also approved.

The following officers were elected to one-year terms: Frank Epp of Toronto, Ont., chairperson; Kathy Royer of Elkhart, Ind., vice chairperson; and Phil Rich of Archbold, Ohio, secretary. Two members-at-large were also elected for two-year terms: Doug Hostetter of Medford, Mass., and Joy Lovett of Charlottesville, Va.

Debate on responding to draft-related questions and to the second round of proposed Alternate Service Program regulations consumed a major portion of the

Unlike historic peace churches in the United States that are offering support to members refusing to register for the draft, the Seventh-day Adventist Church encourages its people to meet military obligations. According to Ecumedia News in New York, the church has developed a program called The Conscience Project in an effort to prepare men who comply with Selective Service regulations for duty. In a 10-hour weekend session the men explore areas like decision making and value clarification, the taking of human life and alternatives, and a Christian's relationship to government.

Congregations or other groups interested in sponsoring a conference or workshop on Christian mutual aid or Christian stewardship may contact Laban Peachey, mutual aid minister, and John Rudy, stewardship minister, at Mennonite Mutual Aid, Box 483, Goshen, IN 46526. They still have openings in their spring 1983 schedule. Time and services are paid by MMA's fraternal activities fund; inviting groups are asked to contribute toward travel expenses. Call toll free 800/348-7468; in Indiana call collect 219/533-9511.

Twenty-seven agencies of U.S. denominations and other church groups are sponsoring a two-year, $165,000 survey of the effects of religious TV viewing. They hope to determine whether religious broadcasting brings people to church or keeps them away, and whether and how the programs affect viewer attitudes.

MCC U.S. Peace Section meetings held Nov. 4-5. Selective Service had granted a 30-day extension to the public comment period on the revised regulations, moving the deadline to Nov. 30.

Although a Civilian Review Board provision was included in the revision, the board was not given authority to hear any substantive cases of unsuitable job assignments for alternative service workers. Only jobs that are illegal, involve work overseas or weapons production were listed in the Civilian Review Board's mandate.

The revision did not adequately address questionable job placements such as those in civil defense or military-related industry or the influence of military personnel in alternative service administration. Provisions for overseas service or for volunteering for alternate service were excluded.

The staff was asked to respond in writing to Selective Service officials. Mennonite Central Committee had a representative on a National Interreligious Service Board for Conscientious Objectors delegation to Selective Service on Nov. 15.

In related matters Jim Amstutz, MCC draft counselor, reported that a new Form 150 application for conscientious objector status has been used in Selective Service draft board training sessions. The revised form does not ask specifically for an explanation of the basis of one's conscientious objection, although the basis of one's beliefs is considered by the draft board in its evaluation. The training sessions place strong emphasis on the ability to demonstrate consistency in one's life with one's religious training.

Contributions to MCC's draft resisters fund total $5,700, it was reported. The fund will be used as a backup to conference and congregational resources.

U.S. Peace Section also adopted a statement on the death penalty, calling upon the state to "eliminate all death statutes as a means of imposing punishment" and for an "immediate end to planned executions throughout the country. We urge that our society instead look toward constructive alternatives which address the situations of both victims and offenders. *from reports by Joy Hofer and Linda Schmidt*

Shovels sent to Laos will till soil, save lives

Akron, Pa. (MCC U.S.) — To many of us, gardening symbolizes hard work, rewarded by health and bounty. Yet in Laos in the Plain of Jars, gardening is dangerous.

People there, tilling the soil, are often killed or maimed by exploding "bombies" buried in the soil or hidden in the weeds. Hundreds of bombies, small antipersonnel bombs dropped by the United States Air Force, have been lying in the ground for a decade or more.

According to the people of the area, farmers and gardeners who use shovels are safer than those who use traditional hoes. "I like to use shovels to dig up the soil. They dig up underneath the bombies and are safer than hoes," one resident of Houa Province told Mennonite Central Committee workers Linda and Titus Peachey. But shovels are scarce in Laos, and those that are available are expensive and poor in quality.

In response, MCC has spent over $10,000 to purchase and ship about 1,200 shovels to Laos. $4,000 of that amount was allocated from MCC's "Taxes for Peace" fund. This "Taxes for Peace" fund was established in 1972 to receive contributions from church members who had voluntarily withheld portions of their taxes as a symbolic protest against the government's excessive spending for military purposes.

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The Manitoba missions and evangelism committee has sponsored some special event in the fall for several years. This year they held four suppers in different areas of Manitoba. The purpose of the meals was to promote renewal and outreach in local churches.

Plans have been finalized for the Canadian Consultation on Evangelism, which is to be held June 6-9, 1983, on the campus of the University of Waterloo, Ont. The consultation, which is sponsored by the Evangelical Fellowship of Canada, will focus attention on the challenge of reaching significant groups of unreached people across Canada. Preliminary research has been under way over the past year to discover such groups, and it is expected that the consultation will suggest specific strategies for reaching them. Seminars will be conducted by Canadian Christians who have had effective ministries in communicating the gospel to specific groups (prisoners, youth, students, women and handicapped) and through specialized ministries — television, crusade evangelism and visitation outreach. Other seminars will deal with ways to congregational growth, missions emphasis in the local church, stewardship in the growing church, and social involvement and evangelism. Co-chairmen of the consultation are Victor Adrian, president of Ontario Bible College and Theological Seminary, and William Newell, executive director of World Vision of Canada.

Volatile peace makes life uncertain for Lebanese refugees

Akron, Pa. (MCC) — "The refugees in southern Lebanon are still in need, in spite of the food aid they have received," observes Ken Friesen of Reedley, Calif., who was in Lebanon with Mennonite Central Committee from August to October. "Many owners of small businesses are jobless because their shops, tools and equipment were damaged or destroyed during fighting there this summer," he says.

Friesen's job was to help these people — plumbers, carpenters, car mechanics, seamstresses, butchers and barbers — begin work again.

"The typical person helped was a 40-year-old man with eight to 12 children," says Friesen. "His house was usually damaged or destroyed. Others had lost only their businesses, but their houses were filled with relatives who had lost their homes and needed help. Often two- to three-room homes housed 20 to 30 people."

As these people and others begin to earn money again, their fears that their families will starve are alleviated. But other fears persist especially in southern Lebanon where violence continues to erupt, despite Beirut's relative tranquillity.

Peacekeeping forces have been assaulted and Israeli soldiers occupying southern Lebanon have been attacked. Civilians in the area fear that if these attacks continue, the Israeli army may retaliate by cracking down on the entire population.

According to an article in the Nov. 2 *Christian Science Monitor*, the Israeli army sealed off the city of Sidon, in southern Lebanon, Oct. 28 to search for persons involved in three anti-Israeli attacks which had occured near the city the week before.

It is this type of random violence and the resulting crackdown by the attacked group or militia that causes the civilians of the area to feel insecure and vulnerable. Following the massacres in Beirut's Shatila and Sabra camps, the need for security has been uppermost in everyone's minds, according to reports from people there.

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Christians and others seeking peace will gather in Bethlehem on Saturday, Dec. 11, for the 23rd annual Christmas Peace Pilgrimage. Begun in 1960 by Quaker Robert Euler to symbolically point to Jesus Christ as the Prince of Peace, peace pilgrims will walk from the town of Nazareth to the city of Bethlehem, Pa., located about 10 miles apart. Speakers this year are Ronald and Arbutus Sider from Philadelphia. The peace and social concerns committees of Eastern District and Franconia Conference and MCC Peace Section are among the many sponsors of this pilgrimage.

Religious expression is stronger in Eastern Europe than in the West, and there are more "genuine" believers in Russia than there were in the days of the czars, according to Michael Bordeaux, director of the British-based Keston College Center for the Study of Religion and Communism. Bordeaux believes that the peoples of the Soviet bloc have seen the empty promises of communism and its failure to satisfy inner needs. He lists Albania as the most repressive of the communist states. In second place is Russia, and it is growing harsher, he says. At the bottom of the list are Poland and Yugoslavia.

"The procreation and circulation of the saints" is the sole cause of most church growth, say two Canadian sociologists. Reginald W. Bibby and Merlin B. Brinkerhoff conducted a five-year study of 16 churches in Calgary to determine where their new members came from. Transfers of membership accounted for 70 percent of new members; another 17 percent were from the immediate families of previous members. Only 13 percent of the new members had been "unchurched," and most of these were reached by relatives and friends.

Boat people still afloat, though not often in headlines

Bangkok, Thailand (MCC) — Weary people arrive on the shore in Thailand, survivors from a boatload of Vietnamese in search of a better life. They have experienced pirate attacks and rapings, seen members of their group abducted and watched others, perhaps even family members, die at sea. These refugees need immediate care.

Songkla Camp, a receiving center for Vietnamese boat people in Thailand, provides new arrivals with food and shelter. Mennonite Central Committee worker Victor Neumann of Abbotsford, B.C., spends two days a week at Songkla Camp caring for various refugee needs. He works with social welfare, food distribution and camp sanitation and provides postal service. He also spends time counseling and teaching Sunday school.

Each day in August Neumann visited a group of 27 refugees who sat on a small boat and were not allowed on shore. They had been sitting there for four months, waiting to be allowed into Thailand. Legal obstacles prevent them from leaving the boat, since they were aided to shore by a United Nations boat when found drifting at sea.

Fewer refugees are arriving than previously, but they continue to come even now. In August a boatload of 34 persons arrived south of Songkla, making their way to shore by bribing pirates for assistance.

Songkla Camp closed officially Aug. 15, 1981, but it is now used as a collecting center for the boat people. They are then sent on to Sikiu holding center.

Sikiu is a crowded, holding camp surrounded by barbed wire as a security measure. There are 8,000 Vietnamese housed there in an area originally planned to accommodate only 2,500 people. According to Neumann, the conditions are difficult and refugees are told that they will be kept there at least three to five years.

Victor Neumann, right, squats beside a young refugee whose father drowned while swimming from a boat to the shores of Thailand.

The MCC worker here, Jake Buhler of Warman, Sask., reports, "In keeping with Royal Thai policy to deter more boat people from reaching Thai shores, Sikiu has been made into an 'austerity camp.' All new arrivals are sent to Sikiu. Voluntary agencies are not allowed to work inside the camp. Things are much tougher now."

It is much tougher now for the boat people. Although fewer Vietnamese are arriving in southeast Asia, it is also more difficult to resettle them in third countries. Both Canada and the United States have shifted the focus of their refugee policies. News headlines no longer focus on Indochinese refugees.

The future is bleak for those in the camps here in Thailand. It appears that they have risked their lives at sea only to wait in camp and dream of the better life they will have, if they get out.

Lehman named youth education director

Lehman

Newton, Kan. (GCMC) — The General Conference's Commission on Education has announced the appointment of Paula Diller Lehman of Elkhart, Ind., to the position of director of youth education, beginning Jan. 1, 1983.

A 1982 graduate of Associated Mennonite Biblical Seminaries in Elkhart with a divinity degree in the field of Christian education, she is a member of Southside Mennonite Fellowship there. She also attended Bluffton (Ohio) College, where she graduated with a bachelor's degree in art education in 1977, and Spring Arbor (Mich.) College. She had earlier resided in the Pandora, Ohio, area, where she attended St. John Mennonite Church.

Lehman currently serves as assistant child-care coordinator at Elkhart's New Day Center (for abused and neglected children). She was program director at Camp Friedenswald in Cassopolis, Mich., from 1978-1980. Her new position with the Commission on Education will initially be half time.

"The purpose of the youth education position is to help congregations get youth involved within the believing community. I look forward to assisting youth workers in our conference with that task, as well as working directly with young people themselves," she said.

Lehman will work out of an office in Elkhart until her husband, Tim, graduates from AMBS in the spring. They hope to move to the Newton area sometime thereafter. The Lehmans have one daughter, Kristin.

Provincial representatives of the Handicap Awareness Project of MCC (Canada) met Oct. 15-16 in Waterloo, Ont., to consider the project's future and issues affecting those with disabilities. It was recommended that an HAP staff position be approved for the next two or three years. It was also decided that the project should encompass all disability groups including those with mental, sensory or physical impairments.

An interdenominational study of data on adherents of U.S. Christian and Jewish groups shows membership growth well behind U.S. population in the years 1971-80. During the period population increased 11.5 percent and religious adherence rose 4.1 percent. Other portions of the data suggest a possible trend toward smaller congregations and increasing religious pluralism. The latter is suggested by an increase of 158 percent in the number of counties in which no one Christian tradition accounts for at least a quarter of the population.

Women of the Lesotho African Independent Churches held their first conference recently in northern Lesotho. With personnel from the Africa Inter-Mennonite Mission assisting, 38 women gathered from a variety of independent churches. The theme for the two-day conference was "The Woman at Home." They also watched a film entitled *Jesus*, based on the Gospel of Luke. With singing and dancing, the women expressed their joy and thanksgiving for the occasion.

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deaths

Olin A. Krehbiel, longtime pastor and former president of the General Conference, died Nov. 5 in Reedley, Calif., at the age of 77. Born Dec. 12, 1904, in Newton, Kan., he served the following churches as pastor: Lorraine Avenue Church, Wichita, Kan.; Grace Church, Lansdale, Pa.; First Church, Berne, Ind.; Salem-Zion Church, Freeman, S.D., and Grace Church, Dallas, Ore. He also served as president and vice president of the General Conference, on the planning committee of Mennonite World Conference and chairman of the Mennonite Biblical Seminary board. He is survived by his wife, Dorothy, daughter Beverly Grandlinard of Bluffton, Ind., son Ronald of Moundridge, Kan., sister Florence Huffman of Hesston, Kan., eight grandchildren and one great-grandchild.

calendar

Jan. 3-21 — Associated Mennonite Biblical Seminaries interterm, Elkhart, Ind.
Jan. 14-16 — Brethren-Mennonite Bible conference, Hutchinson, Kan.
Jan. 21-22 — MCC (Canada) annual meeting, Saskatoon
Jan. 24-29 — Pastor's workshop, AMBS, Elkhart
Jan. 27 — MCC U.S., Harrisonburg, Va.
Jan. 28-29 — MCC annual meeting, Harrisonburg, Va.
March 4-7 — Council of Commissions, Newton, Kan.

Canada

Feb. 3-5 — CMC Council of Boards, Winnipeg
Feb. 11-13 — Conference of Mennonites in British Columbia, Clearbrook
Feb. 18-19 — Conference of Mennonites in Manitoba, Winnipeg
Feb. 18-20 — Conference of United Mennonite Churches of Ontario, Virgil
Feb. 25-26 — Conference of Mennonites in Saskatchewan, Swift Current
March 4-6 — Mennonite Marriage Encounter, Niagara Falls, Ont.
March 11-12 — Conference of Mennonites in Alberta, Calgary

Central

Jan. 28-30 — Mennonite Marriage Encounter, Archbold, Ohio
April 7-10 — Central District Conference, Pandora, Ohio

Western

Feb. 25-27 — Mennonite Marriage Encounter, Concordia, Kan.
March 21-25 — Project: Teach, North Newton, Kan.

ministers

Joe Atherton has accepted a call to serve in the Kingman (Kan.) Church. He resigned from the pastorate at Tiskilwa (Ill.) Church in late November. Previously he served congregations in Kouts, Ind., Commins, Mich., and Congerville, Ill.

Evelyn Bertsche began serving as pastoral associate at the Mennonite Church of Normal (Ill.) on Sept. 1. She has responsibility in Christian education and administration on a part-time basis.

Earl Cater will be installed as pastor at Eden Church, Inola, Okla., Dec. 12.

Tim Dertine will be commissioned and licensed as pastor for the newly formed Mountain View Community Church, Palmer Lake, Colo., Dec. 31. Dertine was previously pastor of the Beth-el Mennonite Church, Colorado Springs, Colo.

Elwyn Epp was installed as minister at the Taber (Alta.) Church Sept. 12. He previously served as pastor at Springridge Mennonite Church, Pincher Creek, Alta.

Ellis Graber has resigned from his six-year pastorate at First Church, Bluffton, Ohio, effective June 1983. He previously served as pastor at Zion Church, Souderton, Pa.

Loris Habegger was installed as pastor at Zion Church, Elbing, Kan., Nov. 14. Most recently he was associate pastor at Eden Church, Moundridge, Kan.

Henry Kliewer was ordained April 4 at Sherbrooke Church, Vancouver.

LaDona Preheim has resigned as director of Christian education at Eighth Street Church, Goshen, Ind., where she has served since October 1979.

Ed R. Stucky was ordained Nov. 7 at First Church, McPherson, Kan., where he has been serving this past year. Previously he served as church relations director at Bethel College, North Newton, Kan.

workers

Nell Burrus, Thomas Jefferson Memorial Unitarian Church, Charlottesville, Va., has begun a two-year Mennonite Voluntary Service term in Cincinnati working in the Free Store. She studied psychology and history two years at the University of Virginia, Charlottesville, Va.

Jim and *Margaret Dyck*, United Mennonite Church, Thompson, Man., are beginning a three-year term with Mennonite Central Committee in Nigeria. Jim will teach in a commercial secondary school. He has done post-graduate work in physical chemistry at

Billy Paddock, who describes himself as a "selective conscientious objector," was court-martialed on Oct. 5 and sentenced to one year in the Pretoria (South Africa) Central Prison, a maximum security prison, for his refusal to bear arms in the South African Defense Force. Paddock worries about not having a job and how his trial and detention will affect his four young children. Anyone interested in sending letters of support to Paddock or other C.O.'s currently in detention may write MCC, 21 S. 12th St., Akron, PA 17501, for addresses.

Three Mennonites, including two Mennonite Brethren and a minister of the Mennonite Church, were returned to the South Dakota legislature Nov. 2 with large margins of victory. Leland Kleinsasser, a Huron farmer, was reelected to the Senate. Benny Gross, an Onida rancher, and Tarrel Miller, a minister in Freeman, were returned to the House of Representatives. All three are Republicans.

The 1982 Ministers and Deacons' Conference of the Conference of Mennonites in Manitoba was held Nov. 6 at the Steinbach Mennonite Church. Spouses were invited. Paul Miller, professor from Associated Mennonite Biblical Seminaries, Elkhart, Ind., spoke on "Shepherding the Congregation as a Living System" and "The Role of Women in the Church."

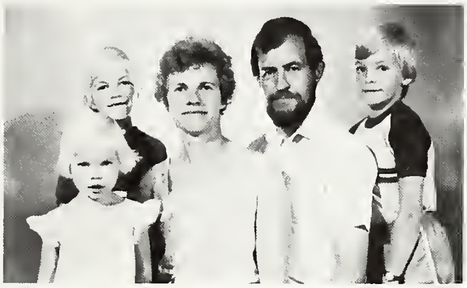
RECORD

Burrus

M. Enns

Ens

Regehrs


Dycks

P. Enns

Kampen

the University of Saskatchewan, Saskatoon. Margaret will teach and care for the couple's three children and help at the school. She has a teaching certificate from the University of Manitoba. They previously served with MCC in Nigeria from 1971-74. Their parents are Betty Dyck of Osler, Sask., and the late Isaac E. Dyck of Winkler, Man., and the late Elizabeth Dick.

Marlee Enns, Grace Church, Winkler, Man., will work as a laboratory technician in Paraguay for one year with MCC SALT International. She received her medical laboratory technician degree from Red River Community College, Winkler. Her parents are D. Marvin and Anne Enns of Winkler.

Paul Enns, Bergthaler Church, Altona, Man., has begun a one-year term of voluntary service with the Eastern Mennonite Board of Missions working in a hospital in Washington. He is the son of Nick and Trudy Enns of Altona.

Adolf and *Anna Ens*, Fort Garry Fellowship, Winnipeg, are beginning a two-year term with MCC in Uganda, where he will teach. Anna studied at Mennonite Biblical Seminary, Elkhart, Ind., has a bachelor's degree in history from Western Washington College of Education, Bellingham, and a bachelor of Christian education degree from Canadian Mennonite Bible College, Winnipeg. Adolf has bachelor and master's degrees in chemistry from the University of Manitoba, Winnipeg, a bachelor of divinity degree from MBS and a doctorate in religion from the University of Ottawa. He did teaching and administration at CMBC. They served with MCC in Indonesia from 1966-70. Adolf's parents are Gerhard G. H. and Helena Ens of Winkler, Man. Anna's parents are the late Heinrich M. and Anna Epp.

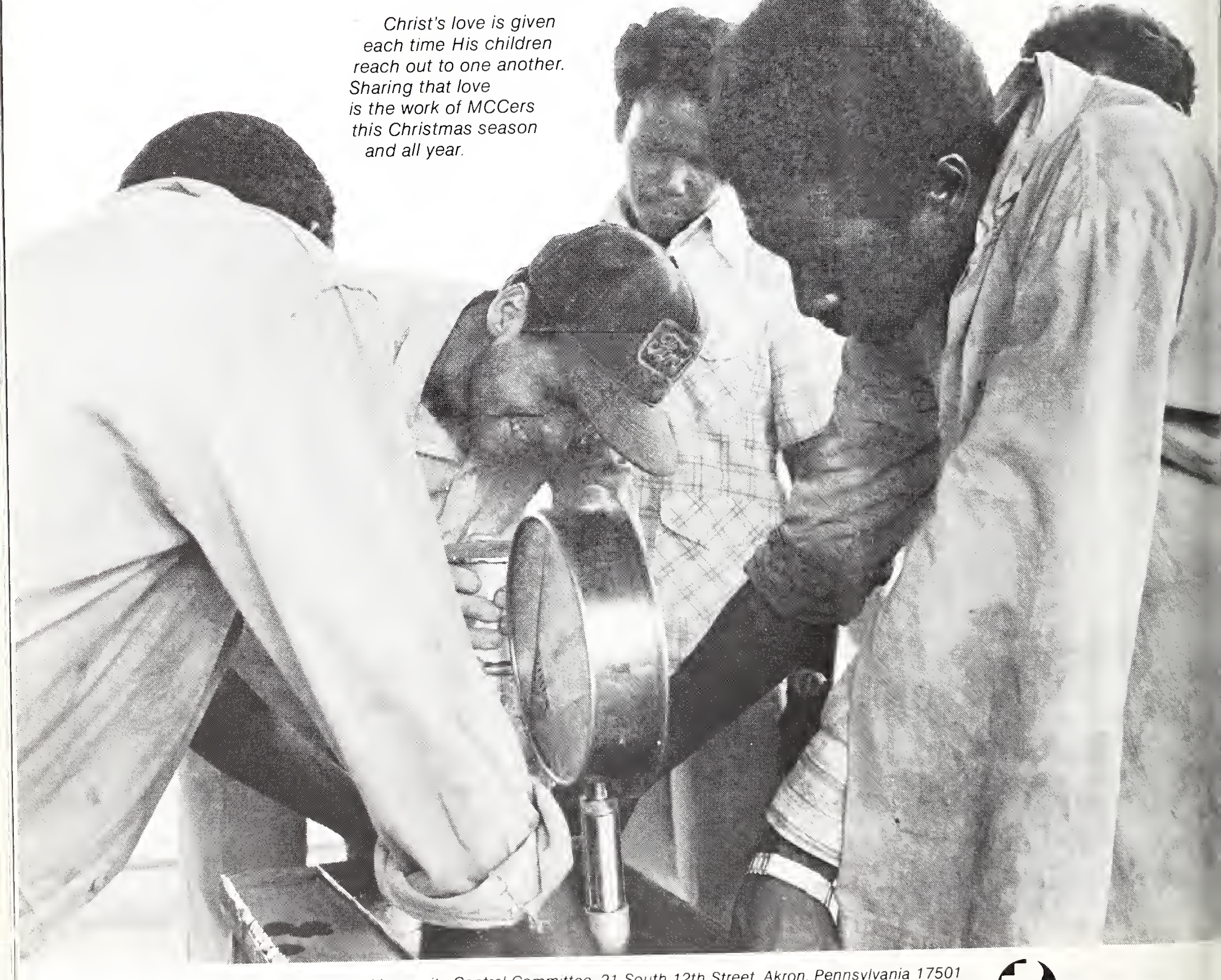
J. Winfield Fretz, retired sociology professor at Conrad Grebel College, which is affiliated with the University of Waterloo (Ont.), received an honorary degree from that university on Oct. 21. He is currently interim president of Mennonite Biblical Seminary, Elkhart, Ind.

Audrey Kampen, Fiske (Sask.) Church, will serve one year as a SALT volunteer in Nigeria. She will work as secretary at Theological College of Northern Nigeria. She is the daughter of Peter and Hertha Kampen of Saskatoon.

Ron and *Edith Regehr*, Rosthern (Sask.) Church, are beginning a three-year term with MCC in Indonesia, where he will work in agriculture, and she will work as a nurse. Ron has a degree in agriculture from the University of Saskatchewan, and Edith has a nursing degree from Kelsey Institute of Applied Arts and Science in Saskatoon. They served with MCC in Brazil from 1977-80. Their parents are Vern and Olga Regehr of Lashburn, Sask., and Peter and Katherine Hooge of Rosthern.

love has c o m e again

Christ's love is given each time His children reach out to one another. Sharing that love is the work of MCCers this Christmas season and all year.



Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501
MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8

Let's be "wholistic"

The Mennonite arrives at least a month late here but we read it as if it were current and anticipate every issue.

We have read with interest the articles and letters on the homosexuality debate (May 11, June 22, Aug. 31 issues), and find much in common with views expressed by Miller, Burkholder and Early.

In recent years I have been pleased to see a recognition of the need to practice wholistic medicine. The cover theme of the June 22 issue focuses on it again, "God created us for beautiful wholeness." The articles by Schroeder and Amstutz deserve our careful reading.

In following the homosexuality debate, I failed to see reference made to medical consideration of the question, although this may have been included in the study but not reported on. While I am happy for the biblical basis and commend the seminary for undertaking the study, I believe that a wholistic approach should include medical aspects.

The gravity of the medical problems of homosexual practices are well described in medical literature. *Annals of Internal Medicine*, June 1982, has five key articles on serious medical conditions in homosexual men. These include specific cancers and infections. In other medical writing the spread of "B" hepatitis, syphillis, gonorrhea and herpes in homosexuals has been clearly outlined. These are some of the medical realities of homosexual practice. W. O. Harrison, M.D., an infectious disease specialist, writes on "Venereal Disease and Clinical Morality" in the *Christian Medical Society Journal*, Vol. XIII, 1982. He says, "Some of the most unhappy people that I see in the clinic are the homosexuals, the so-called 'gay' people. . . . They are paying the price in their own bodies for their sexual promiscuity and aberrancy."

We are well aware of the orientation to alcoholism in some individuals that causes them to quickly move from social to problem drinking. The same can be said for overeating (obesity), smoking and drug abuse. Although we recognize that some individuals have this orientation we also admit the effect on the health of the person, and indeed of society, if harmful or indulgent practices are unchecked. In all of these, therapy can be successful only if the problem is recognized and help accepted.

Considering the diseases (lack of wholeness) that are specific to homosexual practices, I can only conclude that it is indeed contrary to created order and not a choice that "moves in the direction of life rather than death" (Schroeder, June 22). I would concur with Bernie Wiebe's suggestion (June 22) that our "church leaders and health-care leaders must work together at some of today's thorniest ethical issues: sexuality, abortion. . . ." *Carl H. Epp, M.D., Mennonite Christian Hospital, Meilun, Hualien, Taiwan 950* Oct. 12

Christians and the law

The letter "Where Mennonite Leadership?" (Sept. 14 issue) is to reveal some "truth of God's revelation" from Romans 13. Read Romans 12 before 13. Remove chapter and verse markings (Paul did not put them there) and read the letter as it was intended and you will get a good idea of how Paul said people should conduct themselves toward each other.

Paul wrote about the conduct of people to people. Governing bodies are made up of people. If such governing bodies are not composed of the right kind of people, can we still say that they as a power are appointed by God to use any kind of power they *themselves* wish to use? We all can, I am sure, name some "powers" (from Old Testament, medieval or current history) not appointed by God.

By excerpting portions here and there from the Bible, I can also come up with confusing ideas.

The truth of God — and Spirit of God — is better expressed by Paul throughout other portions of Romans. The heading of Romans asks for leadership. Consistency in word and deed as measured against the Spirit of God's Word, rather than selected statements, is one of the qualities for good leadership.

The truth of God — and Spirit of God — is within this one statement: "Love the Lord your God with all your heart, mind, soul and strength, and love your neighbor as yourself."

Our Sept. 14 letter writer is probably also anti-abortion. Then, if we obediently give the "powers that be" the right to register, conscript and send into battle, my question is, At what point do you renounce the anti-abortion position and say it is God's will that we go to war to kill and be killed? Registration is only the first step in the succession of steps leading to war. I am anti-abortion, but anti-abortion from cradle to grave.

We dare not "abort" our youth when they enter the prime of life. Our conference, I feel, does God's will when it reports it will stand by our youth whether they register or refuse to register.

Our government has methods for changing laws. According to the letter of Sept. 14, it is proper for people who disagree with laws to institute proceedings designated by the government for possible change. I hope our young people and our church leaders succeed in getting our government to stop the registration.

Now I would suggest reading Romans 13:8-10. *Name withheld by request* Oct. 15

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Botswana was a fresh advent

Ruth Unrau

Coming to Botswana has put us in touch with a part of the world that we hardly knew existed. We were aware of the new country of Botswana as a place where colleagues had spent a few years; we had heard of the independent churches and the controversy they were causing among Christians in Africa; we had hurriedly read a book about the Bushmen of the Kalahari; and we were aware that we should boycott South African products because of the government policy of apartheid.

New sights and sounds hit us. In the early morning there is that thud of dull axe on tough wood, administered by a slim black woman in a pink negligee. In the middle of the night, sometimes all night, there is the sleep-shattering conversation of the 25 dogs in the neighborhood; and this alerts all the chickens to herald a false dawn.

But Gaborone, despite dogs and chickens, is a modern city, and we find ourselves in a comfortable home with dramatic flowering trees and plants. Weaver birds, blue waxwings and African hoopies share the seeds and weeds of the yard. Out in the country we accustom our eyes to a horizon of thorn trees and grass with a few hills here and there. It is a subtly colored landscape that we are told will grow on us, and I'm sure it will as we open our eyes to its variety.

Naturally we keep comparing life in Botswana with what we knew in India where we worked for a number of years. Our week of living in the Botswana village of Modipane revealed similarities and differences. The activities of daily living are similar. Life is lived out of doors, with shelter of mud houses and mud walls. But the people of Botswana seem better dressed and better fed than those in Indian villages. And there are fewer people. The fact that this country has less than one-third the population of our home state of Kansas gives it an advantage over densely populated poor countries. But in this thriving country, how does one explain the drunkenness and the breakdown of family relationships? These are among Botswana's social problems.

On the economic side, we are deluged by the new words and ideas of development. *Brigades* is one of these words. Patrick van Rensburg launched the prototype in Serowe in 1965, and since then *brigades* has become the household word of Botswana. Volunteers from many countries are involved in builder, farmer, plumber, crafts, tannery, textile, printer brigades — the vocational schools of this country.

In our meeting with the country representatives of Mennonite Central Committee in southern Africa and in our tour of MCC projects in Botswana, we were impressed with the variety of activities — to say nothing of the variety in ages and professions and backgrounds of people engaged in MCC work. Our idea of "development" has been expanded. So too has our awareness that volunteers in the many agencies have an ongoing discussion as to what development should be. The MCC teachers in the schools ask themselves if they are making any kind of contribution. The MCC workers in the brigades get discouraged when progress is slow or not discernible. But all we talked to were enjoying the work they were doing and wanted to continue in it.

A vast amount of material is being published about development and justice in this part of the world. There are journals and news sheets and books; there seem to be hundreds of organizations in the business of voluntary service and development, and every one publishes a magazine. There are national and international voluntary service agencies here, but there are few church-related development organizations like MCC. While the others have commitments to economic and social welfare, MCC can rightly pose questions of the church's role in areas of justice, with a special concern for non-violence and reconciliation.

Life is lived out of doors, with shelter of mud houses and mud walls. Here a lonely hut sits in Botswana's desolate Kalahari Desert.

Our church feels a draft (1)
Non-registrants

Ted Koontz

After two years of draft registration, prosecutions of non-registrants have begun. One can hardly imagine a worse way, in both pragmatic and moral terms, for the government to handle the situation than the one it has chosen — *selective* prosecution of young men who have openly identified themselves as being conscientiously opposed to registration. A better scenario for generating sympathy for non-registrants would be hard to write.

But the government's moral insensitivity is not our central concern as Mennonite Christians, although we who are also U.S. citizens should certainly express dismay with such bad policy to our elected officials. Deciding how to think, counsel and act on the registration question as a church is the primary agenda. And a crucial sub-question is how to "pastor" or "support" young men forced to decide on the registration issue.

A good deal is being said these days in church periodicals and conferences about supporting non-registrants. This is as it should be. Non-registrants live under a lot of pressure. It would take a most extraordinary person to look without any anxiety on the prospects of indictment, trial and imprisonment. Simply on grounds of compassion for those in difficult circumstances, they deserve support.

More than that, those who face prosecution and perhaps imprisonment because of a conscientious decision to refuse registration, and who make that decision because of an honest attempt to apply the church's teaching about loving enemies, surely have a right to full support from the church which helped get them into their predicament.

"Full support" can't mean that we all agree with the validity of the non-registrants' specific course of action in refusing registration. I doubt that that is what is meant in most pronouncements about "supporting" non-registrants, and I doubt even more strongly that this would be possible at the grass roots. Most of us probably do not agree, and I suspect that non-registrants do not expect or hope for "support" in that sense. While there will be a sense of tension in supporting someone taking a substantive position with which one might disagree, it is important to keep the seriousness of the disagreement in perspective.

Non-registrants, after all, are taking a clear stand against participation in war and war preparation. In light of the overwhelming readiness of most people in most times and most places (including our time and place) to uncritically kill when the government says "kill," the fact that the non-registrants' "no" to such demands may come at a different point than others may prefer is not critical. Where to draw the line in saying that "no" is important — and almost always controversial. (Providing supplies to armies in the Revolutionary War? Paying taxes — at the time of the Revolution and now — and which ones? Wearing the uniform in World War I? In World War II doing non-combatant service or Civilian Public Service, and doing so in government-run programs or only in church-run programs? The examples could be multiplied almost indefinitely.)

We should not let the controversy over the point at which to draw the line obscure the fact that we have more in common with those who draw the line *somewhere* — somewhere close to where Mennonites have traditionally drawn it — than we have in common with those who see no need for a line.

So while "full support" for non-registrants can't mean complete substantive agreement, it should mean we accept their position as a sensible interpretation of our teaching regarding peacemaking. These young men are "our" children; they stand in and affirm the tradition we have passed on to them and they seek to apply it to the situation in which they find themselves. We ought not denounce them even if we disagree with their application, though we certainly can argue with them about the merits and demerits of their specific course — even as we should listen to and learn from their arguments.

I have been struck by the bitterness of some attacks on non-registrants. It almost seems that some of us have become more ready to accept those who choose military service, despite the clear conflict with the church's position which such service represents, than to accept non-registrants. If so, we need to ask ourselves why, because something seems to have gone amuck. We need to keep in mind what, most fundamentally, we are for and what, really, we are opposed to.

More concretely, "support" should mean prayer, personally "standing with" the non-registrants we know during times of stress, and doing everything possible to share the practical and financial burdens which may fall upon non-registrants and their families. Discussing specific ways of supporting non-registrants is appropriate agenda wherever non-registrants interact with the church.

Perhaps the central point in all our specific activities should be the attempt to convey to non-registrants who identify with our tradition the sense that we "own" them, that they are a vital part of the church, not a lunatic fringe which we wish to disown. Neither idealization of non-registrants nor angry denunciations of them is an appropriate reaction. Taking them seriously — as persons in our midst striving to be faithful to Jesus — is.

That means saying they are part of us. It means hearing their interpretation of the meaning of faithfulness for our time and situation. And it means testing that interpretation.

It is through such a process that non-registrants are taken seriously and thereby "supported" in the most fundamental sense. And it is through that process that the spirits are tested and the will of God discerned. We owe them, ourselves and God no less. *Next issue: registrants*

Oct. 4

Ted Koontz teaches ethics at the Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517, and political science at Goshen (Ind.) College.

Calvin and Anabaptists

Calvin and the Anabaptist Radicals, *by Willem Balke (Eerdmans, 1981, 338 pages)*

Reviewed by Cornelius J. Dyck, professor of Anabaptist and 16th-century studies, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517

This is a well-done translation of a Dutch dissertation published in 1973. In it the author sets out to identify and clarify Calvin's understanding of the Anabaptists, using his writings, primarily the successive editions of his *Institutes*, as the source. It is not intended to be an Anabaptist critique of Calvin, but in fact comes close to this in its point-by-point comparisons. In his conclusion Balke states, "It is now up to the spiritual heirs of the Anabaptists to determine whether they recognize themselves in the picture given by Calvin" (p. 331). This "spiritual heir" would say both yes and no and suggest that a similar book ought now to be written by Mennonites in response.

The author is surely irenic in intent. Still, it is not always easy to know where Calvin ends and later Calvinism begins; for example, the obsession against perfectionism seems much stronger in the book than in Calvin's *Institutes*. This is not to deny that a tendency to perfectionism was present in Anabaptism (and is in Mennonitism), but it simply did not assume the overarching dominance implied in the book. A reading of Alvin Beachy's *The Concept of Grace in the Radical Reformation* will confirm this. So also the laboring over Anabaptism's so-called soul-sleep, which is largely a myth, brought on in part by Calvin's confusing of Anabaptists, libertines and other free spirits, and in part by a flaw in the author's method. While he scrupulously relies on Calvin's writings, he cites hardly any primary Anabaptist documents, using largely secondary literature, except for the Schleitheim Confession and a few other references.

This is an honest book which tries to compare Calvinism and Anabaptism. A careful reading of Anabaptist documents would show that they did not reject the Old Testament, did not reject the office of ministry, did not all advocate "communism" (*sic* communalism), did not (most of them) separate Word from Spirit, etc. On the other hand, the broad variety of Anabaptist thought and practice does make it difficult to compare them with one man. The Anabaptists were in fact closer to Calvin than this book leads us to believe — in church discipline, in the Lord's Supper, in the authority of Scripture, in seeking holy living, in their critique of society and Roman Catholicism, and at other points. They differed, to be sure, on church-state relationships, baptism, nonconformity — but the very similarities were likely the reason why a strong Anabaptist movement did not arise on Calvinist soil. Their influence on Calvin's view of the church, discipline, confirmation and the primacy of the Sermon on the Mount needs further study. It is not correct (p. 132) that Calvin persuaded *many* Anabaptists to return to Calvinism, and the statement is not supported.

Some of the theological agenda Mennonites are working at today arises out of a tension between Anabaptism and the legacy of Calvinism, which makes this a most timely book to read. While it is not written for the lay reader, anyone seriously interested in the issues mentioned can work in it with profit. The number of extended quotations from Calvin are disproportionately large but help to almost make it a topical compendium of his writings in extract. The addition of a bibliography would have been helpful, but references can be found in the copious footnotes.

Russian Mennonite history

Czars, Soviets and Mennonites, *by John B. Toews (Faith and Life Press, 1982, 221 pages)*

Reviewed by John Friesen, associate professor of history and theology, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

John B. Toews, a medievalist teaching at the University of Alberta, Calgary, has turned his attention to Russian Mennonite history again. His earlier two books, *Lost Fatherland* and *Courage to Spare*, dealt with early 20th-century Russian Mennonite history. In this volume Toews undertakes the ambitious task of creating a conceptual framework for understanding the 200-year Russian Mennonite experience from 1788 to the present. Toews' aim in this volume is to capture the mood, the complexities and the mixed motivations within the various eras of this history.

Although Toews relies largely upon works already published in order to write this volume, he also utilizes some new sources.

The study is somewhat uneven. The strongest section is that covered by his earlier books. Although the section on the earlier era (1788-1900) is well constructed and includes some excellent summaries, it utilizes little new source material. The weakest section is the latter part dealing with the post-1930 era. The sources for writing the Mennonite story in the Soviet Union are sparce. More use could have been made of Walter Sawatzky's studies of this section of Mennonite history.

The book includes a helpful index as well as maps of the earlier Mennonite settlements in Russia. Present Mennonite communities in the Soviet Union, however, are not located on any map.

Czars, Soviets and Mennonites is a readable first effort at a comprehensive Russian/Soviet Mennonite history. It should be of interest to all those wishing to understand this history.

The art of seeing

Art as a Way, *by Frederick Franck (Crossroad, 1981, 147 pages)*

Reviewed by Gordon Houser, editorial assistant for The Mennonite

This is a unique book. Its handwritten text and its many drawings — on-the-spot sketches — are by the author.

Frederick Franck, whose drawings and paintings are in several museums, has given his workshops on "seeing/drawing as meditation" in schools across the United States, Europe and Japan. In *Art as a Way*, his 14th book, he unfolds his philosophy of art as "a way of seeing . . . a way of being."

He presents a spiritual humanism that is heavily influenced by Zen. Many readers may find his writing simplistic and repetitious, but artists, I think, will find here a wise colleague with helpful insights into the relationship between life and art. All readers should find in Franck a talented artist and a man of compassion.

MEDITATION

God's message to the shepherds

There was more than straw that connected the sheep with the manger on that first Christmas Day. Why did God choose sheepherders to receive the first birth announcement of his son, Jesus Christ? Shepherding was a humble occupation, and Christ often associated with the lowly. Yet God could have used a fisherman — although a fish would look strangely out of place in a manger scene. God had more in mind than the looks of the manger scene in announcing Christ's birth to the shepherds.

First, the shepherds were located out of doors and were accustomed to listening for sounds. They represented "the man on the night shift" according to Paul L. Maier in *First Christmas*. Being in a field enabled them to hear the words of the angel. "Do not be afraid, I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord. This will be a sign to you: You will find a baby wrapped in strips of cloth and lying in a manger" (Luke 2:10-12 NIV).

Look closer at that message. The angel announced Christ's birth and the purpose of his coming — to save the people. The angel gave directions to find the baby. It was the emergency telephone call of today and the shepherds left immediately to worship Christ.

Could it be that God wanted the shepherds *and us* to see the shepherds as a bridge between the Old and New Testaments? Shepherds played significant roles in the Old Testament. Prominent shepherds were Abraham, Isaac, Jacob, Moses and David. They're the Bible heroes. And Christ was born of the lineage of David.

It was shepherds who raised sheep that provided blood for atonement of sin — until the death and resurrection of Christ. It is not recorded in Luke whether these shepherds nurtured sheep for atonement purposes. However, they were symbolic of those who did, and shepherds were informed through this message of a future change. Shepherds' jobs or roles would be affected. The angel is saying, We will step from the present era of using sheep for the atonement of sin to a new era when Jesus' blood is the atonement. The building of a bridge between eras has begun today. And as Jesus grows, the bridge will be completed.

Later when Jesus begins his ministry, he points to the bridge, saying, "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 12:11 NIV). He had come to care for his people just as the shepherd cares for his flock of sheep and he was about to sacrifice his life for us.

William Evans in *The Shepherd Psalm and Beyond* sees the same bridge in the interesting placement of Psalm 23. It is located between Psalm 22, which depicts Christ's death and is called "the Psalm of the Cross," and Psalm 24, picturing a king entering his own, known as "the Psalm of Mount Calvary." The Psalm of the Shepherd, written in present tense, is the bridge between the cross and the resurrection.

There is a distinct message to the shepherds in the angel's birth announcement: Hear ye, hear ye, the world should know the shepherds are a bridge between the Old and New Testaments — even to the straw connecting the sheep to the manger scene of today.

Donna Lehman

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EDITORIAL

It's no secret, but . . .

Robert Raines, preacher and writer, tells of a morning working at a sermon in his third-floor study. Suddenly he noticed his 5-year-old daughter peeking around the open door. She knew she was not supposed to be bothering her daddy, but she did it anyway. He says she was grinning like an elf.

Raines decided to join his daughter's play. He pushed back his chair and invited her to come near because, "I've got a special secret to tell you."

She ran to him and listened eagerly. He whispered to her, "I think you're a wonderful person." She stood back a bit and replied, "Oh, Daddy, that's no secret."

The year 1982 has been incredible in many respects. Britain and the Falklands, Israel and the Middle East, an almost global crescendo of fear about the nuclear threat together with a universally acknowledged paralysis in the second round of global disarmament talks, finally a reawakening to the honor our aging and aged deserve, and national economies — on all continents — that reel on the brink of collapse.

Church year 1982 will likely be recorded in history as a time of hardening the categories. More churches chose sides on women's roles, on abortion, on civil disobedience — trying to erase the shades of gray and helping God to decide who is "in" and who is "out."

Samuel Becket's play "Waiting for Godot" shows two old tramps — Estragon and Vladimir — waiting on a bare stretch of road by a tree for Godot. Their past has been boring and crushing; now they have a faint hope. Nobody seems to know who Godot is. A small boy appears twice to announce that Godot has postponed his arrival. The tramps don't know what to do: (1) give up on Godot, (2) commit suicide or (3) wait longer. Each time they decide to wait longer. And the play ends as it began, two tramps waiting for Godot — still hoping and believing.

GOOD NEWS
TO ALL MEN

A professor tested a college class with the question, "Do you believe Jesus Christ would understand the mysteries of Saturn and its rings of moons?" Most answered, "No."

This Advent, sneak a peek through God's open door. Yes, he is at work close by. He didn't tell us not to interrupt. We are invited to come as we are and where we are — even in his busyness he won't turn anyone away (Matthew 11:23-30; John 6:35-40; John 10:10).

It's no secret, but we all need to hear it again and again: God thinks you are a wonderful person.

Listen to the carols, the prayers, the sermons. Look at the creches, cards, candles, smiles, hugs.

Even if you are one who needs a fix for a life-dominating habit, a parent who can't cope with a child, a wife who fears her husband, a counselor agonizing with a recurring offender — *God thinks you are a wonderful person.*

In that first Advent, shepherds were in the fields. There, for a miraculous moment, they let down their defenses and received the embrace of God.

It's no secret that God loves me and you and "the world" (John 3:16). But many are hiding behind the door (not in innocence like the little child above, but because of guilt and shame and fear).

Sneak a peek today. Give the door a little shove.

The heavenly Father can hardly wait to push back his chair and beckon you over with his special secret: I think you're a wonderful person (Luke 15).

Relax and take it in. Ask forgiveness for sin. Laugh with the happy. Weep with the sad. Suddenly it will become clear to you also. That's no secret, and I too rejoice in this Advent. He comes to us in love, peace and joy.

A new baby — look in wonder. Our heavenly Father — receive in grace by faith. *Bernie Wiebe*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID WHICH IS JESUS CHRIST

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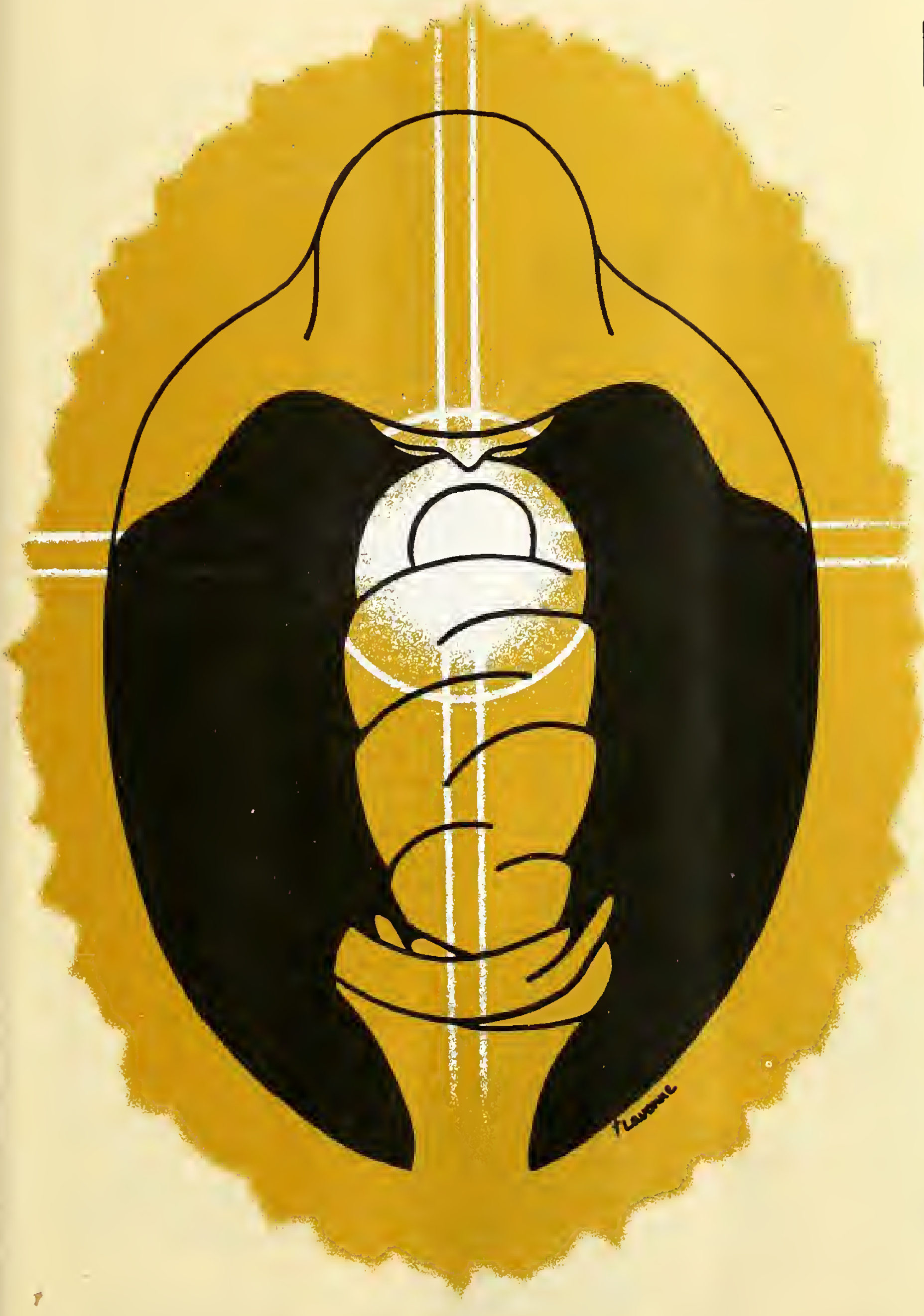
"FOR TO US A CHILD IS BORN, TO US A SON IS GIVEN; AND THE GOVERNMENT WILL BE UPON HIS SHOULDER, AND HIS NAME WILL BE CALLED... PRINCE OF PEACE. OF THE INCREASE OF HIS GOVERNMENT AND OF PEACE THERE WILL BE NO END...."



ISAIAH 9:6-7a

THE PRINCE OF PEACE • OUR PRESIDENT

Frank H. Epp

"For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called . . . Prince of Peace. Of the increase of his government and of peace there will be no end . . ." (Isaiah 9:6, 7a).

"The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Revelation 11:15b).

Forty years ago the newly founded Mennonite Central Committee Peace Section worked hard to prevent Mennonite and Brethren in Christ men from going to war. The issue of conscientious objection is still important today, but now we are also working to prevent the whole world from going to war.

This larger agenda has been there before, at least in part, as flashbacks of several centuries reveal. William Penn 300 years ago resolved to turn his newly obtained Penn colony into a "holy experiment" by organizing society along non-violent ways. Some of our ancestors joined him at Germantown in 1683. Together with the Quakers they protested slavery and entered into peaceful relations with the Indians.

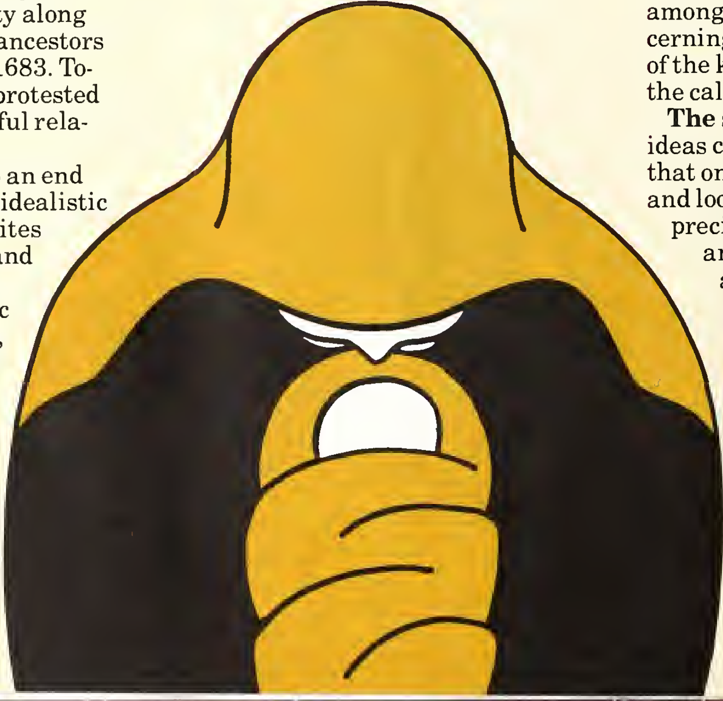
The holy experiment came to an end when Penn died and other less idealistic leaders took over. The Mennonites withdrew from public affairs, and even the Germantown charter was lost. The doctrine and ethic of non-resistance was retained, however small the world in which it was applied.

During the American Revolution the Mennonites were non-associators, and many people questioned the value to society of these non-resistant Christians and their faith. But there were also persons like Benjamin Rush, one of the signers of the Declaration of Independence, who believed their faith to be prophetic. Non-resistant Christians "who refuse to bear arms for the purpose of shedding human blood," he said, were "the center of a circle which shall gradually embrace all nations of the earth in a perpetual treaty of friendship and peace."

Benjamin Eby, a later pioneer Mennonite leader in Upper Canada, also believed that the non-violent faith would be embraced by all denominations and then by all nations until it covered the earth.

Today, 300 years after William Penn, 200 years after Benjamin Rush, and 150 years after Benjamin Eby, we are again longing for the confidence that the circle of peace can fill the whole earth. Standing in our way are many obstacles. Chief among these are popular notions concerning the role of the state, the nature of the kingdom, the work of our Lord and the call of the church.

The state. Some current popular ideas concerning the state — namely, that one grants to the state sovereignty and looks to it for one's security — are precisely those which our Anabaptist ancestors rejected. National idolatry, a preoccupation with security, and evangelical religiosity are today often wrapped together into a single emotion and doctrine. Hal Lindsey, famous author of *The Late Great Planet Earth*, has written: "The military capability of the United States, though it is at present the most powerful in the world, has already been neutralized



Not all people recognize Christ's lordship as yet, and that is why we look forward to the day when all nations will bow down to him. But humanity's failure to recognize Christ as king does not mean that God has not already made him King.

because no one has the courage to use it decisively. When the economy collapses so will the military. The only chance of slowing up this decline in America is a widespread spiritual awakening" (p. 173).

The spiritual awakening of our 16th-century forebears, who based their life of faith on the Christians of the first century, had the opposite effect. Their faith caused them to decline the oath because sovereignty belonged only to God. They also believed that those who took the sword would ultimately perish by the sword. Thus they refused to take up arms and resisted the false security which military might had to offer.

Today it is not only desirable and necessary to return to that faith, but it is also more readily possible. We can see all around us how presidencies and military arsenals (symbolizing the state) have gone too far and are now lacking credibility for their claims even among normally ardent supporters.

We have directly heard and seen it from recent U.S. presidents. One of the most powerful said at the conclusion of his eight years in office: The power is not so much with the people and the president as it is with the industrial-military complex.

His successor discovered how the power of a mighty intelligence apparatus vanished at the Bay of Pigs and how he himself was helpless in the face of a lone gunman shooting down at him from an old Dallas warehouse.

He was followed by a Texan who subsequently achieved a historic victory at the ballot box and whose show of force in Southeast Asia made his government invincible. But the emperor had no clothes, and within a few short years he didn't dare look out the White House window or show his face at his party's convention because of the unarmed, protesting young people who filled the streets.

They and their followers never again completed two four-year terms. One was felled by the power of the Constitution. Another by a people's sense of justice and the memory of injustice. Still another was held hostage, as was his whole nation, when a handful of zealots blessed by an ayatollah stormed an embassy and tied up its diplomats.

And now we have come full circle. The industrial-military complex which Eisenhower feared is now perceived to be weak, even though its strength has been vastly multiplied since the 1950s. How strong is that complex, when now — as in the days of Babylon — the people no longer buy the cargo the merchants produce?

How strong is that complex when a competitive system can no longer compete with the factories of Asia no matter how many regulations are removed and how many tax concessions are applied? How strong is that complex when essential resources and commodities are controlled by those whose government is now on the increase and we are no longer the beneficiaries but the victims of resource pricing on the basis of what the market will bear?

How strong is that complex if again and again the weapons that we produce leave us muscle-bound and impotent? How strong are we when we define our enemies in terms of secondary causes, political and military in nature, instead of primary causes, human and socioeconomic in nature? Or when the weapons we distribute around the world are turned against us, as in Vietnam and Iran, to name only two examples? How strong is that complex when we package the ultimate war technology — the neutron bomb — in ways that we need not be surprised if it is exploded first on Wall Street or behind the White House — in other words, in our own backyards?

And how strong is that other superpower, when its leaders, like ours before in Vietnam, are frustrated by the determined tribesmen from the mountains of Afghanistan and by the defiance of liberty-loving workers in the shipyards of Poland?

One is reminded of the words of the Psalmist: "Why do the nations conspire . . . the kings of the earth set themselves . . . (but) he who sits in the heavens laughs; the Lord has them in derision" (Psalm 2).

The sovereignty of the state is limited, under God very limited, and its security assumptions usually misleading. The state has its place. When we withhold the oath and the sword because of a higher sovereignty and a deeper security, we can again view it in its proper perspective.

The kingdom. Sovereignty belongs only to God and his anointed. He is the creator of the universe and its governor in at least a double sense: He is the author of its material order and the source of moral order. The former we call creation; the latter is the kingdom.

Before the King of Kings "the nations are like a drop in the bucket," to use Isaiah's words, "and are accounted as the dust on the scales" (Isaiah 40). "It is he who sits above the circle of the earth . . ." and from that perspective earthly presidents and their empires are as

Before the King of Kings "the nations are like a drop in the bucket," to use Isaiah's words, "and are accounted as the dust on the scales. . . . It is he who sits above the circle of the earth. . ." (Isaiah 40).

PRINCE OF PEACE
REIGN FOR EVER AND

nothing: "Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows upon them and they wither and the tempest carries them off" (Isaiah 40).

The kingdom and the power are in the king who is above all kings, in the kingdom above all kingdoms, in the power above all power, and in the constitution above all constitutions.

The Scriptures speak about this greater reality in at least two ways. They exalt the Creator as king, mainly but not exclusively in the New Testament. The words that the Lord spoke to Job are the essence of that Old Testament message which the prophets addressed to the kings and their people: "Where were you when I laid the foundations of the earth? . . . On what were its bases sunk, or who laid its cornerstone? . . . Have you commanded the morning since your days began, and caused the dawn to know its place? Have you entered into the springs of the sea, or walked in the recesses of the deep? Have you entered the storehouses of the snow? . . . Has the rain a father, or who has begotten the drops of dew? Who has put the wisdom in the clouds? . . . Or who can tilt the waterskins of the heavens?" (Job 36-39).

In our day science has answered some of the questions set before Job, and engineering has tapped resources formerly hidden. Today we can tilt the waterskins of heaven and stir the soil to guarantee us a good corn crop. We can fertilize outside the womb and pick rocks from the moon.

But where were we when he who rules the heavens switched on the sun, and who are we when we consider ultimate sources of energy and of life? We can destroy planet Earth but can we create it? We can probably blow it out of its orbit, but can we bring it back into its path?

Ultimate power is with the energy of the universe — the creator of the universe — and the highest levels of government lie with the marvelous order and endless resources with which that universe was created and by which it is upheld. The idea of government didn't begin with Romans 13 and the Roman Empire. It began with Creation and the ordering of the universe.

Equal in importance to the physical universe is the moral universe, which we know best as the kingdom of God, proclaimed by the prophets, John the Baptist and best of all by Jesus of Nazareth. It is that kingdom which relates the physical world and its inhabitants in a just and righteous order. It views all the earth as promised land. It looks upon all peoples as chosen people, chosen by God, all of whom need to make choices of their own in order to be full participants.

It is a kingdom which views all human boundaries as temporary, all human power as short-lived, all denominationalisms, nationalisms and militarisms as poor substitutes if not actual corruptions of God's order.

It is nearer to the poor than it is to the rich, more real to the oppressed than to the oppressors, closer to most of those in prison than those who make the judgments and guard the gates. It is broader, runs deeper, lasts longer and reaches higher than all the wordly kingdoms.

It begins in our hearts but it covers the world. It is born in heaven but destined for earth. It has a glorious future but not without a relevant present.

I turn again to Hal Lindsey for the popular but completely distorted conceptions of the kingdom today. "Written upon the cornerstone of the United Nations building is a quotation of part of a prophecy. It reads: '. . . they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah 2:4).

"This is a noble thought and has been

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The idea of government didn't begin with Romans 13 and the Roman Empire. It began with Creation and the ordering of the universe.

quoted often by men who seek peace for this troubled world. There is a problem in the phrase, however, and we believe this is why the United Nations will never bring a lasting peace to the world. This quotation has been taken out of context. The meaning of the passage speaks of the time when the Messiah would reign over the earth out of Jerusalem and judge between the nations in a visible, actual and historic kingdom of God on earth. The people of the earth will come to the Lord in that day and ask him to teach them his ways. Knowledge of God will be universal (Isaiah 2:3). This is the era for which Jesus taught us to pray in the Lord's Prayer, '. . . Thy kingdom come, thy will be done on earth as it is in heaven' (Matthew 6:10)" (page 158 from the chapter "The Main Event").

With one stroke of the pen the rule of God has been postponed, the kingdom relegated to the future and the relevance of the Lord's Prayer delayed to another age. With the prophets, the apostles and the Anabaptists it was not so. The kingdom was present already here and now, gradually but surely overcoming the kingdoms of this world which are all destined to be the kingdoms of our Lord and of his Christ.

The Lord. Ideas of the kingdom of God are derived from one's idea of God and of his Christ. Here again Hal Lindsey — his book having sold 23 million copies — is the popularizer of notions all too prevalent but wrong.

In his examination of the writings of the prophets concerning the Messiah and why so many Jews rejected Jesus of Nazareth as the Messiah, he arrives at his faulty interpretation. He separates completely two roles of the Messiah: his role as a suffering servant on the one hand and his role as ruler and Lord on the other hand.

The two roles, he writes, were present as two separate and distinct images. If they did not appear distinct it was because, like two widely separated mountain peaks, they appeared close together and next to each other when both were viewed from a distance. They were, however, far apart, says Lindsey; the image of the suffering servant applied to Christ at his first coming and the image of the king applies to Christ at his second coming.

A close study of the Scriptures does not bear up this schizophrenic approach to the life of Christ. When he came, he came both as Savior and Lord. His role as Lord was integral to his role as servant. It was this combination which made him a different Messiah than all those messiahs who came before and after. It made his kingdom unique as well.

In our heritage of faith, it has always been emphasized that the Lord is King of Kings now and his lordship is to be manifest in human experience now, beginning with the individual and extending to his community and to the world.

Not all people recognize Christ's lordship as yet, and that is why we look forward to the day when all nations will bow down to him. But humanity's failure to recognize Christ as king does not mean that God has not already made him King.

It is already true, as one anonymous author has written, that all the armies that have ever marched, and all the navies that have ever sailed, and all the parliaments that have ever sat have not affected the life of humanity on earth as has the life of Jesus Christ.

His reign, which has already begun, will proceed until all the kingdoms — all the social, economic, political and religious kingdoms — have become the kingdom of our Lord and of his Christ. What is obstructing that is not our Lord but we and the disobedient nations.

The church. According to the New Testament, the church is the body of Christ continuing his incarnation and his work in this world. Throughout history this has required faithfulness in proclamation and in discipleship against great odds. Mostly the church has been a prophetic minority modeling the new community and the new age for the rest of the world to emulate.

There are times, however, when the church became part of the majority. Today the temptation is strong to join one kind or another of popular majority. Majorities, when they are right, are good. However, in today's world there is still much error and untruth, many false moral majorities. The prophetic witness is much needed.

That minority witness is crucial to the advance of the kingdom and Christ's lordship in this world. Supporting this view is the historical record. One outsider ("Foreword" by Franklin Littell in Walter Klaassen's *Anabaptism: Neither Catholic nor Protestant*) wrote of the church of the Anabaptist heritage: "Out of the experience of the Anabaptist counterculture, certain lessons emerged which apply well to the world at large. The Anabaptist vision of a pilgrim church now appeals to many who have grown up in the old traditions of coercive and established Christendom. The Anabaptist view of the nature of a just and limited state is also timely. For during this 4½ centuries of modern warring, of which the 20th century is already the most murderous era of all, the nation-state has developed into the most demonic and destructive force of all. Not just the monstrous and dehumanizing acts of totalitarian governments but also the illegal acts of legitimate governments have become a grievous burden to men and women of conscience. Indeed, the worst curse of the age has become the pattern of illegality and injustice of which the modern nation-states are the chief instruments. . . .

"The Anabaptists were condemned and defamed by spokesmen of the 16th-century establishments because they refused to support the power systems then emerging. The nation-states demanded that the churches bless their ambitions and sanctify their warring. When the Anabaptists refused to repeat the feudal oath, refused to bear arms and withdrew from participation in the legally privileged and controlled churches, they struck a radical blow for liberty, conscience and human dignity."

If today we abandon our historic minority witness with respect to the kingdom which is here now, with respect to the Lord who is ruler now and with respect to peace which is the will of God for earth now, then we are helping to dethrone and postpone the Prince of Peace, who wants to save the world from all sin.

Summary. Isaiah 9 speaks of the coming of the child, of the coming of a new age and of the increase of the government of peace. His kingdom — the kingdom of God — is central to our calling and not any of the kingdoms of this world, except to the extent that they are becoming the kingdom of our Christ. Christ as Lord is central. Of the increase of his government on this earth there must be no end. He stands at the center of that circle of influence of which Benjamin Rush and Benjamin Eby wrote. He stands at the center of our lives and, as far as you and I are concerned, he is the Prince of Peace who is already our president. He is our sovereignty, our security and our destiny. "And he shall reign for ever and ever" (Revelation 11:15b). •

Angels still

Fern Pankratz Ruth

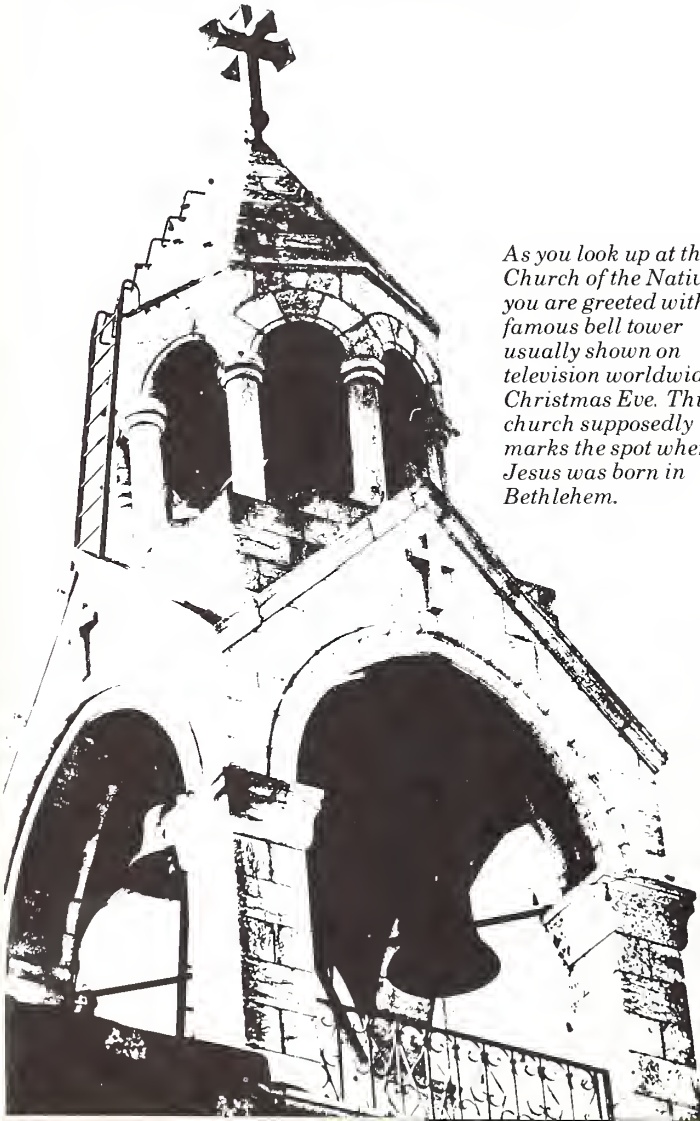
It seemed it must be angels singing there
Outside the window on that winter night
When Mama wakened me with "Listen! Look!"
And led me to the open window where
The carollers were singing in the street.

The story of nativity was fresh
Imprinted as my bedtime tale that night,
And here it was! All happening again!

My cold feet frosted on the bare pine floor
And winter air washed heaven's music through
The open window where I shivered, thrilled,
And scanned the sky for an enormous star.

The neighbor's doorway opened, and she stood
In silhouette against her "stable's" light
And begged them enter there and warm themselves
Before her fire, and at her table's spread;
And it was only people then, who called
And shouted "Merry Christmas!" in the dark.

But messengers of God are angels still
Who sing his blessing in a darkened world.



As you look up at the Church of the Nativity, you are greeted with the famous bell tower usually shown on television worldwide on Christmas Eve. This church supposedly marks the spot where Jesus was born in Bethlehem.

AGFA
THE BETHLEHEM BAZAAR

A soldier guards a street in today's Bethlehem.

Blindly dancing Christmas jigs

Shirley Klotz Bickel

"Zechariah, Zechariah,
what's this word that Gabriel spoke?"
Such disbelief, you were struck dumb.
"Old man, how could you father a son
to herald God's promised one?"
Angelic visitor told the truth.
Elizabeth the barren, bore your son.
Your lips parted, spoke a vision
baffling today as it was then.
"Old man, who will listen to you?
Where's the Savior, which you foretold
would bring us forgiveness from sin?
Curdling darkness and death wage for dominion.
Corruption gnaws hope 'til it's numb."
"Dayspring of God, when will you come?"
Time pealed away under Caesar's clock.
Baffled herdsmen searched for a Savior,
then found you squeezed among the cattle
of innkeeper's borrowed stall,
here near the dung, "Are you the Prince of all?"
Centuries dropped like dried pine cones.
Earthlings still dizzy 'round the sun.
Robot blips beget robot clans.
Stylish hearths jerk like arcade lands.
Next door friends plot nuclear war.
Parent cutouts mouth peace and love.
Toddlers are taught, "Fire first, my dove."
Dazed bloodshot eyes still search the sky.
"There is no goodwill, peace," we cry.
"God's disclosure we can't conceive.
Kings don't dwell in human mire."
Blindly we dance the Christmas jigs
trying to escape our tedium.
"Dayspring of God, when will you come?"

Sing the hymn of Creation (Genesis 1:1—2:3)

Ken Peterson

The first *word* from God is creative music — the "Hymn of Creation." Genesis is more than a simple statement — "God created it all." Here is poetry: a hymn of praise of the Creator's handiwork. The opening verses of Genesis are stanzas to an ancient hymn. Notice how it is composed. There is poetic repetition:

And God said, and it was so . . .
And God said, and it was so . . .
And God saw, that it was good . . .
And God saw, that it was good . . .
And the evening and the morning
were the first day . . .
And the evening and the morning
were the second day . . .

The hymn is composed of seven stanzas, each divided by reference to the day. Here is a composition with purposeful design, symmetry and poetic beauty. This is to be expected from the Creator. For God is more than the great eternal Fact. God is creative by nature. Creation is the product of a personal being of unimaginable creative genius.

God is the Creative Author of lovely music, of artistic design, of beautiful sights, of all that is creatively good. God is the Artist, the Musician, the Poet of quality production — as reflected in the "Hymn of Creation" and as seen in all of God's creation.

As we examine and reflect upon this "Hymn of Creation" (continued in coming issues), let us remember that creation is meant to give music to the soul. God's creation is a hymn of praise to the Creator. It is God's handiwork, God's composition, that stirs our soul with the emotions of praise, thankfulness, worship and awareness of the Creator.

That is why this "Hymn of Creation" is filled with "God." *God* created, *God* said, *God* saw . . . over and over the punctuation, the staccatos of this hymn. All that is, every stage of creation, is the composition of the Creator . . . *God.*

When we observe Creation, the most natural response is to exclaim, "God is the Author, the First Cause, the Intelligent Designer of all that we see." Our spirit is prompted to worship the Eternal Spirit of Creation as our soul begins to sing hymns of praise.

When God said, "and it was so," God saw what had been created and pronounced it good. God was pleased with Creation. The visible, material, physical world has value.

Certainly the spiritual has value, and so does the physical. There is value in physical beauty, scientific discovery, ecological balance, technology, medicine and physical health. God said, "The stars, the sun, the moon, that all give us light — are good." God said, "The atmosphere, the sea and land are good." They all make it possible for there to be life on planet Earth . . . that is very good. We are gifted with life on this unique planet; God caused it to be so and this is good.

Therefore we are stewards of the earth. We have the privilege to do all we can to take care of this physical earth, for it houses a valuable and rare commodity in the universe — life. We are to care for the land, the sea, the air, the fishes, the birds, the animals and especially all humankind — that life might continue good on planet Earth.

As God sees us caring for Creation, God again says, "It is good." As we see that the Creator's hymn is good and experience life as good, then we exclaim in songs of praise, "God is very good, for God makes life very good."

Let us sing this "Hymn of Creation" by looking upward and outward, by beholding the works of God above, below and all around, and by allowing them to point our whole being to our Creator. Let us offer praise. With St. Francis let us sing: "All creatures of our God and King, Lift up your voice and with us sing Alleluia, Alleluia!" *First in a series on Genesis*

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PERSONAL

Christmas in the Holy Land

Vernell Miller

Two years ago I stood on tiptoe like a little child peeking into Christmas, wondering how God would meet me in the Holy Land.

Our Boeing 707 landed near the Judean Hills where long-robed shepherds still guarded flocks of sheep and goats. As we passed some of them later in a taxi, I searched their faces for joy and excitement. Did they remember that on these hills a multitude of angels once praised the Lord for the birth of the Savior? They looked downward, hurriedly shooing the sheep to the side of the road out of danger. If anything, their faces looked tired, dusty.

I would have enjoyed seeing a newborn lamb and its mother in the shepherds' cave on Christmas Eve. Instead, tiny tallow candles dripped in front of an altar inside the cave, and outside, a huge white stone angel stood upon an elaborate church building. It didn't sing "Glory to God," and no one fell to their knees in fear.

Formally attired in black, the Orthodox Jews hurried to their sacred wall; still wearing turbans and flowing robes, the Muslims kneeled in their holy mosque; making the sign of the cross, Christians followed the Via Dolorosa. How I had anticipated holiness and joy in this place! Instead, I saw religion and people and business as usual.

Fishermen pulled ashore from the day's catch in the Mediterranean. I ran down to the water's edge for a closer look and perhaps to find a big shell or two. The men were bartering loudly with customers on land, and I ran onto a shoreline polluted for miles and miles with oily residue from a freight ship spill. I spent the rest of the afternoon trying to scrape the black, gummy mess from my shoes.

The mountains at Qumran were bare and hot. The Dead Sea made my skin sticky and itchy. Going up Mount Tabor was exciting and kind of scary, it was so steep.

"I'm thankful for this opportunity to visit your earth home, Lord, to see and remember . . . I know it's helping me to understand you and your Word better.

"As we retraced your steps from Bethlehem to Nazareth, from Jerusalem to the Mount of the Beatitudes, I waited and listened for your voice, for a touch from your Spirit, for some reminder that what you touched changed and remained different."

But I heard angry words, had my back pack checked at every official entryway; crafty merchants hollered flattering lines to get us to stop and buy their wares, and girls and boys dressed in green carried guns and walked very straight.

"It must be much like it was when you walked these streets, Lord. People didn't recognize at that time who you were, and it doesn't seem like they remember now."

Somehow I had expected it would be different — that people would somehow be kinder to each other because Jesus had lived here. . . .

Then we got to visit the garden tomb. Perhaps it was in this very spot where two angels in white once sat, one at the head and the other at the foot of the place where the body of Jesus lay, in the same manner that the cherubims faced each other above the mercy seat on the ark covered with gold in Moses' time. The garden fit the description. The tomb's entry was low, so one would have to stoop to enter. But we were about 2,000 years too late: no angels greeted us. And repair work showed that vandals had broken parts of the carved stone room. The garden tomb worship services were meaningful. I'm glad we could visit here twice. Perhaps if I'd get a chance to come back by myself, the Lord would have a special word for me. That chance never came.

Dreams are special and plans are nice. But it wasn't in my plans to get demythicized about Israel, Lord. I wanted to sing, "Jerusalem! Jerusalem! Lift up your gates and sing, Hosanna in the highest, Hosanna to your King!" in a city of sparkling stone buildings which would reflect the morning's sun and in a city of people shining with joy at Jesus' presence.

In fact, there *was* a little "city" of Jewish believers within the city of Jerusalem. They met in an obscure building with simple furnishings and worshiped in Hebrew and English. Here was excitement. Here was faith. And hope. And joy.

In Tel Aviv where believers met to pray and sing and share testimonies, I sensed the Spirit of love and was glad. At Stella Carmel Youth Hostel, warm hugs and honest friendship made me feel at home. In a van, the Christian driver told how his heart breaks at the sight of neighbors pushing neighbors out of their homes with bulldozers and hand bombs, and I knew he was expressing some of Jesus' concern.

In little ways, in humble places, I saw the Lord. Not as I had expected or hoped. But I should have known: the Bible records how he often came quietly, choosing the least convenient or lovely. In a way, I'm relieved.

I wouldn't have had to come here to find Jesus, for his Spirit works in ways I've seen before. The climate, the dress, the language is different, but his Spirit lives in the hearts of those who are ready in Israel as it does at home in Kansas. And I'm glad. Because I know I can welcome him and make him happy by offering my little ole' heart and my little life, and I know he won't be too proud to accept my invitation.

Dealing with Santa Claus

Donna Lehman

Consciously or unconsciously people must decide what to do with Santa Claus. In the United States and Canada, to avoid Santa in the Christmas season is as improbable as eluding a Christmas tree. To some people Santa's jolly "Ho, ho, ho" brightens the holiday season and to others Santa presents the dilemma of being in the world but not of it.

People who are pro Santa often go overboard by making Santa's fun bigger than his belly. Their children visit every store with a Santa. Their children chat with Santa on television and on the telephone through special hookups to Santa. Many breakfast or lunch with Santa.

Other people oppose Santa. They often try as hard to avoid Santa's presence as persons in the pro group seek him out. When their children ask to visit Santa, they respond, "We don't have time for Santa today." They may abstain from using decorations depicting Santa in their homes. They squelch every possible thought of Santa — treating Santa like a plague. They totally ignore him.

A third category of people does not promote Santa but is involved to some degree with Santa. Christians, although they may not admit it, often find themselves in this group. We wonder what restraints should be exercised in our involvement with Santa.

We may refrain from using decorations in our homes depicting Santa until our children come home from school with Santas made from construction paper. And what parent can resist displaying their child's artwork? No matter how hard these people work to restrict involvement and dampen the sparkle in Santa's eye, Santa appears at unexpected places and children spot him.

When our children were young, I was caught in this dilemma. Concerned about how commercialism and the fun that Santa brings to the holiday season would offset our teaching of Christmas, I tended to be negative concerning Santa. My husband's reaction was more positive, which helped maintain the fun of Santa for our children.

Together we placed a strong emphasis on the true meaning of Christmas in our home. We began the Christmas season each year by attending a Christ-child Festival. Its purpose was to tell the birth of Christ through music, displays, storytelling, puppets, pictures and by people acting out the Christmas story. We also read the Christmas story from the Bible.

Our family also separated Santa's giving from the family's gift exchange. The Christmas exchange came first. Before opening presents, a family member read the Christmas story from the Bible. Our children each looked forward to the day he or she could read the Bible story.

Santa's gifts were hidden in Christmas stockings and were opened later. These were small, inexpensive gifts and were sometimes humorous items.

The test of our success or failure as parents to allow the children to enjoy Santa without making him bigger than Christmas began to show in their teenage years. Then we could see the values our children were forming. Their serious discussions of whose turn it was to read the Christmas story showed us the meaning of this practice. As for Santa, they wondered if he was "just for kids."

Thinking our children understood our priorities, I settled back to relax only to find myself facing Santa in a new way. Our church was planning a Christmas party for residents of Fort Wayne State Hospital and Training Center. This institution is for mentally retarded persons. The committee I was serving on was asked to supply a Santa to give out presents at the party. One committee member suggested that my husband portray Santa.

I asked new questions: Should the Christian portray Santa? Is Santa more than someone dressed in a red suit who gives treats to children and collects Christmas lists at shopping centers? As a Christian, do I place limits on how giving should be done? Should the church cancel its plans for the party if required to furnish a Santa — especially if that Santa were my husband?

Having been employed by the State Hospital and Training Center, I knew the importance of the Christmas party for the residents. It would be their only Christmas.

My husband agreed to the role. At the party the residents listened for Santa's footsteps as they sang "Here Comes Santa Claus." One resident became so emotional when receiving a gift from Santa that she was unable to open it. Church members assisted her. Another resident showed his appreciation to Santa by giving him a homemade key chain.

After an hour of gift giving and residents talking with Santa, the party was over. As Santa attempted to leave, the residents immediately clung to him.

My husband later said, "I could have broken away from the residents, however, it wouldn't have been appropriate for Santa to stop giving. So I allowed myself to be rescued." This statement implanted the depth of giving which he experienced. Once again I re-examined attitudes. Had I been too harsh in the past in dealing with Santa? Had I failed to see that it is possible for Santa to help people through giving of oneself?

Employees said my husband was the best Santa they had seen at this kind of party. So it did not surprise me when my husband agreed to play that role again the following year. I decorated our home with manger scenes, but I took our camera along to the party in case someone volunteered to take my picture with Santa. Ignoring this Santa would not be dealing with him.

Analyzing the common Mennonite body with its myriad strands and fragments was the task several Mennonite scholars set themselves when they met Oct. 21-23 in Fresno, Calif. Their topic was Mennonite "pluralism," a term suggesting many diverse groups, all with their own interests and emphases, combining together in a common enterprise. The scholars themselves were a pluralistic group — historians, theologians and sociologists from a variety of Mennonite colleges all over North America — British Columbia, Manitoba and Ontario in the north, and from Pennsylvania, Virginia, Ohio, Indiana, Kansas, California and Arizona in the south. They represented several Mennonite groupings — General Conference, Mennonite Church, Evangelical Mennonite Conference and Mennonite Brethren. They and a number of local visitors, producing an audience of about 70, pondered the many different forms the Mennonite/Anabaptist faith has taken since its beginning in 1525. They examined the relationship of the different forms to each other and discerned the effect this pluralism has had on Mennonitism.

NEWS

Special report: the church in the refiner's fire

Newton, Kan. — Over the past 13 months a series of government actions and allegations in the east African country of Ethiopia have stirred up fears and apprehension about the immediate future of the Christian church there.

In November 1981 government officials seized the head offices of the Ethiopian Evangelical Church Mekanu Yesus, temporarily arrested a number of its leaders and closed its church buildings. An explanation from the country's Marxist government, which came to power in 1974, came only after appeals from the World Council of Churches and Lutheran World Federation for "clarification."

According to *One World*, the official WCC publication, Ethiopian foreign affairs minister Feleke Gedle-Giorgis in a press interview last January charged the EECMY with various infractions, including causing tribal and ethnic antagonism and disseminating anti-Ethiopian, anti-revolutionary propaganda.

The WCC monthly magazine went on to report that the church in Ethiopia is growing rapidly. "In a nation of some 31 million people," writes Bruce Best in the March 1982 issue, "about half are Christians.

"The problem is that the Ethiopian revolution is still in search of a political party," continues Best. "The Commission to Organize the Party of the Working People was set up in 1979 but the party has not yet managed to emerge. . . . [On the other hand] peasants' organizations . . . have many members who are Christians, and clergy have been among the leaders of these bodies. Some national leaders probably see this influence as conservative and anti-revolutionary, and therefore view the churches as part of the problem in the ideological debate."

The Mennonite church in Ethiopia, the Meserete Kristos Church, has also been drastically affected by government action. A body of 14 congregations and 7,000 members, it has relationships with Eastern Mennonite Board of Missions and Charities in Salunga, Pa., and Mennonite Central Committee in Akron, Pa. The MKC has also grown rapidly in the last few years; the largest of its churches, in Addis Ababa, has around 5,000 members.

On Jan. 24 of this year Ethiopian government officials arrested six prominent MKC leaders and "detained" them, closed the church's headquarters in Addis Ababa and froze its bank account. Subsequently all MKC churches in the country were closed, bank accounts "relieved of their balances" and the organization, as far as the government is concerned, dissolved.

The emergency prompted a visit last April from Hershey Leaman, EMBMC administrator, and Robert Kreider, Mennonite historian and church statesman, to Ethiopia for meetings with national elders.

At an Easter Sunday afternoon meeting in Nazareth, elders asked one of their number, Tilahun Beyene, to join Leaman and Kreider in making representation to government officials in Addis Ababa.

The three Mennonite churchmen made numerous trips to the Ethiopian capital during the following two weeks, visiting various government offices, including the national security offices and the state police. They did not make attempts to visit with the MKC detainees. Although the meetings between the church representatives and government officers were hospitable, no immediate results came from the series of encounters.

MKC elders also asked Eastern Board not to overly publicize the matter for fear that extensive publicity, especially in the West, might aggravate relationships with the government instead of improve them.

"Basically the situation has not changed, and we are still abiding by our promise to the Ethiopian national leaders not to overly dramatize or publicize their situation," Leaman said in a Dec. 3 telephone interview. Although EMBMC offices have not been issuing press releases on conditions in Ethiopia or publishing articles on the subject, both Leaman and Kreider have reported orally on the struggle of MKC to many congregations.

"They are especially concerned about attempts by Western governments and organizations to exert pressure on Ethiopian government officials," Leaman says of MKC elders. "Those actions on our part could, they feel, result in more danger and restrictions for Christians there.

"It is a time for us to intercede for our brothers and sisters, not through political action, but through prayer." *Larry Cornies*

Representatives from Mennonite Central Committee (Canada) and the Conference of Mennonites in Canada made a joint presentation to the Treaty Land Entitlement Commission hearings held Nov. 10 in Winnipeg. Menno Wiebe of MCC (Canada) and John Funk of the CMC appeared before the commissioner to call for a prompt and just settlement of outstanding treaty obligations. A number of the treaties signed by government and Indian leaders are well over 100 years old, and fulfillment of some aspects of these treaties have been neglected until now.

"R.J. Reynolds/Del Monte/Kentucky Fried Chicken is obviously proud to be associated with magazines which pay females $5,000 to display their genitals to others." With that contention, the National Federation for Decency awarded its first Pornographer of the Month citation to the company, which it says "contributes more money promoting pornography via advertising in pornographic magazines than any other advertiser in America." According to an NFD statement, "With every can of Del Monte food and every box of Kentucky Fried Chicken a person buys, part of their money is used . . . to help promote pornography. . . ."

More than 500 universities and colleges across the United States participated in a nationwide Convocation on Solutions to the Nuclear Arms Race Nov. 10-11. Leaders of the nuclear freeze movement lectured and conducted workshops at several of the colleges. Universities reported attendances of 150-500 people, as well as extensive coverage from local news media.

Warkentine changes plea to 'guilty,' expects sentence Jan. 24

Warkentine

Wichita, Kan. — Kendal Warkentine, 21-year-old college student from North Newton, Kan., was found guilty of failing to register for the draft in a Wichita federal court on Dec. 2. He will be sentenced on Jan. 24 at 11 a.m.

Although his trial had originally been set for Dec. 15, Warkentine entered a motion to change his plea from "not guilty" to "guilty." Judge Sam Crow had entered the not guilty plea on Warkentine's behalf on Nov. 1, after ruling that the non-registrant could not plead "no contest" to the charge.

At the Dec. 2 hearing Warkentine explained to the court that the guilty plea would most clearly reflect his "ultimate obedience to God," while acknowledging his "belief that one should be subject to the governing authorities."

During the 30-minute hearing Judge Crow summarized Warkentine's constitutional rights, reviewed the court's rights to impose the same sentences upon conviction regardless of the plea and determined that Warkentine understood the charges and punishments facing him. The judge further outlined the maximum sentences Warkentine could face if sentenced under the regular penal code or if sentenced under the Youth Corrections Act.

The former could be as severe as a five-year prison sentence and/or a $10,000 fine, while the maximum sentence under the latter is six years of treatment (not more than four years of detention) and a fine.

In a statement to local media immediately following his conviction, Warkentine emphasized the nature of his responsibility to God and to the government (see text on this page).

Warkentine remains free on personal bond until his sentencing on Jan. 24. A pre-sentence report will be prepared in the meantime.

Meanwhile Charles Epp, the only other General Conference Mennonite Church member to be charged so far with failing to register, will face trial on Feb. 8. *Larry Cornies*

Text of Warkentine's statement upon conviction

The following is the complete text of the statement read by Kendal Warkentine outside a Wichita courtroom following his conviction Dec. 2 on charges of failing to register with the U.S. Selective Service System.

I stand before you today having been found guilty of refusing to register for the draft. I asked that my plea be changed from "not guilty" to "guilty" because of my belief that one should be subject to the governing authorities.

My understanding of Christ and the Christian way kept me from registering with Selective Service. As a Christian I believe that "we must obey God rather than men" (Acts 5:29). It is to God that I owe my ultimate obedience. At the same time I believe that I should submit to the governing authorities (Romans 13:1). It is my attempt to be subject to the government while still being obedient to God that has led to my plea of guilty.

I realize that I was supposed to register but I chose not to, and I am willing to suffer the consequences of my action. I know I am legally guilty of not registering, but morally I feel I am innocent. When non-registration is based on loyalty to God I do not believe it is wrong. To me, to fight the government's decision to prosecute casts doubt on the non-registrant's claim to be non-resistant. Nonresistance should include the whole court process.

I do not hold any animosity toward those who want to punish me. Christians are told to "bless those who persecute you; bless and do not curse" (Romans 12:14); "Do not be overcome by evil, but overcome evil with good" (Romans 12:21). It is through prayer and in faith that I know that God will lead the judge and those in power above me to make the right decisions. Any decision made will serve to glorify God and help bring about the fulfillment of his plan for the world.

No matter what happens I know that everything will turn out for the best, for like Paul, "I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord" (Romans 8:38, 39).

Budget outlook still bleak

Newton, Kan. (GCMC) — One point seven million dollars. That was the size of the gap between General Conference budget goals for fiscal 1982 and its end-of-November receipts. With only a month left in the year, slightly more than a third of the conference's askings for 1982 had yet to be received. Through the first 11 months, only $3,346,321 of the $5,064,530 budget had arrived at central offices in Newton.

Deer Creek (Okla.) Mennonite Church celebrated its 30th year of worship in its present building on Dec. 12. Special services were held, including a rededication service. The building was dedicated Nov. 30, 1952. The church was started in 1899.

St. Catharines United Mennonite Church hosted a "Walking with Death" workshop Nov. 12-13. Lay leaders from the United Mennonite congregations in the Niagara region of Ontario met with Glen Horst for three sessions on giving Christian care in the experience of death. Horst is professor of practical theology at Canadian Mennonite Bible College, Winnipeg. Eighty-nine people participated in the workshop.

The Mennonite Sunday school teachers of Alberta met Oct. 22-24 for a time of enrichment and instruction. Katie Funk Wiebe, well-known author and teacher, opened the conference with the keynote address "Why I Am a Sunday School Teacher." It is in the Sunday school, she said, that ordinary lay people can minister to each other in shaping their lives according to the Word of God. The education committee of the Alberta conference, under the direction of Lydia Harder, arranged the retreat.

Expanded food bank draws high interdenominational interest

Winnipeg (MCC Canada) — About two dozen people representing 10 Christian denominations in Canada met in Winnipeg Nov. 17 to consider the possibility of organizing a food/grain bank.

Mennonite Central Committee (Canada) hosted the meeting and had prepared a prospectus which became the basis for the discussion.

Since 1976, MCC (Canada) has had a Food Bank, but from the very beginning the intent was to broaden its base to include other denominations.

The proposed bank would become the umbrella organization for relationships with the Canadian International Development Agency, the Canadian Wheat Board and Revenue Canada. It would also arrange for shipment of grain to the port in the receiving country.

Each denominational partner in the bank would be responsible for promotion within its constituency, and contributions plus the matching grants from CIDA would be credited to the partner designated by the donor. Each partner would allocate its resources and specify the distributing agency.

Although there were no firm commitments from the participants, the majority indicated an interest and their intention to recommend to their denomination participation in this new venture. Some expressed reservations about the philosophy of supplying food aid from Canada, preferring rather to concentrate on the development of food resources within the country of need. Another meeting is planned for April 1983.

Present at this first exploratory meeting were representatives from the Catholic, United Church, Presbyterian, Lutheran, Baptist (Federation and Fellowship), Christian and Missionary Alliance, Christian Reformed, Salvation Army, Mennonite and Brethren in Christ churches.

Canadian denominational representatives discuss the expanded food bank.

MCC responding to needs of flood victims in India

Akron, Pa. (MCC) — Many people are homeless due to serious flooding in India. Heavy rains there caused severe damage in the states of Orissa, Uttar Pradesh, West Bengal and Bihar, in what is reported to be the "worst flooding in 150 years." Houses were swept away, crops were destroyed by water and over 3,000 miles of roadway were washed out.

Responding to the needs of the displaced people in India, Mennonite Central Committee is sending wheat and cash to feed the hungry and to help residents there rebuild their communities. Al Doerksen of Winnipeg, MCC country representative in India, also expressed the need for a couple or person to help.

This couple has already been found. MCC is sending Benjamin and Leona Sawatzky of Henderson, Neb., to India for seven months. The Sawatzkys previously served in India for 17 years with the General Conference's Commission on Overseas Mission. The Bethesda Mennonite Church in Henderson, where the Sawatzkys are members, has donated to MCC to help with their support. They are going to work with school reconstruction and food-for-work projects in the state of Orissa where the need is especially acute.

The flood is only a climax to earlier disasters that residents of Orissa have endured this year, says Doerksen. On June 3, a cyclone swept through the area killing 140 people and leaving 100,000 hectares (247,100 acres) of land covered with salt water, making cultivation difficult.

The cyclone was followed by a period of drought. The 1982 monsoons were "late and erratic," according to Doerksen. Then came the floods causing Orissa state officials to exclaim, "Orissa is lost! What the government would have done in the next three plan periods has just been washed away and at least $2.1 billion will be needed to repair the damage."

At the request of the government in Orissa, 30 schools are to be rebuilt by the joint efforts of MCC and Lutheran World Service.

Mochudi, Botswana — The Pudulogong Rehabilitation and Resource Center for the Blind was dedicated Sept. 25 here. The center provides education for 20 blind primary school children and five youth in secondary school and university. Mennonite Ministries workers Henry and Bettie Bergen of Winnipeg, who are supported by Mennonite Central Committee, have been involved in planning, building and developing the Pudulogong Center, which is the first center for the blind in Botswana. Pudulogong means "opening of the eyes."

Rhonda Yoder helps choir students find their seats during the dedication of the Pudulogong Blind Center in Botswana.

Nurses in some San Francisco area hospitals are refusing to assist in second-trimester abortions, causing the hospitals to put new limits on abortions. The nurses say it is too traumatic for them to work with fetuses the same size as babies they work to care for during childbirth. Margaret Crosby, an American Civil Liberties Union attorney, views the refusal by hospitals to do late-term abortions as "yet another assault" on the right to abortion.

Divergent views expressed on nuclear energy

Waterloo, Ont. (Meetinghouse) — There are Mennonites working in the Canadian nuclear industry and there are Mennonites in Canada who strongly condemn nuclear power and nuclear weapons alike. In late October, Mennonite Central Committee (Canada) called a conference here to give all these people a chance to talk to each other.

Many came expecting a clash between "pro" and "anti" nuclear views, but it did not materialize. Instead, the 75 participants at the Mennonite Voices on Nuclear Energy conference kept the discussion frank but polite and concentrated on understanding each other.

The Oct. 29-31 event was held in Ontario because that province has a large nuclear industry in place (supplying over 30 percent of its electricity). The goal was to get all Mennonite views out in the open. About one-half of the 15 speakers were Mennonites directly involved in the nuclear industry or related research.

Ray Hamm, director of the sponsoring peace and social concerns committee, took some of the sting out of discussions by explaining that the gathering was to be a "working conference." No final decisions were expected. "We also hope we can avoid the usual polarization on this subject."

As the conference unfolded, the problem of polarization took care of itself as the sheer complexity of the issue unraveled. "Friends continually ask if we are for or against nuclear power," commented nuclear physicist Willie Falk from the University of Manitoba. "The apparent simplicity of the choice mobilizes us (as scientists) . . . the question of nuclear power is too complex to be addressed in black and white terms."

At the same time the church cannot be silent about it, concluded Winnipeg theologian David Schroeder. "There is being put into place a whole infrastructure of nuclear energy that will not go away. To put in place a system that is not totally safe is immoral." Willie Falk later gave a talk on how scientists assess risk and concluded that no energy system is totally safe.

Other speakers included Abe Petkau, from the Whiteshell nuclear laboratories in Pinawa, Man., Peter Janzen, a nuclear researcher from Chalk River, Ont., Dick Dueck, an engineer from the Pickering nuclear power facility near Toronto, and Erwin Hiebert, a physicist and science historian from Harvard University.

Speaking strongly against nuclear power were Len Sawatsky of Winnipeg, who outlined the social effects of a nuclear technocracy, environmental activist Ralph Torrie, who argued that nuclear power is economically unacceptable, and Cal Redekop, a sociologist at Conrad Grebel College, where the sessions were held. Redekop claimed that conservation and alternative energy possibilities made "the nuclear debacle" unnecessary.

Ernie Regehr, director of Project Ploughshares in Waterloo, argued that while nuclear power plants do not lead directly to nuclear weapons, the spread of nuclear power means the scattering of "nuclear building blocks" into a tense world environment where many are anxious to use them for military purposes. His statements ran counter to the views of many scientists present; they argued that nuclear power, nuclear weapons, pure research in physics, and medical applications are subjects that require different approaches.

There was an informal consensus on two points. First, all agreed that conservation of energy is a crucial mandate for North American society. Secondly, there was a united condemnation of the proliferation of nuclear weapons. *Allan J. Siebert*

Santa didn't come for the poor. Jesus did! Will you?

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Newton, Kansas 67114

In a recent two-day meeting the board of the Africa Inter-Mennonite Mission approved an overall budget in excess of $1 million for 1983. New workers recently sent necessitated an increase in field budgets.

Sharing a journal entry, reading a poem, displaying a Chinese scroll, wearing the Bangladeshi garb, explaining a gift from a Swazi Sunday school student and performing the Japanese "bow" were among the ways that Mennonite Central Committee and Commission on Overseas Mission returnees shared significant aspects of their overseas experiences. These souvenirs and gestures began a weekend seminar for persons who have returned from service overseas to meet and process what the words re-entry, reintegration or straddling two cultures attempt to define. Various Mennonite overseas service agencies have realized the need to provide a forum for returning personnel to address the issues of adjusting to life in North America. Eastern Mennonite Board of Missions and Charities and MCC have held two re-entry retreats in Pennsylvania. The Bethel College campus in North Newton, Kan., was the site for the first COM/MCC Re-entry Seminar, for which eight MCC and 11 COM personnel gathered Nov. 19-21. Participants represented 10 different countries of Asia, Africa and Latin America, ages 17-59, short- and long-term service, missionary kids, married and single. These differences were of little consequence as talking began and many common experiences and concerns were shared.

Creating a Christian presence in a Brazilian shantytown

Recife, Brazil (MCC) — Sprawled out around the city of Recife are the *favelas*, the slums inhabited by the city's poorest inhabitants. An industrial center in Brazil's northeastern region, Recife attracts families and individuals discouraged by the drought and hard living conditions in the region's rural areas.

With little money for even their basic necessities, these people claim public lands and there erect shanties built of scraps of wood, tin and cardboard. They came to the big city looking for a better life, but instead have found unemployment, hunger and discouragement.

In the midst of the hopelessness of the *favela*, Mennonite Central Committee workers Greta Lodder from the Netherlands, John and Beulah Hess-Yoder from McMinnville, Ore., and Kevin and Marian Neuhouser from Upland, Ind., and Pasadena, Calif., are seeking to bring about positive change.

The Neuhousers live in a small rented house in the Caranguejo (Crab) Favela in Recife. And their work is all around them.

Keven and Marian estimate that about 10,000 people live in their neighborhood. All are trying to survive and to provide for their families in any way they can. Women work as maids, cooks or in low paying sales jobs. Men often have odd jobs hauling sand and bricks in horse carts, or in construction sites and factories. Some people beg for a living. Most earn less than the official minimum salary of 16,608 cruzeiros a month (approximately $76 U.S.).

The housing needs of the community are great. The ground in the 40-year-old *favela* is swampy, with open sewers and garbage strewn about. The houses are, for the most part, poorly built. A meager family income barely pays for the water and electricity bills and for the rent of a small house. Some residents own shanties but lack the skills, time, money and materials to build sturdier homes.

Kevin and Marian Neuhouser stand in their house watching two young residents of the favela *play in the streets. Their work surrounds them in the close living quarters they share with others in the shantytown.*

Kevin coordinates the remodeling and building of houses in the neighborhood. He and Jose Ricardo, a *favela* resident, divide interested residents into two work teams of about 10 people. Both men oversee the teams as they tear down and rebuild houses.

MCC supplies $140 per household for the purchase of building materials, which the workers use to improve each house as its owner chooses. After a person has served on a team for a certain amount of time, the group will aid him in improving his house. Kevin estimates that teams have worked on 80 homes in the past year.

Marian has a variety of involvements. She and Traudi Enns, a Germanic Mennonite volunteer from southern Brazil, work with women's groups in the *favela*. They teach first aid, child care, arts and crafts, and lead Bible studies. Marian teaches teenage girls cooking, nutrition and other useful skills. She also does work in local day-care centers run by the Catholic church.

The pressures of *favela* life lead to a lot of mental illness and family problems among Neuhousers' neighbors. Says Kevin, "There's a real high level of frustration here." Sometimes the frustration takes the form of fighting or alcoholism.

Since the Neuhousers live there, they have ample opportunities for visiting people and becoming their friends. "I think if I were an outsider that just came in four or five times a week, it would be a lot different," comments Marian. She doesn't feel like a "white-coated professional," but a friend, someone who can listen when people drop by to talk about their problems. "People here really do hurt a lot," she adds.

She continues, "Lately I've begun to see how important wholistic health is. You can't just treat somebody's physical disease without looking at them as a whole person." Many people in the *favela* live in a vicious cycle of physical, emotional and spiritual needs which keep them from living fuller lives. The challenge for MCC workers is to help them break out of the circumstances that bind them. *Virginia A. Hostetler*

The Bethesda Mennonite Church (Henderson, Neb.) adult Sunday school class recently pledged money for the purchase of 750 hoes to be used by Ugandan refugees located in camps in Sudan. Sarah and Herman Regier, members of the church, visited the camps in September during a tour related to the Mennonite Central Committee Corn for the Horn Project. The Regiers reported the need for hoes by displaced farmers who were using sticks to work the land.

Two Interpretation '82 seminars were held Nov. 13-14 and Nov. 20-21 for churches in three counties of central Kansas. These mission seminars are sponsored by the Commission on Overseas Mission in an effort to interpret the overseas mission efforts of General Conference to the constituency and to get their feedback. Topics covered included the changing role of the missionary today; the call, selection and placement of missionaries; COM's theology and philosophy of mission; politics, justice and world mission; mission and church relations in areas such as Colombia, Taiwan and India. About 75 people attended each seminar.

One million copies of the Chinese Bible will be printed in China at the end of this year to meet the enormous need of Chinese Christians there, a news report from Beijing to the Chinese Around the World organization said recently. The report said that up to September "several ten-thousand" copies of the Bible had already been printed. Last year 270,000 copies came off the press.

Sun-powered irrigation produces year-round crops

Shirati, Tanzania (MCC) — Along the shores of Lake Victoria the flat brush land is too arid to grow crops during the long eight-month dry season, so food is scarce. New solar pumps for irrigation have made it possible to grow a variety of fruits and vegetables on this land.

Tom Frantz of Wasco, Calif., Mennonite Central Committee worker, has used his experience with irrigation and farming in California's flat San Joaquin Valley to give direction to a program providing solar pumps to the Shirati area.

In preparation for irrigation, land owned by the Tanzanian Mennonite Church was divided into garden plots measuring 10 by 10 meters. The plots were leveled and ditches were dug to provide for the flow of water. The solar panels that supply the energy source for the pumps were set up to face the sun, and the submersible solar electric pumps were placed in the nearby lake.

Farmers can now expect to grow two to three crops a year. The land is producing peanuts, potatoes, oranges, rice, tomatoes, onions and bananas. Farmers must rotate crops to control insects, and the land must be worked with manure to increase its fertility. Frantz reports, "Much of the soil is improving as it is worked for the second and third time."

"This kind of farming demands a lot of labor. For example, three or four people would need to work full time to keep up a hectare, which contains 100 farming plots," reports Glen Brubaker, a doctor who worked at Shirati Hospital and Leprosarium for 15 years. The land is worked by hoe and according to traditional methods. Crop yields have been impressive with a reported ton and a half of rice harvested per acre.

The cost of a solar pump unit is $6,000, which includes the submersible pump and solar panels. MCC sells the pumps for a subsidized price of $2,000 each. Although that price is out of reach for most small farmers, several farmers can go together to buy a pump. Farmers can expect to pay off the price of the pump within three years.

Brubaker reports that the project has resulted in greater availability of food in the area. During the dry season most people in the area survive on high-priced imported millet and manioc (a starchy root vegetable). With the solar pumps, a greater variety of vegetables and fruits will be available at a more reasonable price all year long.

Faculty opening

The Associated Mennonite Biblical Seminaries of Elkhart, Ind., are now accepting applications for a faculty position with primary emphasis on preaching and communication. Related teaching areas could include pastoral leadership and/or evangelism. Desired qualifications: Ministry experience and graduate degree or willingness to pursue it.

Apply in writing to:

Jacob W. Elias, AMBS Dean
3003 Benham Ave.
Elkhart, IN 46517.

Librarian/bookstore manager

Swift Current Bible School is now receiving applications for the position of librarian/bookstore manager. This is a one-year position for the 1983-84 school year. The applicant must have experience in library work. Bookstore duties will include the ordering and receiving of stock, keeping the financial records and supervision.

Please send inquiries to:
David Ortis, principal
Box 1268
Swift Current, SK S9H 3X4.

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316/283-5100

The 1983 annual sessions of the Conference of Mennonites in Canada have been scheduled for July 8-12 in Winnipeg. The conference business sessions will begin Friday morning, July 8, and conclude Tuesday afternoon, July 12. Registration will open the afternoon of July 7. The delegate sessions will take place at the large new Grant Memorial Baptist Church on Wilkes Avenue in Winnipeg.

Romanian police questioned 10 seminary students last month about their church contacts with Catholics outside Romania. The 10, all students at the Hungarian Roman Catholic Seminary in Alba Ilulia, Romania, were asked who their "contacts" were, what they knew about foreigners in Romania and what they knew about their fellow students. The students were then reportedly told to become police informants, relaying information on the activities within the seminary, or be expelled.

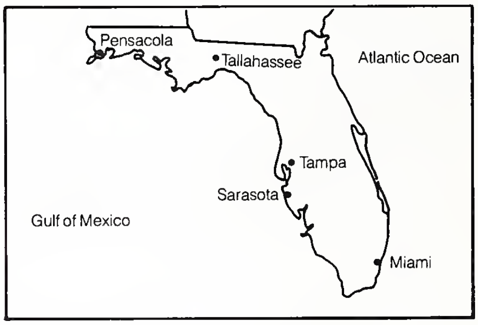
GC church planters assess possibilities in Florida

Sarasota, Fla. — A four-person delegation traveled to Florida Nov. 5-8 to survey this Sun Belt state for the possible planting of GC churches.

Joining in the survey were Leland Harder, church planting consultant for Central District Conference; Burton Yost, professor of religion at Bluffton (Ohio) College and chairman of the CDC missions committee; Lotus Troyer, pastor of the Flanagan (Ill.) Mennonite Church and vice chairman of the committee; and Donovan Smucker, visiting lecturer at Canadian Mennonite Bible College, Winnipeg. The four delegates went under the auspices of the CDC, the Eastern District Conference home missions committee and the General Conference's church planting resource council.

The group of four met with officials of the Southeast Mennonite Convention of the Mennonite Church at their Sarasota office: Martin Lehman, general secretary; David Kniss, secretary of outreach; and Stanlee Kauffman, pastor of the Bahia Vista Church in Sarasota. At this meeting Harder reviewed the purposes for the survey. "Our purpose is surely not to compete in any way with existing congregations of the Mennonite Church or other denominations in Florida, or to put any pressure on any person of GC background to become part of any new or existing fellowship," he said. "Our purposes are rather to express an interest in General Conference members living in Florida and to raise the questions of whether or not new Mennonite fellowships ought to be formed and how a larger inter-Mennonite Christian witness in Florida can be effected."

Lehman took the delegates on a tour of the Mennonite churches and institutions in the metropolitan area, including the Sarasota Christian School; the Sunnyside Nursing Home, with its plans for erecting an adjacent retirement center; the World's Attic, an MCC self-help shop; the Choice Books of Southeast, Inc., and various other independently owned Mennonite industries and service agencies.



Amish and Mennonite families began arriving from Pennsylvania, Ohio and Indiana in the late 1920s, attracted by the mild climate. By the mid-40s, the Amish Mennonites had converted a large bakery into a meetinghouse known as the Pinecraft Tourist Church, and the new Bay Shore Church, six miles to the northeast and three blocks from the Sarasota Bay, had been dedicated. By 1950, the new Tuttle Avenue Church was built, and 20 years later it was sold for a dental clinic and replaced by the $1.6 million Bahia Vista Church just beyond the old Pinecraft settlement. The five Sarasota churches established by 1955 belonged to four different conferences (Lancaster, Virginia, Ohio and Eastern, and Conservative Mennonite). The Southeast Convention, which had just held its 15th annual meeting in Miami the previous weekend, was started primarily for fellowship of diverse congregations and only later took on the nature of a district conference with a business agenda.

The delegates also made several additional tours and visited in several homes of GC individuals and families, mostly by invitation in response to a questionnaire returned by 25 "non-resident members of North American GC congregations" currently living in Florida. Although this initial questionnaire survey failed to identify many immediate prospects for new fellowship, it is estimated that well over 100 GC families have moved here in the past decade, most of whom have since been assimilated into churches of many denominations, and that future prospects for planting new GC churches are promising only if people who will be moving here in the 1980s and 1990s can be recruited as they arrive. One additional tour, led by a local Mennonite realtor, was a drive to various housing developments, including several of the many mobile home villages established for "snowbirds," the nickname for winter tourists and residents. The other was a drive to Arcadia, 50 miles east of Sarasota, where several GC families from Elkhart, Ind., already own mobile homes for their future use.

In a late Sunday evening caucus the delegates agreed that a GC church in the Sarasota area might be warranted (1) if it were located in a part of the metropolitan area (e.g. Bradenton) where no other Mennonite church is situated, (2) if it incorporated qualities characteristic of the GC stream of the Mennonite experience in America (e.g. preaching the "whole counsel of God"), (3) if it related the gospel of peace and non-resistance to the fundamentalist-militarist culture of Florida and to non-Mennonite peoples among whom "our tent would be pitched," and (4) if it included quality congregational music and authentic Mennonite hymnody.

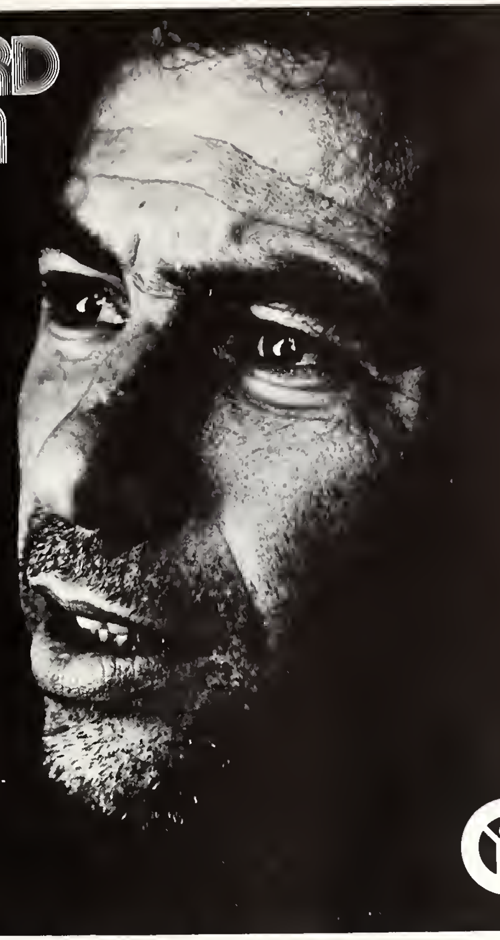
It was felt that more data was needed before a strategy could be envisioned, and that Harder should return for a week in late winter to do an in-depth socio-religious analysis of the metropolitan community. *Leland Harder*

GOD'S WORD PROMISES A MESSIAH:

"The hungry he has filled with good things, the rich sent empty away" (Luke 1:53)

and a disciple tells the Messiah's followers how this will come to pass:

". . . your abundance at the present time should supply their want. . ." (2 Corinthians 8:14)



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Catholic bishops: beyond survival to resurrection

Steve Sprunger

A proposed pastoral letter drafted by the ad hoc committee on war and peace was the focus of most discussion at the annual National Conference of Catholic Bishops in Washington Nov. 14-18. The document would put the Conference of Bishops sharply at odds with the nuclear policy of the Reagan administration, and indeed, policies of administrations before that.

Almost 300 bishops voted to reconsider a third draft in May 1983. Bishops were not unanimous in their praise for the document, however. Archbishop Phillip Hannan of New Orleans bluntly proposed to scrap it completely. But the overwhelming majority gave general approval and could well pass the next draft.

Specific points of the letter, which would serve as a guide but not as canon law for U.S. Catholics, include: (1) a definitive "no" to nuclear war, (2) no first-strike use, (3) no first use, (4) no intention or threat to use, (5) a qualification of deterrence — the balance of terror — as morally acceptable *only* if serious and concrete steps are being taken toward mutual and verifiable disarmament, (6) rejection of any use of nuclear weapons against civilian centers, even in retaliation, (7) rejection of the idea that nuclear war could remain limited, (8) questioning the Augustinian "just war" theory and (9) giving a new voice to the moral option of non-violence and pacifism.

This last point may seem insignificant to Mennonites. One bishop said, "If this forces us to place greater limits on what is morally acceptable in the name of self-defense, so be it. This is not to imply that the application of Jesus' teachings will ever be simple or always be certain. There is a sad corollary to this. We must realize that many people, including Catholics, do not always judge matters of war and peace, patriotism and social justice, in gospel terms."

NCC president Archbishop John R. Roach of Minneapolis acknowledged that this letter would put a traditionally conservative body in a more liberal-active stance. One reason he gave was that "the public discussion has become so grass-rootsy and because the church was involved so early in the game, the church has taken and has become rather comfortable taking a very public posture on a very public question as that public debate affects public policy."

(Left to right) NCCB president Archbishop John Roach, associate secretary Father Donald Heintschel and general secretary Father Daniel Hoye confer during the recent conference in Washington.

Bishops were saying that while the document would be of primary value in promoting discussion and contemplation for Catholics, it could also be an influence in the formulation of public policy.

An open letter to Archbishop Joseph L. Bernardine of Chicago, chairman of the ad hoc committee, came midway through the conference from national security adviser William P. Clark, speaking for the Reagan administration. Perhaps the most telling point that the document had hit an administration nerve was Bernardine's comment that he read the letter in the *New York Times* before receiving his personal copy. The present administration must also be aware that the current arms build-up and nuclear push goes to the core of the problem which one bishop called a weakness in the pastoral itself. He said, "The socio-political analysis needs a more explicit connection between the worldwide arms race and worldwide hunger and deprivation. The arms race continues to direct our moral and intellectual resources as well as our practical economies into the waste and peril of the business of war. We must link the immorality of nuclear weapons to our gross neglect of the most needy of Christ's brothers and sisters. We must place the immorality of such unbalanced expenditures clearly before our people, our nation and the world community leaders."

If these words warm the hearts of Mennonites called to minister and to strike priorities, another bishop went even further. "Disarmament alone is not going to bring peace to the world. We should stress that the top priority in the search for disarmament is disarmament of the human spirit. It is out of the disposition of the human heart that the causes of war come, and we should therefore give emphasis in this document to the importance of the creation of a psychology of peace. The most dangerous thing in this world at the moment is the psychology of war, which underlies the fear that generates tension leading to the explosion of war."

Yet another bishop charged, "There is more effort being made to develop a power capacity than to obvious kinds of energy devoted to the peace cause. We have become so preoccupied with developing a language of war and a language of power we have become almost feeble in developing a language of peace. Let's begin talking in categories of peace rather than warmaking."

Bishop Walter Sullivan, a leader of Pax Christi, the Catholic peace group, told me that people won't accept "trust us and don't ask questions" from the Reagan administration. He said the dismissal of nuclear freeze opponents as influenced and manipulated by agents of other countries is "unacceptable."

It could be put no more succinctly than by one participant who told fellow bishops, "Our striving is ultimately not for survival, but for resurrection."

Steve Sprunger is director of Ecumedia News, Room 856, 475 Riverside Drive, New York, NY 10115.

LETTERS

There are good "homes"

I agree with the concern expressed in "Growing Old Without Neighbors" (Oct. 12 issue) reminding us of our responsibilities to the aging in our communities. However, there was an undercurrent discrediting "old folks homes" which I disagree with. There are numerous "homes" that have been established in our Mennonite communities where senior citizens are living fulfilled, happy and useful lives.

The assumption in the article is that all old people have appropriate places to live if we but give them some of our time. That is not the case, nor does it have to be degrading to go to a "home," as was suggested. We should look around us at the great need for more adequate housing for our seniors.

The Chicago Area Mennonite churches felt the need to help provide quality housing for seniors and handicapped individuals who would otherwise be living in substandard housing, living in overcrowded conditions and/or paying exhorbitant rent. CAM has sponsored the opening of a government subsidized apartment building where seniors now live in a safe, secure environment with caring people around to see to their comfort, paying rent based on their income. They have the privacy they wish or companionship if they so choose. They don't consider this an "old folks home" or "that nice home the government built" — it is *their home* and they proudly show their guests around the facility. Many are living more comfortably now than they ever could have imagined.

There are other similar facilities around the country that should not be discounted.

The only agony is the many hundreds on the waiting list begging to get into such a facility. Many will not live long enough to fulfill this dream. Christian communities need to be involved in tapping available resources, taking risks if necessary, to provide additional quality living alternatives for our seniors. *Marlene Suter, 16147 S. Kedzie, Markham, IL 60426* Nov. 1

Example of values showing

I had a good illustration not long ago of how sometimes our "Values Are Showing" — morals even (Oct. 26 issue, editorial).

A young lady came to a motel where I was working as desk clerk on a Friday to book and pay for a room for Saturday night so she'd be sure to have it. Our motels here in San Luis Obispo are often all sold out fairly early on Saturday. She said she wanted a room with double bed for herself and boyfriend for Saturday evening. I got her duly registered, money taken and receipt turned over. Then she asked, "Can you tell me where we can find a real good Bible church to attend on Sunday morning?"

I'm sure she would not have considered the church where my good wife and I sing in the choir as sound enough, so I told her how to find a church where they use "Bible" in their name, and she went away happily. But (excuse me for judging) I thought her values (morals even?) were showing.

That may be a divergent aspect of your fine editorial. *Name withheld* Nov. 12

Contradictions

Recently I became aware that Bethel College still accepts government grants in excess of $351,000 for student assistance. In addition they have been receiving other government handouts. How intelligent people in our Mennonite schools and in our Mennonite conference leadership can be so inconsistent is difficult for me to understand.

Our schools accept government aid, our people enjoy the freedom and security of our nation and thrive under our affluent free-enterprise system, yet they indicate every sign of an anti-American spirit by their deliberate disobedience to our government under the guise of "Christian" conviction. This is evidenced in supporting those who refuse to register, in wanting to take the IRS to court and in challenging our civil authorities.

They have twisted the Bible to fit their humanistic thinking rather than to adapt their thinking to the teachings of the Word of God. This approach to the Scriptures is evident in many deliberations on the conference level as well as by the decisions that the Mennonite conference is making on such issues as abortion and homosexuality.

It is time that we re-evaluate our support to our conference and to our schools on this basis. Is our conviction based upon the truth of the Word of God or is it based upon personal expediency? *Bill Wiebe, Route 2, Box 100-A, Okeene, OK 73763* Nov. 16

Pastors and salaries

I am concerned about the attitudes of some pastors today when it comes to their finances. With all the benefits provided to them and their families, such as a medical plan, travel expenses, vacation, housing, education, utilities, plus numerous tax write-offs and shelters, it still seems they never make enough money. I wonder how much does money really play a part in their attitudes toward the ministry and the congregation? How many of them would stay at a church if the congregation would say, "We can't afford to pay you this salary any longer. You'll have to take a cut in pay and benefits"? How many pastors would try to hold down a full-time or part-time job and continue to stay and shepherd the churches entrusted to them? What are seminaries teaching today? How to serve or how to take advantage of the church?

I am not saying that pastors and their families should live in poverty, but they should rearrange their priorities to take away some of the financial burdens of the church and to count their many blessings. *Jim Rupp, 588 E. Ellendale, Dallas, OR 97338* Nov. 16

Development officer needed

Freeman Junior College, a Mennonite church-related, two-year Christian college of 105 students, seeks a full-time **director of support programs**. Responsibilities are in fund raising (75 percent) and public relations (25 percent). Fund-raising duties include identifying and cultivating sources for the current fund (individuals, churches, grants) and "planned giving" (annuities, estates, etc.) for general development. Public relations duties include integrating information services and alumni relations.

Bachelor's degree with experience in higher education fund raising desired; articulate Christian; Mennonite background preferred. Salary per faculty schedule.

Send nomination or application letter, resume and three references by Feb. 1, 1983, to:

Art DeHoogh, president
Freeman Junior College
Freeman, SD 57029.

Appointment date is Aug. 1, 1983, or sooner.

Our church feels a draft (2)
Registrants

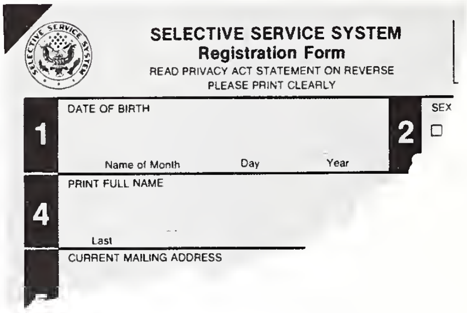
Ted Koontz

In the last issue I stressed that we as a church should "support" non-registrants. We also should support those who register with the intention of being conscientious objectors if they are eventually drafted.

It is my impression from reading Mennonite periodicals and reports of conferences, that a "conscientious registrant" would have ample reason to feel like a second-class citizen of the Mennonite church. By "conscientious registrant" I mean one who has prayerfully considered the call of Jesus to the peacemaker's task, thought about the present options and decided that registration and then alternative service is the proper course. Most Mennonite young men do register. It is also true that official pronouncements state that *both* registration followed by alternative service and non-registration are positions sanctioned by the church.

At a recent meeting of Mennonite leaders, which included a few "ordinary" lay people, a good deal of time was spent discussing how the families of several non-registrants in the group felt about their sons' situations. (The non-registrants were all sons of the leaders.) Although there was no explicit discussion about whether the leaders thought non-registration was the best position, it seemed clear that the non-registrants' action was highly regarded as a somewhat heroic or saintly peace witness.

After close to an hour of discussion on the plight of non-registrants, a lay person ventured to ask what the church's position was toward those who register with the intent to do alternative service if drafted. He was informed by one of the leaders that the church's official statements support both that sort of registration and non-registration, and the discussion quickly went in another direction. I wondered if there was more to the question than was noticed, and later I asked him about it. I discovered that he had a son who had struggled with the question and decided to register. We were interrupted and could not pursue the matter, but I came away feeling that this man might have good reason to feel little real support from the church (or at least these church leaders) for him and for his son in the decision he had made.



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Registration Form
READ PRIVACY ACT STATEMENT ON REVERSE
PLEASE PRINT CLEARLY

1 DATE OF BIRTH
Name of Month Day Year

2 SEX ☐

4 PRINT FULL NAME
Last

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As my recounting this experience suggests, one of my concerns is pastoral. Surely we must support non-registrants. But we must take care not to make conscientious registrants feel that their position is a poor second-best alternative — unless we believe it is, in which case we should say so as a church (or church leaders should say so) and explain why. Supporting both groups at the same time is not easy. A standing ovation in response to sharing by non-registrants at a conference which I attended is a good way to support them, for example. But as I stood I couldn't help wondering how the many conscientious registrants in the hall might have felt. I would have felt put down. But perhaps they were more mature and less petty than I am.

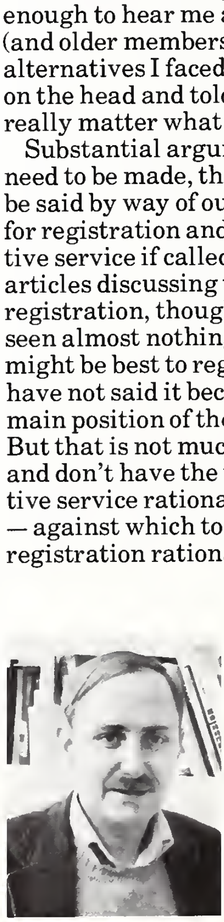
Another concern is "church political." That is, I wonder if this is not an issue on which many vocal and visible church leaders stand at a rather different point than most members. If my little experience is at all reflective of a more widespread gap between leaders and members on this issue, I worry that some members might become tired of getting the sense that the position they or their sons take (on the basis of what they have been taught and in which they believe) is less than fully affirmed by church leaders. Unhealthy relationships could grow in such soil.

Finally, I am concerned about the substance of our position. Thinking about how to support conscientious registrants and non-registrants has led me to think about whether our official support of both options is adequate. Is it fair to 18-year-olds to give them no more guidance than that? In my day it was clear what the church preferred, even though the church also in some senses "supported" those who conscientiously chose other options. Can the church really say no more than "choose whichever of these you think best"? Don't we owe 18-year-olds more definitive counsel than that, even though we must still recognize that each young man will need to make his own choice and even though we should support them in (at least some of) their choices?

I think we owe our young men the privilege of seeing some serious discussion of the *merits* of these two alternatives, not just assurance that we support them whatever they choose. Part of Mennonite theology is the idea that the church is the proper context for discerning the will of God in specific circumstances. Are we afraid that substantive debate would seem divisive or unsupportive? Such dangers are real. But I might feel more supported by my church as a young man if other members of the church were willing to take me seriously enough to hear me and debate with me (and older members) on the merits of the alternatives I faced than if I was patted on the head and told that it doesn't really matter what I choose.

Substantial arguments for both views need to be made, though more needs to be said by way of outlining the rationale for registration and then doing alternative service if called. I have at least seen articles discussing the reasons for non-registration, though not in depth. I have seen almost nothing saying why it might be best to register. Perhaps we have not said it because it has been the main position of the church for 40 years. But that is not much help if you are 18 and don't have the traditional alternative service rationale ingrained in you — against which to weigh the non-registration rationale.

Oct. 4



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If the Lord is willing

Elfrieda Schroeder

For several days in May we had a new experience that is familiar to many Zairians. We found out what it felt like not to have a roof over our heads — literally.

It was 10 days before we were to leave for a three-month furlough to Canada and we were counting the days. Our excitement was subdued by the thought: Will we find enough time for packing and preparation? It seemed that the dry season had already come, but we were hoping for just one more rain before we left.

That morning our ladies' Bible study group was to have its last meeting before our departure. We were studying the book of James and had come to chapter four. Verses 13 to 15 leaped out at me: "Now listen to me, you that say, 'Today or tomorrow we will travel to a certain city, where we will stay a year and go into business and make a lot of money.' You don't even know what your life tomorrow will be! . . . What you say is this: 'If the Lord is willing, we will live and do this or that.' " I had shared our plans for a trip to Canada, and now I humbly added, "if the Lord is willing."

One of the ladies had invited our family for dinner right after the study. Halfway through the meal it began to storm. It was a tropical downpour accompanied by a fierce wind. We went out to the veranda for a while and saw water everywhere running in gurgling streams. Downstairs a fellow missionary had slipped on the wet cement and received a deep gash that needed attention. As we left for home someone came with the news that several people had been killed by lightning while waiting at a bus stop. We hurried home, wondering in what state we would find our house since we had left all the windows open.

As we got closer to home, we noticed that the storm had been much worse in our area. Whole trees were uprooted or had been snapped, roofs had been lifted, walls had collapsed. Turning into the grounds of the theological school where we live, we noticed more damage. Several office buildings were completely roofless, and the roofs of the primary school, the chapel and the library were severely damaged. People along the road were shouting at us, "Just wait until you get to your house."

With much apprehension we neared our home. A crowd of people stood around it. A good part of the roof was gone, and there was water everywhere. We had planned to continue with preparations for our big trip; instead we spent that day and the next cleaning our house. We called fellow missionaries George and Shirley Klassen on the CB and told them what had happened. They came right over. There had been no storm damage at their end of town.

Much damage had been done to our school, but we thanked God that no one on the campus had been hurt or killed. (Two teachers' houses as well as several student houses were badly affected.)

How could we leave on furlough with that big hole in the roof? We began to pray for a miracle that roofing would be found, and that it could also be put on before we left. It would indeed have to be a miracle since supplies are often not available when needed. Two days later, however, roofing material was found and within the following week our roof was mended.

After our roof was fixed, Hardy became ill with malaria, and again we were reminded of James 4:13 and prayed, "Lord, if you're willing. . . ." Hardy recovered before we left and has not been ill since.

We traveled on deputation in Manitoba and Saskatchewan before returning to Zaire last August.

Home from graduate school

Frieda Barkman

Son helps with cookie baking
participates in children's pantomime
hand makes gifts
and with his boy heart
(did I think it would be gone?)
wraps them with deliberation and disguise
adds a brick
telescopes boxes
sets the sculptured camel
marching across the package
like always.
We all remain children at Christmas, you say
Yet I see signs: he
plays medieval carols on his flute
reads St. Luke in French and Hebrew
no longer gets us up at half past dark for gift opening
Dad is allowed his coffee first.
Late Christmas I
retrieve discarded wrappings from the floor
hold on to hand made love — boy style —
grasp at too fast life marching across the years.
Does son feel it too?
At bedtime he prays
"Thank you, God, for your gift that lasts."

as I enter this dark shelter . . .

Gordon Houser

I enter this dark shelter
shaken by the cold wind . . .

the coarse hay lies strewn before me —
a well-worn rug —
familiar scents of sheep and cattle
hang along the rough walls
the tired night lingers behind
as I enter this dark shelter
awakened by the cautious wind . . .

I am a shepherd,
a surveyor of sheep
I care for these gentle creatures
and live among them
but the seasons spin
and my body aches
as I enter this dark shelter
aching for a warmer wind . . .

who is this child,
this terrible joy,
who bends the sinister night
with his boisterous cry of life?
what is this ache that tears me in two
and bends my knees before this babe,
whose fierce innocence disarms
my shaking, burdensome pride?
as I enter this dark shelter
forsaken by the wearisome wind . . .

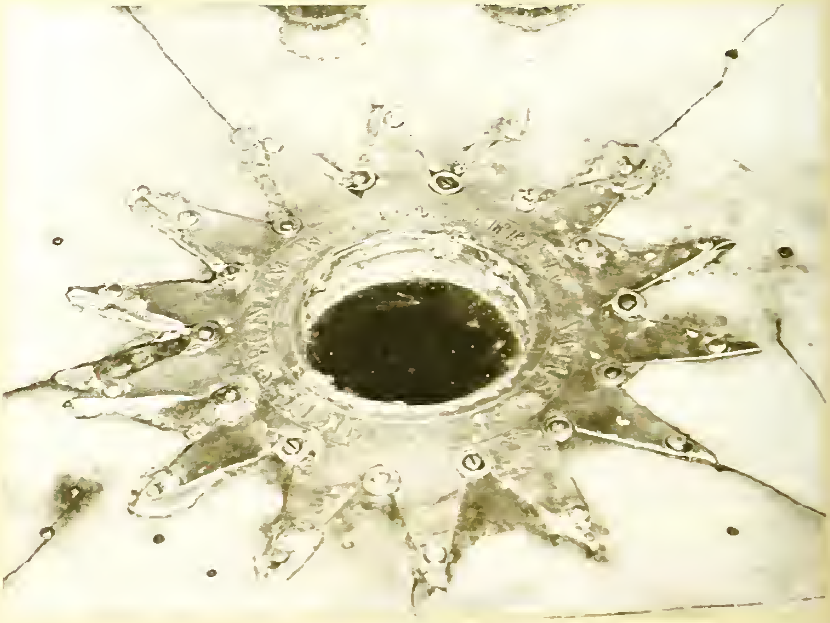
I am a lamb,
a surveyor of soil
I roam the rocky hills
and search the sandy sky
but I find no food
and I see no light
to fill my dark spaces
until tonight!
when I entered this dark shelter
taken by an arresting wind . . .

what is this voice
that calls my name?
this unspoken joy
that shatters my silence?
as I leave the bright shelter
breaking the night with the dawn wind

Dear Mary, woman blessed of God

Cathy Warkentin

Dear Mary, mother of our Lord, this year I think of you,
The thoughts you had, your feelings too — exciting, scary, new.
My heart tries hard to feel the way you must have long ago —
to be engaged, and yet to be with child. You didn't know
how this could be, until an angel came and told you how.
You were a favored lady, with a special promise now.
You would bear the Son of God, *you'd* show him to the earth,
the world would see Immanuel through your dear baby's birth.
Did you feel joy? Were you afraid? Would you have rather said,
"If there's *another* woman, angel, go to *her* instead"?
You seemed to be so *willing*, really joyful, even though
some people started gossip, and they'd shake their heads in woe.
No, you believed in what God said, you trusted in his name
and bore the people's doubting, even Joseph's, without shame.
Dear Mary, oh that *I* could be as trusting as you were
so full of joy and peace and faith, and with a heart so pure.
From you I learn of what a willing servant ought to be,
accepting what God says, regardless of what others see.
I pray that at this Christmas time, I'll learn this thing from you:
To listen to God's voice, and what he asks of me, to do.
If I can learn this lesson of true servanthood this way
I'll be a little closer to the heart of Christmas Day.



This 14-pronged star (partly in honor of the generations from King David to Jesus) supposedly marks the exact spot in the Church of the Nativity where Jesus was born. In close proximity there is still a rock somewhat in the shape of a manger where tradition suggests that the baby Jesus may have been laid by his mother, wrapped in swaddling cloths.

MEDITATION

The gift of beginning

We have all received it. Sometimes we asked for it, and sometimes it was painfully thrust upon us. But, whenever and however it came, we had to choose what to do with this *gift of beginning.*

Each can reflect and say, Yes, I remember when I was ill and became well to begin again. When I was injured and never fully recovered but began again. When someone I loved died and I somehow reconstructed my being to begin again.

Times from which we must begin again. Times that are thrust upon us and that we would rather not receive. And we cannot honestly say we accepted them in a joyful way. But with the help of God and knowing that these events are part of God's plan for change and beginnings, we begin again.

There are also other gifts of beginning. For students, sometimes it's the ending of one semester and the start of another. At times just the dawning of a new day offers a sense of renewal. The start of a new job, marriage, a person you meet who becomes a loved and cherished friend, the birth of a baby, all offer that present of a new beginning.

A gift of beginning can be subtly presented so that only later do we realize its importance and how it has affected our lives. But other beginnings force us to make a choice, to make a decision one way or the other. We know that to receive such gifts will mean change, for beginnings imply endings.

Christmas. The Christ event. The birth of the Son of God to be the Son of Man, to become our Savior through his death and resurrection is the ultimate gift of beginnings. A gift offered in love to each of us. A gift we have a choice to receive and make our own. A gift the Scriptures tell us comes with a warning on the package: Beware. Accepting this gift *will* change your life.

The wonder of this is that in accepting the message our lives become the medium. We become Christ to others. One of our greatest desires is not to keep this gift only for ourselves but to share it, to give it to others.

Let us make the response of the shepherds our own. Luke tells us, "When they had seen him, they spread the word concerning what had been told them about this child." Let's today give the gift of the Good News to someone — a gift of beginning.

Karen Graber

This gift keeps on giving

Christians look at Christmas differently than the world does. We know that the jolly feeling can disappear with the season, but the joy of the Lord is forever. We know too of the most wonderful gift that was ever given.

Jesus, the gift of God, came wrapped in swaddling cloths. He was the smallest of gifts; he is the greatest of gifts. It was a silent gift on a silent night that exploded and rocked the world. It was a secret in a stable soon to be proclaimed from the housetops. This gift was a little baby that was to be King of Kings and Lord of Lords forever and ever and ever.

So after the holly is dried and the berries have fallen, when the needles of the Christmas tree are crunched into the carpet, when St. Nick has returned to the North Pole and the jolly tunes faded away, we can still say, "Thanks be to God for his unspeakable gift that lives in our hearts forever."

June R. Rader

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EdiTORiAL

Yes, there is room

Bethlehem (Israel) is a beautiful, small (30,000) hill city eight kilometers south of Jerusalem in the West Bank area. Its current control by Israel is protested by the Arab world and others who consider this a violation of the Camp David agreements.

In many respects, Bethlehem is a city under siege. Its mayor is under strict orders by the Israelis. Expatriates teaching here are required to sign a document of loyalty to Israel. Doing so makes them suspect to the dominant Arabs who then boycott their classes. Such persons effectually have to leave the country.

Guns, bayonets, jeeps, tanks and militia are visible everywhere. You cannot visit any "holy" place without an Israeli soldier "security checking" you. They say it is to protect these places from the PLO.

Hawkers of "sacred" trivia accost you before the vehicle stops. They shift languages until they note that you understand. Then they abandon all ethics and pursue you as though it is illegal to escape them without a purchase.

I escorted 12 people on a two-week pilgrimage to the Middle East in November. (A dozen is still an ideal group for Israel.) Our senses quickly became overloaded as the pages of the Bible leaped out at us in an added dimension.

It was tempting to just relax and enjoy the closer touch with names, places and events significant to our spiritual heritage. Many spiritual "highs" came spontaneously. To see the modern Jerusalem and the old city juxtaposed into one modern miracle of structure and function, is alone worth the journey. To walk the Via Dolorosa, climb the Mount of Olives, worship in Bethlehem and sail the Sea of Galilee almost sent me into a trance oblivious to the 12 and to the realities of the Beirut massacre, the occupied West Bank, the death of Brezhnev, the fall of Italy's 42nd government since World War II, the Columbia space delivery shuttle and the continuing economic plagues in the United States and Canada.

But my spiritual antennae remained sensitive. What about the Palestinians in Israel? What about Israel's existence based on maintaining the fourth largest military capability in our world? What about the seeming arrogance and defiant claims to "God's promises" to justify Israel's dream for even greater expansion?

The shepherds still keep their flocks on the Judean hills. And the stars twinkle (Was it only my imagination?) more brightly in Israel. Streets were crowded even though we visited in the "off" season.

I closed my eyes in the Church of the Nativity at Bethlehem and felt the sacred stillness of the sky 2,000 years ago. A vision of the extra-terrestrial sky visitors was not hard to imagine. The angel chorus couldn't have echoed more beautifully (our group spontaneously burst into song again and again).

But the message of the angels seems as incongruous today as long ago.

"Fear not . . ." when all around are signs of violence held in check only by guns? "Tidings of great joy . . ." in a city where Arab natives are denied privileges readily granted to Israelis? "A savior . . . Christ the Lord . . ." when local powers claim survival depends on a balance of terror between the superpowers? "Glory to God . . . and on earth peace . . ." when the language we hear hardly mentions God and speaks often of "the enemies of Israel" and "we can take care of them"?

Yes, room for Jesus in today's Palestine seems as rare as it was 2,000 years ago. But it is there.

Among the violence, the fear, the mistrust and the military, we found unique places and times of tranquillity, spiritual uplift and sacred stimulation.

The paradox of Bethlehem 2,000 years ago — no room at the inn but room in the stable (closer to nature to our Creator?) — is our star for 1982. The star of Bethlehem still shines. We can find peace and glorify God even in the midst of today's world. That is the marvel of Christ's birth among us. It is his gift to us in 1982. Accept it and sing praises! *Bernie Wiebe*

God's peace
to all of you from
The Mennonite
staff

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